Mrs. Mary Peterson, 1933-B New Jersey St. Los Angeles, Calif.



shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst DESTROY THEM THAT DESTROY THE EARTH.—Rev. 11: 15, 17, 18.

THE MIDNIGHT CRY!

A DAILY PAPER,

COMPRISING

THE LECTURES OF WILLIAM MILLER;

AND COPIOUS SELECTIONS

FROM

CHARLES FITCH, LEWIS HERSEY, JOSIAH LITCH,

AND OTHERS,

WITH MANY ORIGINAL ARTICLES,

DEFENDING AND ILLUSTRATING THE BELIEF OF CHRIST'S COMING IN

1843.

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THE MIDNIGHT CRY.

VOLUME I. NEW-YORK, NOVEMBER 17, 1842. NUMBER 1.

'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

MEMOIR OF WILLIAM MILLER.

WILLIAM MILLER was born at Pittsfield, Mass., Feb. 15, 1782. When he was four years of age, his father removed to the town of Hampton, Washington County, New-York, the present residence of Mr. Miller. The country was then new, and his means of education, till nine years of age, were very small. His mother, however, taught him to read, so that when he was sent to the common school, he could read in the Bible, Psalter, and an old Hymn Book, which at that time constituted the whole of his father's library. After his ninth year, he was sent to school three months in the year, till he was fourteen. During this time he was noted by his companions as a prodigy for learning, as they called it, particularly in the branches of spelling, reading, and writing. At the age of fourteen, he became anxious to obtain books to read. The first history he obtained was *Robinson Crusoe*; and the first novel he ever saw was *Robert Boyle*. He read them with avidity, and being so much interested in them, he read them many times over. He then became still more anxious to obtain books, especially histories and journals of travellers. A number of gentlemen in the vicinity of his father's residence, on being made acquainted with his love of reading, kindly offered him the privilege of their private libraries, which he accepted with much gratitude. From this time till he was twenty-one years of age, he was a most devoted student of ancient and modern history. The names of his benefactors ought to be given in this place, as they deserve to be honored for their liberality and love of learning. One of them was the *Hon. Matthew Lyon*, Representative to Congress from Vermont, from 1794 to 1798. The others were *Judge James Witherell*, afterwards judge of Michigan Territory; and *Alexander Cruikshanks, Esq.* of Whitehall, formerly of Scotland. By the kindness of these gentlemen, he was enabled to store his mind with a vast collection of historical facts, which have since been of so much service to him in the illustration of the prophecies. Possessing a strong mind and a retentive memory, he appropriated the contents of those gentlemen's libraries to his own use; and even now, after a lapse of more than thirty years, it is astonishing to observe the correctness of his frequent references to these historical facts and dates in his extemporaneous lectures.

At the age of twenty-two he was married, and settled in Poultney, Vt. Here he was still favored with the privilege of pursuing his favorite study; having free access to a large public library. Here also he became acquainted with the deistical writings of Voltaire, Hume, Paine, Ethan Allen, and others. He studied them closely, and at length professedly became a *Deist*. The principal men in the village were Deists; but, as a class, they were good citizens, and as a general thing were moral, and of serious deportment. With these he was associated about twelve years, in the defence of deistical sentiments.

In the last war with Great Britain, he received a captain's commission in the United States' service, and served in the army until the 25th of June, 1815, after peace was declared. He then moved to his present residence, Low Hampton, where the year following, 1816, he was converted from Deism to the christian faith, and united with the regular Baptist church in that place, of which he is now a member in good standing.

We gather the following facts relating to his past history and experience from his letters to us on this subject. The following connected account is made out from them, mostly in his own words.

"In my youth, between the years of seven and ten, I was often concerned about the welfare of my soul, particularly in relation to its future destiny. I spent much time in trying to invent some plan, whereby I might please God, when brought into his immediate presence. Two ways suggested themselves to me, which I tried. One was, to be very good, to do nothing wrong, tell no lies, and obey my parents. But I found my resolutions were weak, and soon broken. The other was to sacrifice, by giving up the most cherished objects I possessed. But this also failed me; so that I was never settled and happy in mind, until I came to Jesus Christ. While I was a Deist, I believed in a God, but I could not, as I thought, believe the *Bible* was the *word of God*. The many contradictions and inconsistencies, which I thought could be shown, made me suppose it to be a work of designing men, whose object was to enslave the mind of man—operate on their hopes and fears, with a view to aggrandize themselves. The history of religion as it had been presented to the world, and particularly by the historians of the eighteenth century, was but a history of blood, tyranny, and oppression, in which the common people were the greatest sufferers. I viewed it as a system of *craft*, rather than of *truth*. Besides, the advocates of Christianity admitted that the Bible was so dark and intricate that no man could understand it. This always was to me an inconsistent idea of God, and even made the Bible appear more like the oracles of the heathen gods, than like the wisdom of the just and righteous God. To give us the Scriptures to teach us the way of eternal life, and at the same time clothe them in a mantle of mysticism, so that no man could understand them! Reveal his will, which we cannot understand, and then punish us for disobedience! How can such a being be called either wise or good? These, and the like, were my arguments against the Bible. In the mean time, I continued my studies, storing my mind with historical knowledge. The more I read, the more dreadfully corrupt did the character of man appear. I could discern no bright spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form. All the sorrow, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind I entered the service of my country, I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope, *a love of country*—PATRIOTISM. But two years in the service was enough to convince me that I was in error in this thing also. When I left the service I had become completely disgusted with man's public character. I retired from the busy scenes of public life, in which I had been engaged about ten years, and thought to seek for that happiness, which had always eluded my pursuit in my former occupations, in the domestic circle. For a little space, a care and burden was taken off from my mind; but after a while I felt the need of some more active employment. My life became too monotonous. I had lost all those pleasing prospects, which in youth I expected to enjoy in riper years. It appeared to me that there was nothing good on earth. Those things in which I expected to find some solid good had deceived me. I began to think man was no more than a brute, and the idea of hereafter was a dream—annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. ETERNITY! *What was it? And death, why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I felt that there was a wrong, but knew not how, or where to find the right. I mourned, but without hope. I continued in this state of mind for some months; at length, when brought almost to despair, God by his Holy Spirit opened my eyes. I saw Jesus as a friend, and my only help, and the word of God as the *perfect rule* of duty. Jesus Christ became to me the chiefest among ten thousand, and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul, I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the bible in a methodical manner,

and by comparing scripture with scripture, and taking notice of the manner of prophesying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found, on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given that the "wayfaring man, though a fool, need not err therein.' And I discovered that God had in his word revealed '*times and seasons*:' and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spake in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin. The sandy foundation of Universalism, has been shaken in every place where it could be reached by an attendance on the whole course of lectures. And hundreds of men of sound minds and strong powers, have had their spider's web broken, and have got a more sure hope in an experimental knowledge of the justice of God, and the forgiveness of sin, through the blood and sacrifice of Jesus Christ.

"As proof of the truth of the above facts, I would refer you to the many false reports which Universalists and infidels have industriously circulated in their periodicals and papers, concerning me and my views: the 'hundred years' mistake,' the 'refusal to sell my farm,' and the brick fence,' &c. &c. Stories too foolish for children to credit are promulgated as facts, sufficient to destroy the truth which is fairly proved by the word of God and history of ages past. Why use such false and weak arguments? Because the goddess Diana is in danger. It is evidence strong as holy writ, that when men use weak arguments and false productions, their cause is weak, and their foundation is trembling.

"Furthermore. I have been fully convinced that the effects of the promulgation of this doctrine on those who candidly hear, produce no little examination of the evidence of their hopes, founded upon the word of inspiration. The traditions of men too are brought before the public and tried by the unerring rule of God's word—such as a '*temporal millennium*,' the '*Jews' return*.' In one word, in a moral point of view, every effect is good; and if ever there is a '*midnight cry*' made, the effect must be similar to the one now produced, or it cannot have a scriptural fulfilment. 'Then all those virgins arose and trimmed their lamps.' If this doctrine does not make men search the Scriptures, (lamp,) I cannot conceive what would. One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches, do most readily embrace the views thus proclaimed; while the worldling professor, the pharisee, the bigot, the proud, haughty, and selfish, scoff at and ridicule the doctrine of the Second Coming of Christ.

"And if ever God's word, in his second Epistle of Peter, can be fulfilled, surely it is so now—'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation.' Every word of this sign is literally fulfilled. In every place where I have been, the infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule, and falsehood, to put down the doctrine which they are not prepared to meet; and even meet the Universalists on the ground that the judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardihood of our priests who take the ground of 'my Lord delayeth his coming,' and publicly advocate the doctrine that it is a long while yet to come. 'And shall begin to smite his fellow-servants.' Hear them, calling all manner of names, 'false prophet,' 'visionary fanatic,' 'crazy old man,' &c. 'And to eat and drink with the drunken.' Join any other doctrine, however repugnant to their creeds, rather than consent to this. 'Pilate and Herod can make friends' *against* this doctrine of the coming of Christ.

"In conclusion, although I have received scoffs from the worldly and profane, ridicule from the proud and haughty, contempt from the bigot and pharisee, and insult from the pulpit and press; yet I have one great consolation—God has never forsaken me, and their weapons have fallen harmless at my feet. Thousands have been brought to read their Bibles with more pleasure; hundreds have found faith in that word they once despised; false theories have been made to pass through a fiery ordeal; and undisputed errors have been searched out and exposed, and the 'word of God has mightily grown and multiplied.'"

J. V. H.

NEWARK DEPOSITORY OF SECOND ADVENT BOOKS.

The Newark Depository for all publications on the Second Advent of the Lord in 1843, is at No. 1 Commerce street, second story, where a full supply of all the works are kept constantly on hand, and where subscriptions are received for the "Signs of the Times," and the "Midnight Cry."

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 17, 1842.

AGENTS.

Agents are wanted immediately to serve and sell this paper in the cities of Brooklyn, Jersey city, Newark, New Haven, Hartford, Boston, Albany, Philadelphia, &c. Address, J. V. Himes, New York, *post paid*.

CARRIERS WANTED.

Several good, enterprising carriers are wanted to sell, and serve subscribers of the "MIDNIGHT CRY," to whom a liberal discount will be made. Application should be made immediately—at this office.

THE MIDNIGHT CRY.

ITS OBJECT.

We intend by this little sheet to lay before the public in a cheap and popular form, some of the principal reasons for our faith in the Second Coming of Christ in 1843. It is an Apostolic injunction, that we be always prepared to give a reason of the hope we have within us. Conformable to this command, we hold ourselves in readiness to give, not only our *reasons* for such a glorious hope, but to lay the claims of this great, this overwhelming truth before the people. We esteem it not only our right and our privilege, but our DUTY to do so. Were we to hold our peace in the assuring prospect we have of such an event, it would be a cowardly betrayal of our trust. Therefore, in character with our full convictions on this subject, we adopt this plan for the purpose of calling, if possible, the attention of the entire community to a careful investigation of this intensely interesting question.

ITS CONTINUANCE.

We propose to publish it daily, [Sundays excepted,] until twenty-four numbers are issued, after which, if it should be called for by the public, and circumstances seem to warrant, it may be continued; but we make no promise beyond twenty-four numbers.

ITS CONTENTS.

It will be devoted peculiarly to the subject of Christ's Second Coming Speedily. We shall give, upon its pages, expositions of Daniel, Revelations, and other prophecies—particularly of the Seven Times—Time, Times and an half—of the Two thousand and three-hundred days,—the Twelve hundred and sixty,—Twelve hundred and ninety—and Thirteen hundred and five and thirty days, &c. &c. Also expositions of the Trumpets, seals, vials, woes, Two Witnesses, &c., of Revelation,—and of the Twenty-fourth and Twenty-fifth chapters of Matthew, in all of which we hope to give good and sufficient reasons for our faith.

It will also labor to disabuse the public mind of the one thousand and one false reports that have been put in circulation, and heralded by the press through the length and breadth of the land. It will contain lectures, essays, reports of lectures, reviews of our opponents, &c., from the pen and extemporaneous labors of Mr. Miller and others, and we think cannot fail to be a work of deep interest to every lover of truth, in this important crisis.

OUR WORK—is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, any thing that has ever awakened the energies of man. It is not a subserviency to human institutions.—It is not a conflict on a political arena.—It is not the operation of a distinct religious sect. But it is an *alarm*, and a CRY, uttered by those who, from among all Protestant sects, as Watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS IS COME—and who, under the influence of this faith, are united in proclaiming to the world, "Behold the Bridegroom cometh, go ye out to meet him!" It is an enterprise that swallows up all the petty peculiarities of sectarianism, and unites us upon an elevation so far above those mercenary undulations, that they are utterly lost to our view below.

MR. MILLER'S LECTURES IN NEW YORK.

There has been such an intense interest in the subject, and such an eager curiosity to hear brother Miller, that his evening lectures at the corner of Catharine and Madison streets have been crowded to overflowing, and multitudes have been compelled to leave for want of room. It has been very painful to send away so many hungry souls, but we were able to send many of them to the church in Attorney street, where brother Hale is lecturing on the same subject As might have been expected, however, the disappointed crowd, being unable to see Mr. Miller, and having their heads full of the abusive falsehoods of the penny papers, indulged themselves in foolish talking and shouting. This has frightened the persons having charge of the house, so that they have refused to open it in the evening. The lectures will, therefore, be at ten and two o'clock in the day time, until further notice.

LECTURES IN NEW HAVEN, CT.

A course of lectures on the Second Advent of Christ in 1843, is to be commenced in the Methodist Episcopal Church in New Haven, Ct., on Saturday evening, 19th inst. Brother Miller is expected to attend. We are glad — heartily glad, that an open door is found in New Haven, and that so good an opportunity is presented for giving the midnight cry to that people It is also matter of rejoicing that some of the churches have the liberality, the love of truth, and the moral courage to open their doors, and to follow the example of the noble Bereans, to hear the word with all readiness of mind, and to search the Scriptures to see whether these things are so. May God crown the effort with abundant success.

SECOND ADVENT WITNESS.—All the subscribers of the "Witness" will be supplied with two numbers of the MIDNIGHT CRY, which will make up the full compliment of the current volume of that paper. We therefore hope that all who have not paid for the Witness will do so immediately. We are somewhat in debt for publishing the Witness, and now will not our subscribers be *just*, and help us pay a debt that has been incurred in supplying you with a paper? A word to the wise is sufficient.

L. D. FLEMING, *Ed. Witness.*

NEWARK TENT MEETING.—The Second Advent Meeting held in the great tabernacle at Newark, N. J., commenced on the 3d, and was continued until the 14th inst. Such was the inclemency of the weather that we were unable to worship in the tent for several of the last days of the meeting. But notwithstanding the unpleasantness of the weather, the meeting was one of great efficiency.

Quite a number of lecturers were present on the occasion, among whom were brethren Miller, Litch, Hale, Storrs, and Himes. On Sunday, the 6th inst, there were supposed to be present from 10,000 to 12,000 persons. There was a rapidly increasing interest from the commencement, and people seemed to awake as from a slumber of ages, greatly surprised at the light and beauty of the Bible, of which they had been unconscious all their lives.

Owing to the unsettled state of the weather, our tent was struck about the 10th inst., and the Free Presbyterian church in Clinton Street was opened for us, during the week. On Sunday, the 13th, we procured Mechanics' Hall, but it was found to be altogether too strait for us. In the morning it was crowded to suffocation. At 2 P. M., we repaired to the court-house, from the steps of which brother Miller delivered a most interesting lecture to near five thousand people. The effect was thrilling and powerful. In the evening we again got access to the Free Church, which was thronged, and hundreds were not able to get in.

Notwithstanding we were driven from pillar to post, and labored, *apparently*, under the most embarrassing circumstances, yet God seemed to turn every thing to a good account, and even to make the wrath of man praise him. While the clergy opposed, the people, "*the common people*," with whom the truth always resides, were resolved to hear, and hear they did, many of them, as for eternity.

During our series of meetings, Rev. Dr. Brownlee, of this city, was enlisted to deliver a lecture against "*Millerism*," as it is called, in the Reformed Dutch Church. His effort proved a signal help to us. It was a "*splendid failure.*" We deeply regret that we are under the necessity of saying that his lecture was a disgrace to the pulpit and to Christianity. Infidels left his lecture declaring themselves confirmed in their unbelief. Christians left disgusted. Many, who went, hoping to hear some *good* reasons against the doctrine of the speedy coming of the Lord, came away declaring themselves confirmed in the truth of the Advent doctrine. His satire, his arrogance, and what some called his blasphemy, had a tendency to sicken and disgust the candid, and prove to them that he had no *good* arguments to oppose to our views. The fact is, the Doctor was forced to admit the truth of some of our premises, and yet he dared to say, "If the world comes to an end next year, the Almighty has told the greatest lies that ever were uttered." Such things only confirm the truth of our views and calculations.

In spite of all opposition, the truth has taken a mighty effect in Newark, and hundreds are looking for the speedy coming of the Lord. Quite a number were converted during the meeting, and multitudes are under deep and serious awakening. No doubt eternity will reveal much fruit as the result of this meeting.

Arrangements are in progress for forming a Second Advent Association in Newark, and establishing regular meetings, in order to the propagation of this great subject, and to carry the truth throughout all the surrounding country. The great crisis is at hand—the time is short, and there seems to be a deep conviction that what is done must be done quickly. Portentous clouds are rapidly gathering over the moral heavens, and it is imperative that our time, our talents, our *substance*, our ALL, should be appropriated to this glorious cause, and our labors be in character with our expectations. God have mercy upon the nations, and prepare his people for the coming day of the Lord.

CLOSE OF THE MEETING AT NEWARK, N. J.

The closing up scene at Newark was one of interest, and we have thought that the short address given by Brother Himes, a synopsis of which we give below, might serve in a measure to disabuse the public mind on several points connected with our operations. After a short and feeling address by brother Miller, brother Himes remarked in substance as follows:

"We have been classed, by the clergy, with Joe Smith, Matthias, and others, as base fanatics; but we have sought to spread the truth, not by fanatical prophecies arising out of our own hearts, but by the light of the Scriptures, history, and by sober argument. We appeal only to the Bible, and give you our rules of interpretation. The veriest villains on earth would be saints compared to us, if we were not sincere. We sacrifice time, health, money, personal comfort, and all earthly prospects, to the cause. We have continual calls to give lectures all over the country; as we can't do this, we publish books to speak for us. This they call a speculation, and they say brother Miller has made a fortune by his writings. Why he hasn't made enough to pay for the paper and ink on which his books were written. Others go round to preach against us and charge 25 cents admission; we charge nothing. We have pitched our great tent eight times, in places 500 miles apart. The devil has gone before us and circulated that we charge $1 for admission. We never did; we never thought of such a thing. Our enemies have manufactured the lie out of whole cloth.

"We have held 30 camp meetings within the last four months. Everywhere our influence has been felt. The churches have been shaken to their centre. The ministers of God have been waked up. Brother Brownlee's coming over here has done us so much good, that I'd cheerfully pay all his expenses if he'd come again. We want the people aroused. And now you must get up an association here, to be as a depot. The whole state must be waked up. Love your church, your minister, your Bible, but don't let your mouth be gagged. Pray, read, circulate pamphlets, form Bible classes; get your ministers to join them. Be kind and good to all.

"But now about our finances. In this place I have paid out $147, for the expenses of the camp meeting. Brothers Fleming and Flavel have also paid out $200, making a total of about $350. We have received in donations $250, making $100 to be paid. Those who think they have been benefitted by us, can hand in their names and subscription to brothers Flavel and Fleming, and if they don't, they are willing to bear the expenses themselves."

Here brother Miller rose and said, that he had been accused of making money. He received enough from his farm to keep him in clothes for a year. He had nothing to do with the finances or with the books. He had received in Newark $5 from three persons within the last two weeks. When he came to Newark his money was reduced to $2. He now had enough to carry him to the next place; and he believed that God would always provide for him. He had been accused of building houses; but all the property he owned in the world was a farm at Low Hampton The concerns of the world were a burthen to him. He wished he had some one to travel with him, and take all worldly concerns off his hands.

He remarked, that much had been said through the pulpit and the press about his building brick houses, walls, &c., but that no kind of building had been erected on his place or by him, in any way, since 1817, with the exception of a small shed, or out-house, of about 12 feet square, which his son erected three or four years ago.

SELECTED ARTICLES.

Such has been the abuse of the public mind in reference to the views of Mr. Miller, that we have given in to-day's paper several articles taken from his "Life and Views," which we trust will be calculated to correct these abuses in the minds of all who are desirous of knowing the truth and judging correctly. His Memoir, his "Rules of Interpretation," &c, cannot fail to be interesting to all who will read them. We shall continue to give, from time to time, such things as shall set this great matter in its true light before the public. We bespeak a careful reading of these articles.

EXCHANGES.

All editors friendly to a full discussion of this question which so deeply concerns them and their readers, are requested to exchange with us for one month, and longer, if we continue the paper.

TO-MORROW'S PAPER.

A brief synopsis of brother Miller's views, and a sketch of the Bible Class exercise on Tuesday morning, together with many other interesting articles will appear to-morrow.

AGENTS.—E. H. WILCOX, of this city, will act as an agent for the "Signs of the Times" and "Midnight Cry," and other Second Advent publications about the city and vicinity, as usual; but the depository for books and publications is kept by the subscriber, at 36 Park Row, where all orders for Second Advent publications should hereafter be directed.

JOSHUA V. HIMES.

☞ ONE WORD to the friends of the cause we advocate. It will be seen that we have opened a depository and office for the second advent cause in this city. We invite brethren visiting the city to call. Our office will be the head quarters for the friends in this part of the country. We also invite strangers, who desire information on the subject to call. We intend, as far as we are able, to send out the cry from this city to all parts of the globe. Let all who can, give us a helping hand.

J. V. H.

☞ SIGNS OF THE TIMES ☜

BY J. V. HIMES.

The Signs of the Times is printed and published weekly at 14 Devonshire street, Boston, Mass., at $1 for 24 numbers, to be published in six months. That is the principal office for all Second Advent publications. For the accommodation of the public in this vicinity, a publication office is opened for the "Signs of the Times," &c at 36 Park Row, N. Y. We mention this fact that none may labor under a mistake about the location of said papaper.

RULES OF INTERPRETATION.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

1. Every word must have its proper bearing on the subject presented in the Bible. Matt. v. 18.

2. All scripture is necessary, and may be understood by a diligent application and study. 2 Tim. iii. 15, 16, 17.

3. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering. Deut. xix. 29. Matt. x. 26, 27. 1 Cor. ii. x. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14. xv. 7. James i. 5, 6. 1 John v. 13, 14, 15.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. xxviii. 7—29. xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing*, *desire*, *creed*, or *wisdom*, is my rule, not the Bible. Ps. xix. 7, 8, 9, 10, 11. cxix. 97, 98, 99, 100, 101, 102, 103, 104, 105. Matt. xxiii. 8, 9, 10. 1 Cor. ii. 12, 13, 14, 15, 16. Eze. xxiv. 18, 19. Luke xi. 52. Mal. ii. 7, 8.

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentime revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xli. 1—32. Dan. ii. vii. and viii. Acts x. 9—16.

7. Visions are always mentioned as such. 2 Cor. xii. 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events; such as *mountains*, meaning *governments; beasts*, meaning *kingdoms*. Dan. ii. 35, 44. vii. 8, 17.

Waters, meaning *people*. Rev. xvii. 1, 15.

Lamp, meaning *Word of God*. Ps. cxix. 105.

Day, meaning *year*. Ezek. iv. 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanations of the ten virgins, Miller's Lectures, No. xvi.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

I. Indefinite. Eccles. vii. 14.

II. Definite, a day for a year. Ezek. iv. 6.

III. Day for a thousand years. 2 Pet. iii. 8.

If you put on the right construction, it will harmonize with the Bible and make good sense, otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. Rev. xii. 1, 2. xvii. 3—7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

13. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy, after the figures are understood, is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed. Ps. xxii. 5. Isa. xlv. 17, 18, 19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or what is equally as bad, treat it as a hidden mystery, which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves!*

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

ADULTERY. Idolatry. Jer. iii. 9. Eze. xxiii. 37.
AIR. Spirit of piety—false theories. Eph. ii. 2.
ALTAR. Christ. Ps. xliii. 4. Heb. xiii. 10.
AMON. A people, or son of my people.
ANCIENT OF DAYS. God. Dan. vii. 9.
ANGEL. Christ, or messenger of God. Ex. xxiii. 20. Rev. i. 1. xx 1.
ARK. Christ. Ps. cxxxii. 8. Num. x. 33.
ASCENSION INTO HEAVEN Dignity and honor. John vi. 62. Isa. xiv. 13, 14. Rev. xi. 12
ASLEEP. Death. Acts vii. 60. 2 Pet. iii. 4. 1 Cor. xv. 18.
AWAKE. Resurrection. Job xiv. 12. Ps. xvii. 15 John xi. 11. Dan. xii 2.
BABYLON. Confusion, mixture, worldly.
BALAAM. Their destruction without the prophet.
BALANCE. Justice. Daniel v. 27. Worldy mind. Rev. vi. 5.
BANNER. Gospel ensign, love. Cant. ii. 4.
BEASTS. Kingdoms, or powers. Dan. vii. 3, 17. Rev. iv. 6—8. v. 8, 9.

THE MIDNIGHT CRY.

MATT. XXV. 6.

Ye virgin souls, arise!
With all the dead awake;
Unto salvation wise,
Oil in your vessels take:
Upstarting at the midnight cry,
Behold your heavenly bridegroom nigh.

He comes, he comes, to call
The nations to his bar,
And take to glory all
Who meet for glory are:
Make ready for your free reward;
Go forth with joy to meet your Lord—

Go, meet him in the sky,
Your everlasting Friend;
Your head to glorify,
With all his saints ascend:
Ye pure in heart, obtain the grace
To see, without a veil, his face.

Ye that have here received
The unction from above,
And in his spirit lived,
And thirsted for his love—
Jesus shall claim you for his bride;
Rejoice with all the sanctified.

Rejoice in glorious hope
Of that great day unknown,
When you shall be caught up
To stand before his throne;
Called to partake the marriage feast,
And lean on our Immanuel's breast.

The everlasting doors
Shall soon the saints receive,
Above those angel powers
In glorious joy to live;
Far from a world of grief and sin,
With God eternally shut in.

Then let us wait to hear
The trumpet's welcome sound;
To see our Lord appear—
May we be watching found,
Earobed in righteousness divine,
In which the bride shall ever shine.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office.

J. V. HIMES.

THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

THE MIDNIGHT CRY.

VOLUME I. NEW-YORK, FRIDAY, NOVEMBER 18, 1842. NUMBER 2.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 14 PARK ROW. PRICE TWO CENTS.

WM. MILLER'S ADDRESS

TO THE BELIEVERS IN THE SECOND ADVENT NEAR, SCATTERED ABROAD.

MY DEAR BRETHREN AND FRIENDS:—

Grace, mercy, and peace be multiplied unto you, from God the Father, and our Lord Jesus Christ.

In time past, I have travelled quite extensively in the United States and in Canada, publishing the glorious news of the near approach of the Second Coming of the dear Saviour, to tens of thousands, both of saints and sinners. With many of these, I have formed the happiest acquaintance. It would afford me the greatest pleasure to meet those friends again, and renew an acquaintance so happy and endearing. But for this I cannot hope in this world. You will therefore permit *me* to address you, through the only medium now left me, on the *glorious subject*, which has occupied your and my attention for several years past. It may be the last time I shall be favored with, of addressing my friends scattered abroad, to whom I am bound by so many tender ties. As a friend of mine has conceived the idea of publishing another volume of my productions, which may fall into the hands of very many of my old friends who will see my face no more in this world, I avail myself of the privilege of appending to the same this address, containing my solemn, and perhaps, last advice to you all, and thereby clearing the skirts of my garments of the blood of all.

It is about eleven years since I first began to publish the doctrine of the Advent near; though I had been fully convinced of its truth long before, by a close and patient study of the Bible. But such were the difficulties attending its promulgation, that I was restrained from the duty for a long time. And when you consider the circumstances in which I was placed, you will not wonder that I shrunk, for a time, from the responsibility. I was alone; "no man stood with me" for a number of years. I had to contend against the prepossessions and prejudices of the entire Christian community; the systems, talents, as also the superior education of the clergy; the religious press, and the political also, throughout the country; the institutions of learning, both literary and theological; the unbelief of the church; and, in short, the whole world were against me. Had you seen the old farmer then, without education, with but limited means, almost unknown, unaccustomed to public speaking; without sympathy, authority, or recommendation from men; going into the world with the *Bible alone* in his hand to bear a solemn message to a sleeping church and stupid world;—a message so alarming as the announcement of the speedy coming of the last judgment, and the conflagration of the world;—a doctrine so contrary to the human heart, so opposed to all the received opinions of the community; had you seen me under these circumstances, I am disposed to believe that you would have pronounced me very visionary and fanatical. I speak not these things boastingly; God forbid; but rather to show my weakness and incompetency, and to magnify the wisdom and power of God, who is able to take worms to thresh mountains and the weak things of the world to confound the wise and mighty; and that you may value these things the more, as being of God, and remain steadfast, watching unto prayer.

This view of the instrumentality which God has seen fit to employ in connection with the effects produced, will show that this cause and doctrine are of God. What other object could I have had in view, in preaching this doctrine, under the trying circumstances specified above, but to glorify God and save my fellow-men? Yet how many unworthy objects and motives have been attributed to me, by many of the professed disciples of Christ, and by a scoffing and unbelieving world! Take for examples the following from among the thousand lying reports circulated through the land:—

"That it was for worldly gain!" How can this be true? Look at the circumstances. According to my calculation of "prophetic times," there were but twelve years to the "consummation of all things." If I ever got rich, it must be within this period of time. Now what were the facts? Four years of the time were spent in New York, Vermont, and Canada; and all that the old man received would not amount to one dollar! Not that the brethren were not willing to give. No; for they often urged me to take; but it was wholly refused. Since which time, I had received some contributions, in order to bear my heavy traveling expenses; but my receipts have never exceeded my expenditures. But say they, "he has made it by his books" But, my brethren, this cannot be a motive; my books were not thought of nor written until a number of years after I had gone out and published the doctrine. And then, again, the books were not published by *me*; but by those to whom I gave the privilege of publishing the first and second editions without charge. Does this look like speculation? "Well, then," says the opposer, "he does it to get a name, like the man who set the city on fire that he might obtain notoriety." This needs no argument to confute it. The man who could conceive so ridiculous and silly a motive, or impute to *others* such motives, would be considered, if justly dealt with, either a madman or a fool; particularly where there is not a particle of evidence to support such imputations. Then he does it to "raise up a sect or party." This needs no more argument than the former. To raise a party or sect, to exist certainly not more than twelve years, and now not more than one year,—you cannot suppose it to be an object. Again, thousands, and even tens of thousands more of you can witness that I have begged of you to make no divisions in your churches or sects; that we had more than enough already. I have advised all men of every sect not to separate from their brethren, if they could live among them and enjoy christian privileges. I have often given my advice to those who have complained of persecution among their brethren, to live down persecution by well-ordered lives and godly conversation. Surely, my brethren, you will say this doth not look like sectarianism. And then, to cap the climax of arguments, a Rev. D. D. of the Baptist order cries out, "*It is all moonshine.*" "*Amen,*" says the Universalist minister. This is argument well endorsed.—My opponents have been in the habit, too, of spreading false reports, in order to destroy the influence of what they could not confute, and by ridicule try to destroy what in sober reason they could not condemn. They have published my death in the public papers, when some of them knew it to be false. They have published, and reported, over and over again, that I had altered my prophetic time a *hundred years*. They have published the foolish story, that I would not gamble away *my* little home, in order to convince wicked and corrupt men that I believed the doctrine that I preached. They have told and published that I built a stone wall instead of rail fence on my farm. Some have gone into distant places, and reported that I was building a large house with money I got for preaching, when the truth is I built a house in 1817, of small dimensions. They have reported that I was insane, and had been in a mad-house seven years; if they had said a mad world fifty-seven years, I must have plead guilty to the charge. They have reported, that, for preaching this doctrine in many places, I have been cast into prison. They have reported, that city authorities had ordered me to leave their jurisdictions and not to preach publicly within their borders. Here let me state, as an act of justice to my country, and honorable to our rulers, that in no case has any officer, in any city or town that ever I have been in, or under any government, interfered between me and my duty, or misused me in any manner; but wherever I have had any occasion for their assistance, I have ever found them prompt and energetic in their measures, and kind and gentlemanly in their manners. I wish I could say as much of some of our bigoted clergymen.—These, and many more foolish and false reports, have been circulated through our country; yes, and by those who ought to be examples of the flock and shepherds in Israel. And now let us take a view of the effects produced by the promulgation of this doctrine, and see how much evidence we have that it is of God.

1. Wherever this subject has been presented to the people with any fairness, it has been invariably said, and you yourselves are witnesses, that it produced a general reading and searching of the Bible; our enemies themselves being witnesses also. This cannot be called a *bad* effect.

2. Wherever this fruit has been seen, ("the searching of the Bible,") it has produced a complete revolution with a large majority of such in their faith and hope. And whereas some did not believe that Christ was ever coming again to

the earth, or, if he did, it was a great while yet to come, and of course there could be no such thing as watching for his return with such; now they are anxiously looking for his glorious appearing. This must have the happiest influence on the mind and life of every individual who thus believes. Again, many were of opinion, that the church in some future period would enjoy a long time of unexampled prosperity; while those who had slept would sleep on for 1000 years, and some supposed 365,000 years; and of course they would not be united with their brethren, nor be satisfied, until a vast number of years had rolled away, for the resurrection could not take place until after that period. Now they believe in the near approach of the resurrection, and the final union of all the saints, both which are in heaven and which are on earth; and that the great Sabbath will be enjoyed as a day of rest, with all the children at home. There is a great difference b tween their former and present faith, as well as hope. And you can all judge which is most scriptural, and congenial with the christian heart.

3. There were many, very many, sleeping and slumbering over this important subject, of the coming of Christ, the judgment day, and the glorious reign. Now, in every part of the christian world, the cry is being made, "Behold, the Bridegroom cometh, go ye out to meet him;" and the response is heard, "Come tell us of these things." And you, my brethren, are my witnesses, many of you, that hundreds, yea thousands, have been as it were, chained to their seats for hours, silent as the tomb, to hear this subject discussed.

4. In every place where this subject has been judiciously preached, and the necessity of repentance properly enforced, the sceptic, the deist, the Universalist, the impenitent and the careless of all classes, have been made by the power of the Spirit to see and feel their danger, and to seek for the forgiveness of their sins by repentance towards God and faith in our Lord Jesus Christ. Many of you, my brethren, can witness to the saving influence of preaching the "kingdom of God at hand," as a motive for repentance, and to a godly life and conversation.

5. We have the consolation of seeing many of our best ministers renouncing the doctrine of the temporal millennium, believing in the Second Advent as near at hand: and the kingdom of God in its glorified state about to be established on the ruins of the kingdoms of this world—the resurrection of the just, and judgment of the saints—the reign of Christ on the earth 1000 years—then the resurrection of the wicked, and the finale, or close of the judgment. I know and have heard of more than three hundred in the United States, and in all probability double that number may be found! Fifteen years ago, there were none, publicly known, in these United States. "This is the Lord's doing, and marvellous in our eyes." And what is equally as marvellous, is, that there are some among all christian nations who are proclaiming this doctrine, and these, too, all coming out about the same time! Again, we find some of them among all sects or denominations, except among Universalists, and as they are the sect to which Paul alludes, 1 Thes. v. 3, the reason is very obvious why none of them believe. What has caused all this great movement to one point? Have our periodicals accomplished this? No, my brethren; five years ago not an individual could be found who had moral courage enough to edit a paper advocating these doctrines. Have societies been formed to carry the news? No. Have missionaries been sent out by any Board or sect? No. Have seminaries taught their students and sent them out to tell the church of the approach of her blessed Lord? No. What has revived and brought this soul-reviving news to the suffering children of God? Have wicked men? Our opponents dare not accuse us thus. What then has moved the wheel that rolls this blessed sound, "Behold the Bridegroom cometh." Is it Satan? Look at the effects, and tell me what objects he could have in opposing his own kingdom? How inconsistent he must be to oppose his own children thus! See how angry they are, how it disturbs their ranks! Will Beelzebub cast out devils? Again, where this doctrine is promulgated, see our churches waking up and trimming their lamps; see sinners converted, saints lifting up their heads and rejoicing! Has Satan become a missionary of this cast? Then I shall look for Christ to dismiss some of his "dumb dogs," and employ better men. No, my brethren, reason and common sense tell us better. What then has called out some of every class, of every sect, in every place, and in all lands, with different gifts and discordant views on other points, to harmonize in this? The answer must be obvious; a child could tell us what: it is the Spirit and power of God. It is he who has promised "to do nothing but he will reveal his servants the prophets." He can move upon the minds of his servants to read his word. He can open it to their understandings. He can call them to publish it far and near.—He can protect them from the anger of men and the fowler's snare. He will do his will on earth as in heaven, and no one can say, Why doest thou thus?

(To be continued.)

THE MIDNIGHT CRY.

FRIDAY, NOVEMBER 18, 1842.

TIMELY WARNING.

And TAKE HEED to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so THAT DAY COME UPON YOU UNAWARES.—*Jesus Christ.*

PRICE OF THIS PAPER.

We feel it a religious duty to pay our printers and paper-makers daily, if possible, that Christ may not come and find us keeping back the hire of the laborer.—We are therefore compelled to sell the paper for a price which will pay the expenses of publication; and if we receive more, it will be faithfully expended in sending abroad the Midnight Cry. Those who buy a large paper for a cent or two cents, should remember that they are buying the cards and shop bills of many hunhred advertisers, who have previously paid the printer's extravagant prices for the privilege of placing them before so many thousand eyes. We have no such resource.

TO-MORROW'S PAPER

Will contain the Dialogue entitled Voice of Warning, and the "Clue to the Time," which are very important articles for present circulation. Let them be widely scattered.

TO CARRIERS.

Multitudes would buy and read the Midnight Cry, if it were carried to their dwellings. Those who are ready to undertake this blessed work will be supplied as follows:

Less than 10 copies daily,	1½	cents each.
Less than 100 " and more than 10,	1¼	"
Less than 200 " and more than 100,	1⅛	"
More than 200 "	1	"

LECTURES IN NEW YORK.

Brother George Storrs commenced a course of lectures to a small audience in this city three weeks ago to-night. They soon moved to a larger house, which, in a few days, was found too small for the eager listeners. One intelligent lady would not attend, for several days, but at length consented to go once. She was then so impressed with the truth and importance of this great subject, that she was very sorry she had not heard all the lectures, and became a regular attendant.

A devoted Sabbath School teacher said she had received more instruction upon the Scriptures in a week, than for many years before.

Brother Storrs is now lecturing at Chicopee Falls, Mass., and brothers Miller and Hale are lecturing in New York. *See Notices.*

PRAYER-MEETING IN NEWARK.

Many brethren and sisters in Newark are holding meetings, almost every evening, that they may pray together, and speak often one to another, and comfort one another in the blessed hope that Christ is speedily coming to those who look for him, without sin, unto salvation. Multitudes there are desirous to hear further on this subject, and some of the brethren propose to fit up one of the large buildings which the ravages of bankruptcy have left unoccupied. Let them do so, and we trust a lecturer will be found. The time is short. What you do, should be done quickly.

CAMP-MEETING.

Late as the season is, the devoted brethren at Leominster, Mass, propose to hold a camp-meeting, to commence next Tuesday. The Committee say:

The object of this meeting will be, by faithful Christian effort, to arouse attention to the necessity of a preparation for the SPEEDY COMING OF CHRIST.

This meeting will recognize no denominational differences—therefore Christians and Friends of all denominations, who love the appearing of our Lord, are earnestly invited to attend and labor with us. Considerable interest is now manifested among us. "Come over and help us." Bring your unconverted friends, and believe that God will bless them. Some of the most competent and devoted Lecturers will be there.

Every needful arrangement for board, lodging, (suited to the season,) and horse-keeping, will be made at or near the ground. Friends will, however, be expected to bring their own bedding. Stoves will be furnished for our place of worship, so that all will be comfortable. Friends, let us labor for God and souls.

NOTICES.

Brother Wm. Miller lectures at the corner of Catharine and Madison streets, at 10 and 3 o'clock, daily.

Brother Apollos Hale, Jr, lectures at the M. P. Church in Attorney street, at 7 o'clock this evening.

JOHN C. COLT

Dies to-day—and many million hearts will thrill at the recital. Zealous and able lawyers have labored long and hard to delay or avert his doom, but, in vain. Reader, we are all under condemnation to the first and second death, unless we have laid hold on the free offers of salvation, which Christ invites us to accept. He died to obtain your pardon, and it is offered to you freely. Oh! spurn it not!

THE TWO RESURRECTIONS.

At the Bible Class on Tuesday morning the following questions were considered:

1. Has Christ already come?
2. Will his coming be personal or spiritual?

These questions led us directly to the 20th chapter of Revelations, which the believers in a temporal millennium, have, within the last two centuries, pressed into their service:

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him

up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 *And I saw* thrones, *and they sat upon them*, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon the foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection: on such the second *death hath no power*, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The first question to be settled here, is this: Who is the mighty angel that descends and binds Satan, and sets a seal upon him?

Answer. It must be the Angel of the Covenant,—Jesus Christ,—for he has the key of the bottomless pit in his hand, and Christ says to John, (Rev. 1: 18,) "I am he that liveth and was dead, and, behold I am alive forevermore; and HAVE THE KEYS of hell and of death. He who holds the keys, then, is our once crucified Redeemer.

Question. Might not Christ have committed the keys to some one else, whom John saw descending?

Answer. Christ says of himself; (Rev. 3: 7,) "These things saith he that is holy, he that is true, he that openeth and no man shutteth, he that SHUTTETH AND NO MAN OPENETH." He is doubtless the one that shuts up Satan and sets a seal upon him, so that he cannot escape, till the second resurrection, when all the wicked are raised together. This leads us to consider the two resurrections, and we will inquire whether the rest of the Bible teaches us that the righteous and the wicked will be raised at different times. See 1 Thessalonians, 4: 14, "For if we believe that Jesus died and rose again, so them also that SLEEP IN JESUS will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of our Lord, shall not prevent [go before] them that are asleep. For the Lord himself shall descend with a shout with the voice of the archangel, and the trump of God, and the DEAD IN CHRIST shall rise FIRST."

Here, then, is the same first resurrection mentioned in Revelations, for it is impossible there can be two essentially different resurrections, and each of them be properly called the FIRST.

The Apostle proceeds, (verse 17,) "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we *ever be with the Lord.*" It is not said we shall ever be in the air, but ever be with the Lord; and John, in the 21st of Revelations, which was originally connected with the 20th, tells us where we shall be—in the new Jerusalem, "the Tabernacle of God with men, and he will dwell with men."

Let us now turn to the 15th chap. of 1 Cor., where the resurrection is largely dwelt upon, and see if the same truth is there taught us. The apostle says we are to be raised; "every man in his own order; Christ the first fruits, *afterwards*, THEY THAT ARE CHRIST'S AT HIS COMING.

This must be a literal resurrection, for it introduces the subjects of it into a kingdom which flesh and blood cannot inherit, (verse 50,) and it shall be "in a moment, in the twinkling of an eye, at the LAST TRUMP, for the trumpet shall sound, and *the dead* shall be raised *incorruptible*, and we shall be changed," (verse 51.)

Q.—What will this change be?

A.—Refer to Phil. 3: 20, 21—"For our conversation, [i. e. our citizenship, as the most eminent divines render it,] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that *it may be fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." Our opponents cannot reconcile this language with their notion that the first resurrection is only a revival. They cannot even call it the first revival, for there have been many revivals from the days of Christ till now, and the millennium has not yet come. But these passages are all consistent with our belief in two resurrections. The apostle tells us the dead in Christ shall rise, and it shall be their blessedness to be ever with the Lord. John says, they shall reign with Christ, and adds, "Blessed and holy is he that hath part in the first resurrection." It appears, then, that the first resurrection is a rising to salvation. Now, the apostle, to the Hebrews, says: (9: 28,) "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear *the second time*, without sin, *unto salvation.*" These passages, like an unbroken chain, bind together the first resurrection, and Christ's second coming, showing them to be at the same time, and for the same purpose—the glorification of his followers.

We will turn to a few other Scriptures, which would be obscure and difficult on any other interpretation. In the third chapter of Philippians, Paul declares that "we [Gentile believers] are the circumcision which worship God *in the spirit*, and rejoice IN CHRIST JESUS, and have no confidence in the flesh,"—[i. e. in descent.] He then goes on to say, that though he was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee, yet he considered these things all worthless; yea, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, for whom I have suffered the loss of all things, if by any means I might attain unto the resurrection of the dead." Examine the whole passage, from the first verse to the eleventh, and then tell us what Paul means by *attaining* to the resurrection of the dead, if all mankind are going to have a resurrection as a matter of course. Those who are skilled in Greek give us a ready answer to this question, and by so doing furnish us with an overwhelming argument for the two resurrections. The expression in the original implies that Paul was seeking for a peculiar resurrection OUT FROM AMONG the dead. He considered it of infinite importance that he should *have part in the first resurrection, and not be among* those who would be left behind to suffer the second death.

Again in the 11th of Hebrews, a host of worthies are mentioned who stopped the mouths of lions, quenched the violence of fire, &c., "and others were tortured, not accepting deliverance, that they might obtain a *better resurrection.*" This language certainly implies that there is one resurrection inconceivably better than the other.

Turn also to Luke 14: 13, 14, where *our Savior says*: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the RESURRECTION OF THE JUST." Here it is evident that THE JUST are to have a resurrection peculiar to themselves; otherwise Christ might have said, at the general resurrection, but it is remarkable that no such expression ever occurs in the Bible. Paul says he believes there shall be a resurrection, BOTH of the just, AND of the unjust. Acts 24: 15.

Look, also, at the conversation between Christ and the Sadducees, (Luke 20: 34, 35.) "They who shall be *accounted worthy* to attain that world, and THE RESURRECTION FROM THE DEAD, neither marry, nor are given in marriage," &c. Here the original conveys the idea of a rising in which some are accounted worthy to be raised out from among others who are left behind.

Several interesting questions growing out of this subject were then discussed, but they were found to contain no valid objections against the conclusion to which the Scripture so clearly guides us, viz: When Christ comes *the second time, which will be personally, in the clouds* of heaven, all living believers in him will be caught up to meet him, together with all who have slept in Jesus; when the world, and all rejecters of Christ, will be burned up, and the rest of the dead will live not again, till a thousand years are finished, when they will rise to be adjudged worthy of the second death!

Reader, does this thought terrify you? Then fly to Jesus, who is now inviting you to flee from the wrath which is to come. Judge yourself now, that ye be not adjudged to the second death.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

BEHELD OR BEHOLDING. Joy, or grief, according to the circumstances. Ps cxix. 158. Rev. xi. 12.

BED. A place of confinement. Rev. ii. 22. Isa. xxviii. 20.

BIND. To judge and condemn. Matt. xiii. 30. xxii. 13.

BIRD OR FOWL. Warriors and conquerors. Isa. xlvi. 11. Jer. xii. 9. Rev. xviii. 2.

BIRTH. Deliverance from heavy judgments. Isa. xxxvii. 3—20. lxvi 9.

BLACK. Error, cruelty, death. Jer. iv. 28. Rev. vi. 5—12.

BLASPHEMY. Idolatry Isa lxv. 7. Eze. xx. 24—27.

BLESS OR BLESSED. Saved from sin and from death. Ps. xxviii. 9. xxxvii, 22 Isa. lxi. 9. Rev. xiv. 13.

BLIND. Those who are wilfully ignorant and prejudiced. Isa. lvi. 10—12. xlii. 18—20. Matt. xxiii. 16 xv. 14. 2 Cor. iv. 4. 1 John ii. 11.

BLIND. Self-righteousness. Matt. xv. 14. xxii. 16 to 26.

BLOOD. Death, war and slaughter. Matt. xxvii. 24. Isa. xv. 9. xxxiv. 3. Rev. vi. 10. viii. 8. xi. 6. xiv. 20.

BLOWING OF THE WIND. The Holy Spirit doing its office in regeneration. Cant. iv. 16. John iii. 8. Rev. vii. 1.

YOUR GREAT DELIVERER'S NIGH.

The clouds at length are breaking,
The dawn will soon appear,
And "signs" there's no mistaking,
Proclaim Messiah near.
Awake, awake from sleeping,
Attend the "Midnight Cry,"
Ye saints, refrain from weeping,
Your great Deliverer's nigh.

The morning light is beaming,
The "day star" shines on high,
Christ's heralds are proclaiming
His coming in the sky;
And earth's eventful story
A few short months will tell,
The righteous rise to glory
The wicked sink to hell.

Ye mortals take the warning,
Ten thousand calls invite,
Should you neglect the morning,
Then comes the doleful night.
Now mercy's hand extended,
The vilest wretch would save;
But Oh! if this be ended,
You're lost beyond the grave.

If earth and all her treasure
Are doomed to fire and flame;
Her royal pomp and pleasure,
Are but an empty name;
Her kings—her crowns—her glory—
Her armies—fleets—and pride
May bubble forth her story
While floating down the tide.

The ocean, Oh! the ocean,
To which her grandeurs end,
Now foams in dreadful motion,
Her boast and pomp to end.
See, see the flames ascending,
The seas themselves explode,
The clouds—the skies are rending
With cries of "God"—"Oh! God!"

Oh! hear the sad petition,
"Rocks, crush us into dust,"
Oh! pity our condition—
Or be damned we surely must.
We thought that we were wiser—
Than "pastors—saints," and all,
Yet sinner—sceptic—miser—
Must suffer once for all.

Great Author of compassion,
Redeemer—Saviour—Friend—
Oh! send to every nation
The knowledge of its end.
Fly! fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning
To rescue souls from hell.

THE MIDNIGHT CRY

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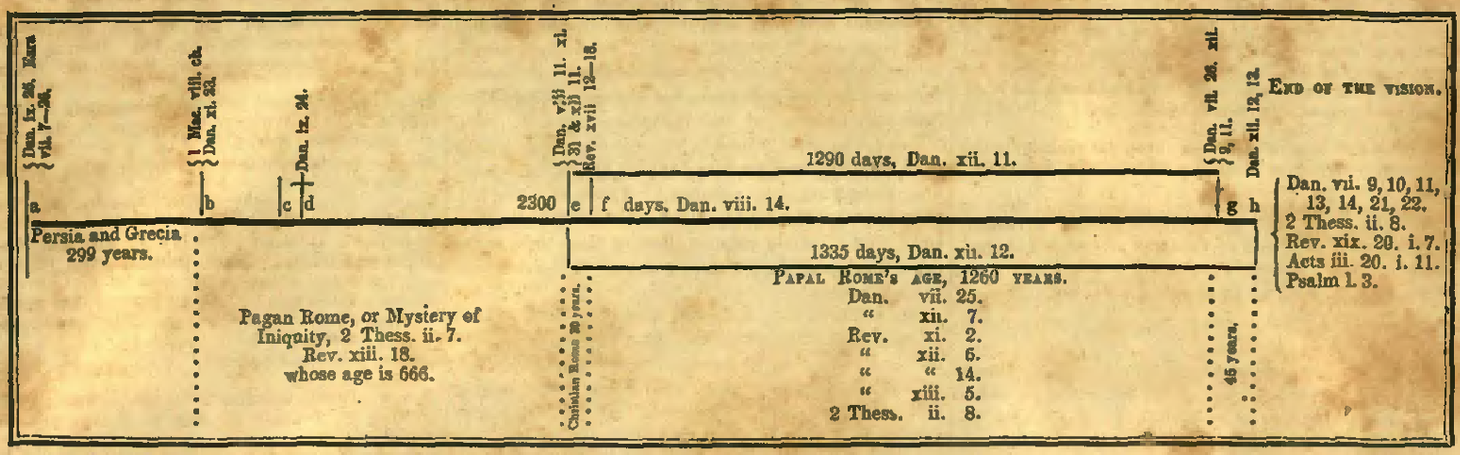
DIAGRAM OF DANIEL'S VISIONS.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. 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 sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs.= 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs.=434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs.= 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.

70 — 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " "

" —

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,

take *e h* = 1335 "

We find *d e* to be 475 years. To *d e* add *c d*, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have —

e f, the age 30 days, each day a year, of Christian Rome. Add *c e* = 508

and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days

take *e g* = 1290 "

and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

	Years.	
Line *a b* =	299.	From the commencement of the vision to the league, Dan. xi. 23.
" *b c* "	158.	From the league to the birth of Christ.
" *c d* "	33.	Christ's age.
" *d e* "	475.	From Christ's death to taking away daily sacrifice.
" *e f* "	30.	Christian Rome.
" *f g* "	1260.	Papal Rome.
" *g h* "	45.	The time of the end.
" *a h* =	2300 years,	the length of the vision.

Let us now prefix the date to the several letters.

a	457 B. C.
b	158 " "
c	Christ's birth.
d	33 A. D. Christ's death.
e	508 Daily sacrifice taken away.
f	538 Papal power set up.
g	1798 Civil power of the pope taken away.
h	1843 End of the vision, or Second Coming of Christ.

Note.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a few months, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, NOVEMBER 19, 1842. NUMBER 3.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 38 PARK ROW. PRICE TWO CENTS.

WM. MILLER'S ADDRESS

(Concluded.)

Now let me address you in particular, my brethren in the gospel ministry, of every sect, who believe in the speedy coming of our Divine Master, the Lord Jesus Christ.

Many of our Fathers in the gospel have undoubtedly desired to see the day which you now see is very nigh, but have fallen asleep in Christ and saw it not. For us who now live is reserved the most important period that man ever saw on earth; the time when these heavens and this earth are rolling together like a scroll, and the history of the world and the church are folding up for judgment; the time when the last remnant of prophecy is unfolding its leaves, and the last promise of God will be verified, "Surely I come quickly;"—at the time when friends of the Bridegroom are giving the midnight cry, and the wise virgins are going out to meet him; at the time when we see the signs of the Son of Man in heaven, and soon the clouds will bring him to our view—at the time when the last vial of God's wrath is emptying its last plague on the earth, and the kingdoms of the whole world are gathering to the battle; when the harvest of the earth is being reaped, and the gathering of the vine has evidently begun—when the nations are angry, and the wrath of God will soon be manifested against our aggravated and national sins—when many are running to and fro, and knowledge is rapidly increasing in the earth—when the different sects in Christendom are dividing, and proving to the world that the end of all things which can be shaken is at hand. My brethren, "can you not discern the signs of the times? Yes, I know many of you do. Then what a thrilling time! what a fearful period! and especially to those servants who may "say in their hearts, my Lord delayeth his coming;" or who "cry peace and safety when sudden destruction cometh!"

Let us arouse ourselves, one and all, to the battle, not of blood, but of truth. Let us not mix with the divisions of the day in setting up men or measures, nor stop to contend who shall be greatest; but let our conversation be in heaven, from whence we look for the Saviour. Let us be like servants who wait for their Lord. If we believe we shall soon stand before the judgment seat of Christ, will it not prompt us to have our work done and well done? so that we be not ashamed before him at his coming. If we believe the prophets, shall not our faith be manifested by our works? If we believe that the midnight cry is being made, will we not show ourselves to be friends of the Bridegroom? Can we behold the signs in the moral heavens gathering thick around us, and yet be unmoved at the sight? Do we behold the last plagues pouring upon this guilty world, and our warning voices not mingling in the blast? Is this the harvest-home, and are we folding our hands to sleep?

Let us ask ourselves these solemn questions, and answer them to God and our own souls without deceit. Shall we see some of our brethren moving on to the onset, receiving the darts of the scoffer, the shafts of the malignant, the arrows of the enemies, and we, through fear or cowardice, remain among the stuff? No, my brethren, I am persuaded better things of you; if you have courage enough to avow your principles in this age of scoffers, you will have grace enough to protect you in the time of battle. Go on then to victory and glory. Bring in your whole strength to the field, give your enemies no advantage over you, put on the whole armor, be immovably fixed in this one thing, to stand whole nights on your watch-tower, if need be; to show our love for God by our faithfulness in the work he has assigned us to do. Let us manifest our love for souls, by our plain dealing in truth, and faithfully warning the wicked and impenitent of their danger. Let us take the Bible for our guide, and teach others the way of life. Then, if Christ come, we shall be found ready; and if he does not come at the time which I believe is specified in the Bible, still there can be no harm done, for to watch for his coming is duty now, and it can be no less a duty then.

A few words to the dear brethren scattered over the land, in every church, and among all sects, who believe in the near approach of the Lord Jesus. My dear brethren, you will remember the joy of your heart when you first had evidence to believe that the day of the Lord was at hand. Many of you I have seen, and have seen you too, at the moment when the evidence came home to your minds, and your hearts leaped for joy—I have seen your countenances lighted up with a beam of glory, like that which shone in the face of Moses, when he came down from the mount. I have often heard the whispered ejaculation, "*God grant that it may be so.*" I have often, very often, heard from a warm and animated heart, expressed by voice, the loud response, "*Amen!*" I have often felt, when retiring from the house of worship, the warm pressure of a hand, accompanied with a "*God bless you, my brother.*" I have received many written epistles, full of expressions of love and gratitude to God for the good news of a coming Saviour. Need I say to such, watch, lest he come suddenly and find you sleeping? No; as well might I say to the loving mother, "Forget not your lovely babe." What shall I say? I will say, Rejoice; for now your salvation from all sin is drawing nigh. Keep the faith, and soon you will receive a crown which is laid up for all those who love his appearing. I will say with the apostle, 1 Peter i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And may I not say with our beloved brother Paul, 1 Cor. i. 6—8, "Even as the testimony of Christ was confirmed in you: so that you come behind in no gift; *waiting for the coming of our Lord Jesus Christ:* who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Go on, my brethren, in well doing; encourage, I pray you, those dear servants who are willing to publish the news of a coming Saviour, the kingdom of heaven at hand. You know how your souls were fed, and now will you feed others? Remember that those who are willing to preach this good news are many of them poor and persecuted servants; even their own sects treat them harshly, turn them from their doors, and shut their pulpits against them. And shall it be said in that glorious day, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me," unto any of you? No, no, I pledge my word for you. I know many of you have done otherwise by me. Some of you will remember, when the old man was turned from a clergyman's door and pulpit in a cold winter's night, you opened your doors, chafed his stiffened feet and hands, and warmed his cheerless heart by your kindnesses. Go thou and do likewise to others who are the servants of Jesus, and a cup of cold water will not be unrewarded. Then, when opportunity offers, forget not to communicate to the messengers of Christ.

A word to those who, by reading or hearing the Lectures on the coming of the Son of man, have been convinced of sin, of righteousness, and of a judgment, and have fled for refuge to the blessed Savior. I would say, hold on by faith, let no man take your crown of rejoicing from you; are not even ye in the presence of our Lord Jesus Christ at his coming? You, undoubtedly, many of you, have been ridiculed by an unfeeling world; you have been taunted by the bigoted professor; you have heard the scoffs of the profane, and have sometimes been wounded by the barbed arrows of calumny.—Let none of these things move you; remember your Saviour also suffered all these things in the flesh, and that all things work together for good. Your trials are preparing you for the kingdom. The time is at hand. Be watchful, and strenthen the things that remain: for God will bruise Satan under your feet shortly. I hope to meet you where sighing and sorrowing will be done away, where there will be no foes, where the last enemy, death, will be conquered, and the family of the redeemed meet in one general assembly. Oh! there will be joy, and immortal life, when we shall meet again!—Therefore let me persuade you to be faithful, even to the end. If any of you should feel your hearts grow cold, and relax from your duty, and have strong doubts of your interest in the kingdom, go to the Bible, pray for the Spirit of God to help you, examine this doctrine of the coming of Christ, the resurrection and judgment; if you are a child of God, you will love the doctrine; if you are not, you will hate it.—Whatever you may think of yourself, whatever doubts or fears you may have, your heart must be the thermometer on this subject; your affections, like quicksilver will rise or fall as you come in contact with this glorious theme. If a man love Christ, he will love his appearing; if

he hate him, he will hate to see him come.—This rule cannot be broken. Now, if, on close examination, you do love the thought, cast not away your confidence, which has great recompense of reward. The cares and conversation of this world have choked the seed, not destroyed it. Then let your conversation be in heaven, whence we look for the Saviour.

And now to all men who may read this address, I would say, Sirs, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in heaven? Do you possess that religion which assimilates to the life and examples of Jesus Christ? You must acknowledge if there is a religion on this earth, that would be pleasing to God, or honorable to man, it must be that kind manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by which man might be reconciled to God, and worship him in spirit and in truth.—And if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would do, before death or judgment should come upon you? Must you, can you, will you, slumber on, in your mantle of unbelief, in your robes of carnal security, until the last blast of Gabriel's trump shall awake you to shame and everlasting contempt?

Oh, my friends, be wise, be cautious how you spend your time; it is but a span at most, and soon that span will run out, time itself with us must end. Be rational, be candid. Where can be the harm in being prepared? You all in your hearts answer, none. Very well, then, it is better to be ready and not go, than to go and not be ready. Let me pray you in Christ's stead, be ye reconciled to God. There is religion for you, it is free as the mountain brook, it is plenteous as the dew on mount Hermon, it is as rich as the fruits in autumn, there is "enough and to spare," it is ever green as the foliage in the spring. Why then perish?—What reason can you give for your rejection of Christ? He is the one whose day our fathers desired to see, and kings waited for. Prophets foretold his birth, and declared his work from times of old. And will you not believe? Will you not hear Moses and the prophets, nor Christ and his disciples? Then in vain would it be for me to try to persuade you to get religion: "For if they hear not Moses and the prophets, neither would they one though he went from the dead."

Let me close by quoting to you the apostle Peter's words, Acts iii. 19—21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

WILLIAM MILLER.

SECOND ADVENT LECTURES.

Rev. Josiah Litch will lecture this evening, at seven o'clock, at the corner of Catharine and Madison Streets, on the subject of Christ's Coming at hand, and also tomorrow at the usual hours of public worship.

NEWARK SECOND ADVENT BOOK DEPOSITORY,

No. 1, COMMERCE STREET, (up stairs.)

THE MIDNIGHT CRY.

SATURDAY, NOVEMBER 19, 1842.

TIMELY HINTS.

WHEN they shall say *peace and safety*, THEN sudden destruction cometh upon them, * * and they *shall not escape.*—*Paul.* 1 Thes. 5 : 3.

"But YE are not in darkness, brethren, that that day should overtake YOU as a thief."—*Paul.*

The MORNING cometh [to the prepared,] and also the NIGHT, [to the unprepared,]—*Isaiah*, 21 : 12.

"Diagram of Daniel's Visions," and "Clue to the Time."

These are worthy of careful study. Those who have not studied the diagram, published yesterday, should begin by attentively reading the texts referred to beneath the words, "End of the Vision." We think you will conclude, as thousands of candid readers have done before, that they relate to the end of this world,—as it now is,—when the Son of Man shall come in the clouds of heaven, and this world shall be burned up. Then carefully compare the other texts, and see if the duration of the vision is not rightly marked.

The Clue to the Time was written by a Bible student, who, when he first heard of Mr. Miller's views, resolved to search the Scriptures daily, to see if these things were so. Being a city watchman, he had much time in the night for reflection, and in the day for study. He placed his great Bible by his side on his work-bench, and studied Daniel, until he was convinced that Mr. Miller *might* be right. Further investigation convinced him that he *must* be right, and he has here given a brief sketch of his reasons. Ponder it well.

☞ The planet Venus was distinctly visible yesterday from 3 o'clock P. M. to its setting—even when the sun was shining very brightly—owing doubtless to the unusual purity of the atmosphere.—*Tribune.*

AN INCIDENT.—MEN'S HEARTS FAILING THEM FOR FEAR.—As we were passing the street yesterday afternoon, during the appearance of the star, we found hundreds of persons gazing up into heaven upon the strange phenomenon In the midst of one company, was a man cursing and blaspheming—apparently filled with the utmost rage. He declared it was only something Miller had sent along to frighten the people, and make them believe his doctrine. So, thought we, will many be found with blasphemies and cursings on their lips, when they look up and gaze on the naked glories of the great God. Reader, will it be your lot?

OBJECTIONS REVERSED.

A list of objections to the doctrine of the second coming of Christ in 1843, and first published in the "Springfield Gazette," have been going the rounds of the press for some time past. An able review of these objections, from the pen of J. P. Ross, has appeared in the "Independent Press," and should be published as an act of justice by those papers that have given publicity to the above mentioned objections, that their readers may have an opportunity to see both sides of this momentous question. The same objections are alluded to in the following article.

Many seem to be perfectly satisfied if they can throw fancied difficulties in the way of the immediate coming of Christ, but they should realize that they have no assurance of peace and safety, unless they CAN PROVE *that he will* NOT *come in* 1843. A sceptic, fearful of falling into the hands of the "living God," went to an atheist to have his fears allayed by PROOF *that there was no God.* The atheist went to work in the same manner that those do who oppose the doctrine of the second advent—*that it could not be proved that there was a God, unless such and such things could be proved, and which could not be done.* Ah! said the sceptic, I did not want you to show me that we could not prove that there is a God, but I want you to prove that THERE IS NOT: for after all the doubts that can be raised, it may still be found that *there is a God, into whose hands I may fall.*

It is thus with the opponents of this doctrine. They start objections, and by these silence the fears of the unconverted, but *they cannot prove that Christ will not come*, and until they can prove that, their "cry of peace and safety" is untimed.

The following article from the "Independent Press" will show the fallacy of such reasoning:

"The people who oppose the Doctrine of the 'End of the World in 1843,' are thus puzzled with troublesome queries. Can they be answered?

"THE WORLD IS NOT TO BE DESTROYED IN 1843.—Those who contend for this, are *not to be believed*, unless,

"1. They can prove that the 2300 days, mentioned in Dan. viii. 14, *DO NOT* mean YEARS which they CANNOT PROVE. They being the answer to the question, 'For how long a time shall the vision last?' which is the correct rendering of the original—whence many LEARNED and PIOUS men, such as Bishop Newton, Sir Isaac Newton, Scott, Clarke, Faber, Priestly, Brown, Kenney, and numerous others, conclude that the days alluded to, are to be taken for years, and NOT LITERAL days, neither so many sacrifices: nor applicable to Antiochus Epiphanes' aggressions upon the Priesthood and Temple, as they were not continued during so long a period as 2300 literal days—nor so short a period as 2300 sacrifices—or 1150 days, yet the objectors to Miller's THEORY must prove either the one or the other of these positions true, before their objections can be received by any LOVER OF TRUTH.

"2. Nor unless *they can* prove that the 2300 days do not begin at the same time with the 70 weeks, or 490 years, which THEY CANNOT prove: as both Daniel and the angel, in the 9th chapter, 20—23 verses evidently referred to the vision contained in chapter 8.—Each chapter *DOES NOT* finish its own subject. And the angel tells Daniel to understand the matter, and consider *the vision.* There is no vision for him to consider, but the one in the previous chapter, and it is absurd to say that it could not be an explanation of the vision because it was not given till 15 years after the vision was seen.

"3. Nor unless they can prove that the 70 weeks DID NOT begin in the seventh year of the reign of Artaxerxes, which they CANNOT prove. Mr. Miller very correctly fixes on the third decree, in the 7th year, Ezra, 7th chapter. The 4th decree is not at all likely to be the one intended in the prophecy, as it would prove the prophecy false. Accordingly the decree issued in the 20th year of his reign, is NOT the proper starting point; and therefore *THEIR OBJECTIONS* are *UNFOUNDED!*

"4. Nor unless the 70 weeks DO NOT end with the death of Christ, which *CANNOT* be proved. For Daniel says, chapter 9, 25, "That from the decree, unto Messiah the Prince, shall be seven weeks and sixty-two weeks, or, 69 weeks, or 483 years." This does not relate either to his birth or death; but to the commencement of the preaching of his gospel Mark 1st chapter, 1, 2, 3, verses. Luke xvi. 16. His death *WAS NOT* to be 69 weeks after the decree, but 70.

"5. Nor unless they can prove that the years in the time of Daniel, were not virtually of the same length as they are now, which CANNOT be done.

The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal Equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as times that the sun entered the vernal equinox, there-

fore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago.

"6. Nor unless the end spoken of by Daniel, 8th chap. and 19th verse, does not refer to the end of the world, which they *CANNOT PROVE*.

"7. Nor unless they *CAN PROVE*, that to cleanse the sanctuary, or church of God, will not be accomplished at the *burning up of the world*. WHICH THEY CANNOT PROVE.

"8. Nor unless they *CAN PROVE* that Anti-Christ or Popery was not overthrown, when Berthier, a French General, entered Rome—took the city, dethroned the POPE, and took him prisoner to France, where he died in exile, in 1799, at which time their form of worship was entirely superseded, by a spirit of religious tolerance.

"9. NOR unless they *CAN PROVE* from the Bible, that the Jews *MUST ALL* be converted, and the fulness of the Gentiles *BROUGHT IN* before the end shall come, or Christ shall make his *second appearance NEITHER OF WHICH CAN BE PROVED*.

"10. Nor unless they can prove that the FOURTH and *LAST* beast that Daniel saw, which has existed already about *TWO* thousand years, will not remain in existence until the coming of Christ, which they *CANNOT PROVE*.

11. Nor unless they can prove, that the *sixth trumpet* mentioned in Revelations has not already been sounded, and the second woe already passed, which they *CANNOT* prove.

12. Nor unless they can prove, that *THE SOUNDING* of the *SEVENTH* (or last) *TRUMPET* and the third WOE, WILL not be immediately followed by the coming of the Son of man—resurrection of THE righteous; and the destruction of this world, with the wicked that are on the earth at his appearing, which they *CANNOT* prove.

13. Nor unless they can prove, that the "Man of Sin," spoken of by St. Paul, 2d Thessalonians 1st and 2nd chapters, has not already been revealed, and for the last FORTY years been "consuming the Spirit of his mouth;" and that his final destruction is not near even at the door. *NEITHER OF WHICH CAN BE PROVED!*

END OF THE WORLD.

Question.—You believe that the Lord is to make his second personal appearance on earth next year. Will you tell me for what purpose he is coming?

Answer.—"He cometh to JUDGE THE EARTH." Ps. xcvi. and xcviii. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The wicked shall be turned into hell, with all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Ps. ix. 8, 17, 18.

Q.—What particular events will take place at his coming?

A.—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

Q.—Are all to be thus caught up?

A.—No; for the same apostle expressly declares that "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thes. i. 8–10.

Q.—Will the earth be annihilated?

A.—No; but "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up." 2 Peter iii. 10.

Q.—What will be done with the melted earth?

A.—"Nevertheless, we, according to his promise, look for new heavens *and a* NEW EARTH, wherein dwelleth righteousness."—2 Peter iii. 13.

Q.—Will the new earth be inhabited?

A.—Yes. "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH." Rev. v. 9, 10. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel vii. 27.

Q.—Then I understand your belief to be, that next year, the year 1843, is the time fixed in the counsels of eternity for the consummation of all the grand events spoken of by the prophets and apostles concerning the final destiny of all men?

A.—Yes. Sometime in the course of next year, being one thousand eight hundred and forty-seven years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of man," who "came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. *Next year* I expect to see that day come, spoken of by Malachi the prophet, "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *Next year*, I expect that unto those who fear the name of the Lord, "shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." [See last chap. Malachi.] *Next year* I expect all the saints will see what John saw when he was in the isle of Patmos, "A new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." *Next year* I believe all the saints will hear what John heard: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. xxi. 1—5. *Next year* I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. *Next year* I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 54, 55.

Q.—Why do you believe these events will transpire next year?

A.—Because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time, will terminate then.

Q.—How do you know?

A.—Because the angel Gabriel told Daniel that all the wonders which he had seen in the vision, would be consummated in 2300 days, or years.

Q.—What right have you to reckon days as years?

A.—Because that was a common method of reckoning prophetic time among the Jews; and, moreover, we find by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed, having been commenced by Ezra and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 62 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was *determined* should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, remember, was to *seal the vision and make it sure*, not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back 70 weeks, in which there are just 490 days, [years] and what do I find? I find the identical thing which the angel told Daniel should form the *starting point* of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the *sealing event* of Daniel's vision, fulfilled according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this, I think, we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just so surely will the *whole vision* be fulfilled in 2300 years from the same period. Those 2300 years will expire NEXT YEAR, 1843!

SECOND ADVENT CAUSE IN PHILADELPHIA.

Dear Brother S.—As I have returned from a visit to Philadelphia, where I have just closed a course of lectures on the subject of the Second Advent in 1843, it may be interesting to your readers to have a sketch of the state of the cause in that city.

I went there, as you know, last week, on the invitation of a friend, and commenced my lectures in the M. E. Church in 8th street, above Noble, which was kindly opened by the Trustees, free of charge. The attendance was good throughout; the house being full each evening. There has been but little done heretofore, in this city, to awaken public attention to the Second Advent in 1843, except a few lectures about a year ago:—The Literalist, which was published there, not being an advocate of that peculiar feature of the system. There is at present a strong feeling of interest springing up in reference to the subject, and there are now some four or five churches open in the city and its vicinity, where we have invitations to lecture as soon as we return. The result of the lectures thus far, has been good, and a deep religious feeling was awakened up among the churches. Many unconverted persons felt the need of salvation and a preparation to meet the Lord. The cause of the midnight cry is onward,—it must and will prevail.

Yours, &c, J. LITCH.

New York, November 19, 1842.

"The great **DAY** of the Lord is near, **IT IS NEAR,** and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

The great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever*;" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever*." This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things; —a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision?*" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision*. And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end*. And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the *end* shall be." Now in the 26th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision;* for it shall be for many days." And in the last verse, Daniel says he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment came forth, and I am come to *show* thee; therefore understand the matter, and consider *the vision*." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision;* if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time; then he tells him *the vision* of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be for *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him *understand the vision;* and now, in his story about the seventy weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision*, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity is abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church is in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ*, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

* If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, NOVEMBER 21, 1842. NUMBER 4.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

MR. MILLER'S INFLUENCE UPON THE PEOPLE.

Much has been said in the pulpit, and by the editors of public journals, about the *evil* tendency of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook) thinks they are more demoralizing than the *theatre!* A minister in Boston, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to attend these lectures as to visit the theatre! Indeed, most of the ministers and laity of different denominations, who have not heard Mr. Miller, have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. To place this matter in its true light, we shall give, as a general illustration of Mr. Miller as a speaker, and the influence of his labors on the community at large, the following account of his visit and labors in Portland, Me. in March last.

"MR. MILLER IN PORTLAND.—Mr. Miller has been in Portland, lecturing to crowded congregations in Casco-street church, on his favorite theme, the end of the world, or literal reign of Christ for 1000 years. As faithful chroniclers of passing events, it will be expected of us that we say something of the man, and his peculiar views.

"Mr. Miller is about sixty years of age; a plain farmer from Hampton, in the state of New York. He is a member of the Baptist Church in that place, from which he brings satisfactory testimonials of good standing, and a license to improve publicly. He has, we understand numerous testimonials also from clergymen of different denominations favorable to his general character. We should think him a man of but common-school education; evidently possessing strong powers of mind, which for about fourteen years have been almost exclusively bent to the investigation of scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

"In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and a half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and enquirer, supplying the questions and answers himself, in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors.

"Mr. Miller is a great stickler for literal interpretation; never admitting the figurative, unless absolutely required to make correct sense or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.

"He is evidently disposed to make but little allowance for those who think differently from him on the millennium; dealing often in terrible denunciations against such as oppose his peculiar views on this point; as he fully believes they are crying peace and safety when sudden destruction cometh. Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory."

This account of Mr. Miller is from the Rev. Mr. Springer, of the Methodist Episcopal Church, and editor of the "Maine Wesleyan Journal," from which we copy it. Mr. Miller, on reading the account, exclaimed, "I have found *one* honest editor!" Mr. Springer, it will be observed, is not a partisan of Mr. Miller. We commend him for his candor.

The following extracts of letters from Elder Fleming, the pastor of the Christian church in Casco st., where Mr. Miller delivered his lectures, will show the legitimate effects of his labors.

Immediately after the lectures were closed, Mr. Fleming writes: "Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The *great alarm* is among those who did not come near. Many who stayed away and opposed seem excited, and perhaps alarmed. But those who candidly hear are far from excitement and alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the *male* part of community. What produces the effect is this—Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts! that is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

A short time after, he wrote again as follows: "There has probably never been so much religious interest among the inhabitants of this place generally as at present; and Mr. Miller must be regarded, directly or indirectly, as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note, that in the present interest there has been comparatively nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Br. Miller's lectures.

"At some of our meetings since Br. Miller left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two hundred* have professed conversion at our meeting; and now the fire is being kindled through the whole city, and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels*, *Deists*, *Universalists*, and the most abandoned *profligates*, have been converted; some who had not been to the house of worship for years. Prayer-meetings have been established in every part of the city by the different denominations, and by individuals, and at almost every hour. Being down in the business part of our city, I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged with one accord at prayer, at about eleven o'clock in the day-time! In short, it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in *one month* since Br. Miller came here, than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted into any of the orthodox houses of worship, and he expressed a strong desire for his return to our city."

Similar accounts might be given from most of the places where he has given a *full course of lectures*, to a society; the minister and church co-operating with him. We could name Boston, Cambridgeport, Watertown, and numerous places; but we will refer to one more, viz. Portsmouth, N. H. The same glorious effects followed his labors in this place, as at Portland. We simply wish to give the testimony of the Unitarian minister of that town, relating to the *character of the revival*. We are the more particular on this point, because the advocates of revivals have charged Mr. Miller with getting up "*fanatical excitements*." Now we have an impartial witness on this point. Hear him; he says:

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and cause its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching." *

Will the Rev. Parsons Cooke join with the

* Sermon on Revivals, by Rev. A. P. Peabody.

editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounce these lectures "more demoralizing than the theatre?" *These* are the legitimate fruits of Mr. Miller's labors. Let his accusers beware, lest they be found fighting against God.†

† The above testimony to the salutary influence of Mr. Miller's labors must suffice. If it were necessary, we could add a volume of similar testimony from ministers of almost all denominations.

THE MIDNIGHT CRY.

MONDAY, NOVEMBER 21, 1842.

TIMELY HINTS.

"And they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Then there shall be upon the Earth distress of Nations with perplexity: and then shall they see the Son of Man coming in a cloud, with power and great glory. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—LUKE 21.

READER, DO YOU SEE ANY ROOM FOR A TEMPORAL MILLENNIUM? OR FOR THE GATHERING OF THE JEWS? IF NOT, MAY NOT CHRIST COME TO-DAY?

* The word fulness in Rom. xi. chap. 12th and 25th verses, means the fulfilment of an appointed period.

Lectures, Afternoon and Evening.

Brother Litch lectures every afternoon, at 3 o'clock, and every evening at 7 o'clock, at the corner of Catharine and Madison streets.

☞ BROTHER MILLER left this city in good health last Saturday morning for New Haven, where a large Methodist church is opened for lectures. The same day a rumor appeared in the Newark Daily Advertiser that he was dead! Perhaps it originated from some one uttering a wish that he was dead.

A Few Questions.

Why is it that those who do not believe the doctrine we teach, are so deeply affected by it?

Why is it, if they feel no interest or concern on the subject, that they *concern* themselves so much?

Why is it, if our arguments and premises are as vulnerable and fragile as they would seem to affect, that they do not, by the Bible, and by fair arguments, meet and refute us?

Why is it, if we are "dupes," "fanatics," "idiots," &c., that our opponents exhibit so much anger and bitterness, without coming to us with either commisseration or argument?

Who can give us a solution?

PERILOUS TIMES.

"Men's hearts failing them for fear."

Last Saturday's Sun sums up the latest news from England thus:

In mercantile matters there was but little prospect o a speedy improvement. The feeling of DESPONDENCY which has so long existed among the commercial classes, continues rather to INCREASE than diminish. The revulsion in the corn trade, by overwhelming so many houses at home and abroad, had spread difficulty and ALARM on every side.

The following is an item of the Eastern news:

At Constantinople, a courier had arrived from Bagdad with private accounts, which assert that a British force, commanded by Gen. Pollock, had reached Cabul and invested it. They add that Gen. Pollock had offered conditions to the inhabitants, which, if they rejected, he was determined to carry the town by storm.

BOOKS, PAMPHLETS, AND CHARTS.

It will be seen that we have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE NEW JERSEY EAGLE, a paper published at Newark, N. J., says that, "So far as it has been able to hear the great "*Miller meeting*" lately held there, has not resulted in the conversion of *one* individual person to Mr. Miller's views."

Really that "Eagle" must have had its wings plucked, its eyes amazingly dimned, or falsified knowingly. How a man can live in that city, and walk across the street once a day, and be iguorant of the fact that *multitudes* confess themselves constrained to believe, we cannot divine!!!

MR. MILLER'S LECTURE ON FRIDAY AFTERNOON.

Mr. Miller's last lecture in this city was on Friday P. M. His text was Rev. xi. 3, "*And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*"

He took up his subject under FOUR heads:

I. The OBJECT *and* CHARACTER *of a witness.*.

The OBJECT. It is to tell the truth on the subject on which he testifies—"The truth, the whole truth, and nothing but the truth." A witness must testify only to what he *knows*.

HIS CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* "My two witnesses." Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is *a multitude* in her individual capacity—*one*, in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of Christian ministers. Beside, Christ declares, John 5: 34, "I receive not testimony from man."

The Old and New Testament are *two*. They are claimed by Christ as his witnesses. Matt. 24: 14. "*This gospel* of the kingdom must be preached in all the world for a *witness* unto all nations." *The Old Testament*, John, 5: 37—39. "The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape"—so the witness is not oral. "Search the Scriptures"—"they are they that testify of me." These two witnesses do testify the truth, the whole truth, and nothing but the truth respecting Christ. They testify all that can be *known* of him until he comes again.

IV. *The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy 1260 days, or years of that time "*clothed in sackcloth.*"

Sackcloth is the emblem of obscurity. Rev. vi. 12. "The sun became black as sackcloth of hair"—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpations of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, conferred supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome and set up the papal hierarchy. The scriptures were soon suppressed—the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language the people did not understand. The Catholic church have prohibited the reading of the Scriptures by the people without the permission of the priests.

3. "These have the power to shut heaven that it rain not in the days of their prophecy." Rain is the emblem of Grace, or the outpouring of the Spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates when the Bible *began* again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the Scriptures restrained or hindered the work of God.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will." All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible. They have the power to pronounce these judgments.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed." The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. "I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

6. "When they have finished their testimony, (or as Mr. Faber renders it, when they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit shall make war on them, and kill them."

A "*beast*," in the symbolical language of Revelation, signifies a government. "The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form—and from a nonentity became the terror of the world. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an impostor, death an eternal sleep, and, finally, that there is no God. They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September 1793; and in 1797, in the month of March, [after just three and a half years] the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. Thus, during the three days and a half, their dead bodies were not permitted to be put in graves, although they lay dead in the streets of the great *Roman* city, which spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also, our Lord was crucified," in the person of his members and disciples. From thirty thousand to fifty thousand Heugunots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them."

The resurrection of the witnesses and their exaltation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and

its spread over the earth. The great voice from heaven saying to them, "come up hither," is the universal demand of the moral world for the Bible. So that since 1795, it has been translated either in whole or in part, into more than *150 different languages, and spread in* nearly all nations.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city, the Roman Empire.

Thus Rev. 17 : 18. "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city *fell*," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion *in Rome itself.*

10 "Were slain of men," or as in margin, "*names* of men seven thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French Revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the *perfect* nulling of all titles.

11. "The second woe is past—the third woe cometh quickly."

This event is now past; the 6th trumpet, which is the second woe, ceased to sound, as I have shown you, on the 11th of Aug. 1840.

The third woe, or the 7th trumpet cometh *quickly*. It can be but just before us. The 7th is the last trump, at which, according to Paul, 1 Cor. 15, the dead are to be raised.

The 7th angel sounded, and there were great voices in heaven saying, the *kingdoms* of this world are become the *kingdoms* of our Lord and his Christ, and he shall *reign forever and ever*. There is no millennium until this trumpet sounds. Then instead of the temporal spiritual reign of Christ, it is the time of God's wrath, and of the dead that they should be judged, and that he should give reward unto his servants the prophets, the saints, and them that fear his name, small and great, and destroy them that destroy the earth. It is a woe on the world, and its destruction, not its conversion. A woe is not the universal conversion of the world to Christ. Are you prepared for such a scene? Can you lift up your head and rejoice? Or do you tremble for your fate in that day?

JOHN C. COLT

Relieved the sheriff of his unwelcome task, and accumulated murder on his own soul by killing himself, about four o'clock on the afternoon of Friday last. The cupola of the prison was on fire at the same time. Probably no event affecting one person ever caused such intense excitement in this city. The "Sun," of this morning, says:

"The fever of excitement into which our city was lashed on Friday, by the occurrences connected with the death of John C. Colt, has subsided but little, and continues to rage to a greater or less degree in all circles. A thousand reports and conjectures are bruited about, and gossip, humbug, and twattle, are running riot all over the city. The women, especially, can talk of nothing else, think of nothing else, and dream of nothing else. A perfect Colt mania appears to pervade the whole sex, and unfit them for the sober realities which surround themselves and their own concerns."

Reader, the word of God teaches us to expect a tragedy in which all mankind will be involved, except those who are Christ's, at his coming. Are you of that happy number? If so, lose no time in warning all your friends and neighbors to be ready.

THE MILLENNIUM.—Dr. Brownlee, in a sermon preached in Philadelphia lately, gave it as his opinion that this event would not take place for one hundred and seventy-five years.—*Methodist Protestant.*

Bro. Reese undoubtedly feels justified in giving Dr. Brownlee's opinion, so we suppose we can record as its opposite the opinion of a man quite equal to the celebrated D. D. We do this because the opinion is no "good tidings." Did we think it so long, our "hearts would be troubled." We hope in a "little while" our Lord will come "and will not tarry."

The opinion of a learned man between 17 and 1800 years ago, which we set in opposition to Dr. Brownlee's opinion, is as follows:—That day shall not come, *except* there come a falling away first, and that man of sin be revealed, the son of perdition; &c. (See 2d Thess 2: 3, 4.) We never have heard any one who is acquainted with the Bible and the history of the Romish Church, pretend to doubt *the fulfilment of this prediction of St. Paul.*

That power has been *wasting* for many years, and is to be *destroyed by the brightness of the Lord's coming.* (2d Thess. 2; 8.) That day shall not come except there come *one hundred and seventy-five years* first, and then all the world will be converted. How does that tally with Paul's opinion? *N. Y. Luminary.*

HOW LONG, O LORD.

How long, O Lord our Savior,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.
O when shall come the moment
When, brighter far than morn,
The sunshine of thy glory,
Shall on thy people dawn?

How long, O gracious Master,
Wilt thou thy household leave?
So long hast thou now tarried,
Few thy return believe.
Immersed in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome thee.

How long, O heavenly Bridegroom,
How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay!
The very Bride her portion
And calling bath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

O wake thy slumbering virgins;
Send forth the solemn cry,
Let all the saints repeat it,
"The Bridegroom draweth nigh!"
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

BOKO. God's designs, knowledge and counsel. Ps. cxxxix. 16. Is. xxxiv. 16. *Reading*, is to make his designs known. To *Seal*, is to shut up, or make sure.

BOW AND ARROWS. Victory over enemies. Isa. xli. 2. Rev. vi. 2.

BRASS, is used for impudence and sin, warlike. Isa. xlvii. 4. Jer. vi. 28. Mic. iv. 13.

BRANCH. A descendant, or offspring. Isa. xi. 1. Jer xxiii. 5. Dan. xi. 7.

BREAD. Doctrine of life. Amos viii. 11. Matt. iv. 4.

BREAST-PLATE. Defence or armor. Isa lix. 17. Rev ix. 9.

BREASTS. Consolation, word of God. Isa. lxvi. 11.

BRIDLE. The restraining power of God. Isa. xxx. 28.

BRIMSTONE. Curse of God. Isa. xxx. 33. xi. 4.

BURNING WITH FIRE, is to destroy, or change their state completely. Mal. iv. 1—3. 2 Pet. iii. 10, 11. Rev. xx. 9.

BUY, or BUYING, is used as an act of giving or receiving religious instruction. Isa. lv. 1. Rev. iii. 18. xiii. 17.

CANDLE, is light. Jer. xxv. 10. Matt. v. 15. Luke xi. 36 xv. 8.

CANDLESTICKS. The means of light; as the kingdom of Christ, the two witnesses, and seven churches, are called candlesticks. Dan. v. 5. Zech. iv. 2, 11. Rev. ii. 5. xi. 4.

☞ There is a meeting of Second Advent believers held every evening in Newark, N. J., at the Academy in Bank street, near Washington, where the meetings will be continued until a more eligible place is fitted up.

CHEAP LIBRARY.

The following works are printed in the followihg cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

1. Miller's Life and Views.—37 1-2 cts.
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3. Exposition of the 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 3 4 cts.
6. *Miller on the true inheritance of the saints*, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
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This Library will be enlarged from time to time, by the addition of new works.

For Sale at 36 Park Row.

☞ SIGNS OF THE TIMES ☜

BY J. V. HIMES.

The Signs of the Times is printed and published weekly at 14 Devonshire street, Boston, Mass., at $1 for 24 numbers, to be published in six months. That is the principal office for all Second Advent publications. For the accommodation of the public in this vicinity, a publication office is opened for the "Signs of the Times," &c at 36 Park Row, N. Y. We mention this fact that none may labor under a mistake about the location of said paper.

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IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

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NEWARK SECOND ADVENT BOOK DEPOSITORY,

No. 1, COMMERCE STREET, (up stairs.)

THE MIDNIGHT CRY

Is published every afternoon at 36 Park Row, up stairs, by J. V. Himes, assisted by L. D. Fleming, and N. Southard. All letters and communications for the Midnight Cry should be directed to J. V. Himes, New York City, POST PAID.

CHRIST IS COMING

TO JUDGMENT NEXT YEAR!

BY THE AUTHOR OF "A CLUE TO THE TIME."

JESUS CHRIST, who now sits on the right hand of power, is coming in the clouds of heaven;[a] when every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.[b] He is coming in a little while,[c] with power and great glory;[d] with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not his Gospel.[e] He is coming shortly,[f] to be glorified in his saints, and to be admired in all them that believe in that day.[g] He is coming to give Paul a crown of righteousness; and not him only, but unto all them also that love his appearing.[h] He is coming, with a great sound of a trumpet, to gather his elect from the four winds.[i] He will come as GOD: for our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.[j] For the Lord my God shall come, and all the saints with thee:[k] for even them also which sleep in Jesus will God bring with him.[l] Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.[m] At his coming, the archangel's trump shall sound, and in a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed;[n] when both will be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.[o] When he comes, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.[p] When he comes, the Mighty One of Israel will say, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.[q]

At his coming, Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed.[r] The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;[s] yes, the kings, queens, princes, presidents, nobles, all the proud governors, officers, and soldiers, of all the armies; millions of proud rich men, and their lofty wives, and lifted-up sons and daughters; millions of proud dandies; together with the gluttons and wine-bibbers of the whole creation: and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan;[t] yes, the trees of a million forests, the fruit and ornamental trees of millions of gardens and orchards: and upon all the high mountains, and upon all the hills that are lifted up;[u] yes, the snow-capt Alps, with the loftier Andes, and the still more lofty Himaleh's, together with the more humble Alleganies: and upon every high tower, and upon every fenced wall;[v] yes, the pyramids of Egypt, with all the granite columns of antiquity, as well as the newly-finished Bunker-hill monument; together with the great wall of China, and all the stone and brick walls of a million cities, fields, and pastures: and upon all the ships of Tarshish;[w] yes, the proud line-of-battle ships, with all the other men-of-war, and steam-ships, with all their proud admirals, commodores, officers and crews; together with all the merchant vessels: and upon all pleasant pictures;[x] yes, all the beautiful paintings, all the idolized portraits, profiles, and miniatures; all, yes, all will be fuel to feed the flames of that tremendous day.

Howl ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty; and all hands shall be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrow shall take hold of them; they shall be amazed one at another; their faces shall be as flames.[y] Yes, oh yes, when he comes, what faintness of hands will seize upon the strongest men, when the cry is heard, He is coming! when the lighting up of the eastern horizon indicates something besides the sun, and like lightning is seen darting towards the west. Also, what meltings of heart; what fear; what pangs and sorrow will take hold on the stoutest hearts, when the shrill sound of the trumpet first strikes their ear, and waxes louder and louder, echoing through the vault of heaven, and reverberating along the surface of the earth: their splendid mansions, and beautiful gardens, and costly furniture, all wrapt in the devouring flame, not excepting their own persons!

But language fails me, in attempting to describe the pangs and sorrow that will seize upon those that love this world, when the conviction first fastens itself upon their minds that Christ is come! Also, with what amazement will they look one upon another in that trying moment! To the paleness of faintness, will succeed the crimson of flames in their faces; and while the little children, and pious ones, of every family, are being changed and caught up, the remaining ones are wringing their hands, and reproaching one another with being the cause of their unpreparedness to meet the righteous Judge! Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine:[a] yes, the stars, the sun, and moon, all, all will be eclipsed by the superior effulgence of their Creator, the Lord Jesus Christ, who has now come, in all the glory of the Father, and the holy angels. The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.[b] Oh yes, the thought and purpose of God will be realized: his people will be gathered into their chambers; all his enemies made to lick the dust; the earth and elements all melted, and the new earth, which is to be the future and eternal abode of God and all his people, will arise from the ashes and ruins thereof.

When he cometh, he will make the earth empty and waste, and turn it upside down, and scatter abroad the inhabitants thereof; the land shall be utterly emptied and utterly spoiled. For the Lord hath spoken this word: the haughty people of the earth do languish; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, therefore the inhabitants of the earth are burned. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: the earth shall reel to and fro like a drunkard, and shall be removed like a cottage.[c] For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain.[d] Yes, the Lord has now forsaken his covert, as the lion:[e] neglecters of God will now realize the force of those awful words, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.[f]

When he comes, the indignation of the Lord will be upon all nations, and his fury upon all their armies; he will utterly destroy them; he will deliver them to the slaughter; their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree; for it is the day of the Lord's vengeance.[g] When he comes, he says, I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth;[h] for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.[i]

When he comes to spoil their pasture, the shepherds, and principal of the flock, shall howl, and cry, and wallow themselves in the ashes: for the days of their slaughter, and of their dispersions are accomplished; and they shall fall like a pleasant vessel; for the shepherds shall have no way to flee, nor the principal of the flock to escape.[j] Oh, what a howling there will be among unfaithful ministers, when the Master comes to reckon with them! They have been looked up to, and called Doctor, Reverend, Rabbi; stuffed themselves and families upon their salaries, (here called pasture,) lived in pleasure, and been wanton, much more anxious about their honor and ease, than the souls of their flock; they have loved the praise of men more than the praise of God; cried peace, where God has not spoken peace. These are the certain ungodly men, crept in unawares, turning the grace of God unto lasciviousness, and denying our Lord Jesus Christ; who have run greedily after the error of Balaam for reward; feeding themselves without fear; without fruit; walking after their own lusts; their mouth speaking great swelling words; having men's persons in admiration because of advantage. These are the mockers whom the apostles said should come in the last days, walking after their own ungodly lusts; beguiling unstable souls; their heart exercised with covetous practices; cursed children.[k] And now, unfaithful watchmen, read your doom: WHOSE JUDGMENT NOW OF A LONG TIME LINGERETH NOT, AND THEIR DAMNATION SLUMBERETH NOT: AND SHALL UTTERLY PERISH IN THEIR OWN CORRUPTION: TO WHOM IS RESERVED THE BLACKNESS OF DARKNESS FOREVER.

He will come in a little season;[l] and then the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?[m]

Behold, I come quickly. And behold, I come quickly. He which testifieth these things, saith, Surely I come quickly: Amen, even so, come, LORD JESUS.[n]

[a] Matt. xxvi. 64.
[b] Rev. i. 7.
[c] Heb. x. 37. John xvi. 16.
[d] Matt. xxiv. 30.
[e] 2 Thess. i. 7.
[f] Rev. i. 1. xxii. 6.
[g] 2 Thess. i. 10.
[h] 2 Tim. iv. 8.
[i] Matt. xxiv. 31.
[j] Ps. l. 3.
[k] Zech. xiv. 5.
[l] 1 Thess. iv. 14.
[m] Isa. xl. 10.
[n] 1 Cor. xv. 52.
[o] 1 Thess. iv. 17.
[p] Mal. iii. 5.
[q] Isa. i. 24.
[r] Isa. i. 28.
[s] Isa. ii. 12.
[t] Isa. ii. 13.
[u] Isa. ii. 14.
[v] Isa. ii. 14.
[w] Isa. ii. 16.
[x] Isa. ii. 16.
[y] Isa. xiii.
[a] Isa. xiii.
[b] Isa. xiv. 24.
[c] Isa. xxiv.
[d] Isa. xxvi. 21.
[e] Jer. xxv. 38.
[f] Psalm l. 22.
[g] Isa. xxxiv.
[h] Isa. lxiii. 6.
[i] Isa. lxvi. 15.
[j] Jer. xxv. 34-53.
[k] 2 Pet. iii.
[l] Rev. vi. 17.
[m] Rev. vi. 15, 17.
[n] Rev. xxii.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, TUESDAY, NOVEMBER 22, 1842. NUMBER 5.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 82 PARK ROW. PRICE TWO CENTS.

[From the Second Advent Reports, No. 1.]

Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. ☞ *Read and circulate.*

When we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*;" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 525.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will, and whom men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

To be continued.

TIMELY HINTS.—The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things, have fervent charity among yourselves. 1 Peter 4: 7.

The elders that are among you I exhort.. Feed the flock of God, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but ensamples to the flock; and when the CHIEF SHEPHERD SHALL APPEAR, ye shall receive a crown of glory that fadeth not away.—Peter (1. 5: 1, 2, 3, 4.)

Can this relate to any thing less than Christ's coming to judge the world? Who will dare to say that he may not come to-morrow. He has given us signs by which we may know when his coming is near, even AT THE DOORS. Can ye not discern the signs of the times?

SYNOPSIS OF MR. MILLER'S VIEWS.

MY DEAR BROTHER,—You have requested a synopsis of my views of the christian faith.—The following sketch will give you some idea of the religious opinions I have formed by a careful study of the word of God.

I believe all men, coming to years of discretion, do and will disobey God, and this is, in some measure, owing to corrupted nature by the sin of our parents. I believe God will not condemn us for any pollution in our fathers, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, can and will be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through our repentance and faith. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness as commanded us in the Scriptures, (which are the only rule of faith and practice,) and that they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. As being holy, just and beneficent, I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person, godlike in his character and power. He is a Savior for sinners, a Christ to God, a mediator between God and man, and King of Zion. He will be all to his people, God with us forever. The spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

I believe the Bible is the revealed will of God, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they my refer;—for instance, what may be understood to-day might not have been necessary to have been understood 1000 years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in, every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense;—and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught. I believe all of the prophecies are revealed to try our faith, and to give us hope, without which we could have no reasonable hope. I believe the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all his saints and angels; that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both these living and raised saints will be caught up to meet the Lord in the air. Then the saints will be judged and presented to the Father, without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of man will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth untill 1000 years. This is the first resurrection, and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God, to his Son, be accomplished: "I will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then will the holy people take possession of their joint heirship with Christ, and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will done in earth as in heaven." After 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadth of the earth, out of the city, a great company like the sands on the sea-shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand that the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised up and judged about the year 1843; according to Moses' prophecy, Lev. xxvi. Ezek. xxxix. Daniel ii., vii., viii—xii. Hos. v. 6—3. Rev. the whole book; and many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still, and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, be ready for these things. "The end of all things is at hand." I do ask my brethren in the gospel ministry to consider well what they say before they oppose these things. Say not in your hearts, "my Lord delayeth his coming." Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, "Come, Lord Jesus, come quickly."

This is a synopsis of my views. I give as it a matter of faith. I know of now Scripture to contradict any view given in the above sketch. Man's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal, spiritual reign as a millennium. Both views are wrong—both are too gross and carnal. I believe in a glorious, immortal and personal reign of Jesus Christ with all his people in the purified earth forever. I believe the millennium is between the two resurrections and two judgments: the righteous and the wicked, the just and the unjust. I hope the dear friends of Christ will lay by all prejudice, and look at and examine these three views by the only rule and standard, the BIBLE.

THE MIDNIGHT CRY.

TUESDAY, NOVEMBER 22, 1842.

Lectures, Afternoon and Evening.

Brother Litch lectures every afternoon, at 3 o'clock, and every evening at 7 o'clock, at the corner of Catharine and Madison streets. On Wednesday evening he will speak on the return of the Jews.

THE BIBLE CHART.

"In the LAST DAYS, perilous times shall come, for men shall be lovers of their own selves, covetous."

If this were not a striking characteristic of the present age, how could multitudes in Europe pamper themselves in luxury, while EIGHTEEN MILLIONS of the people are absolute beggars, and three or four times that number are in want of what we consider the common comforts of life? Could the British House of Lords have remained unmoved when Lord Brougham made the following startling statement? "Thousands of persons were without food for DAYS, he could not say that it was for *one* day alone, without a morsel of food. In some cases the poor were unable to leave their beds. They thus starved for DAYS; because, as it was said, while lying down, the pangs of hunger were more easily endured. They were living on things that ought not to be eaten by men, and, literally envied the husks to the swine, which they could not eat."

The correspondent of the Journal of Commerce says, the House of Lords, (who had perhaps just surfeited themselves on the luxuries of the four quarters of the globe,) received the declaration of such heart-rending facts without a single note of sympathy, or sound of commisseration.

If the landholders, (who control the parliament,) were not extremely covetous, could they insist that the overflowing harvest of our great west should be shut out from their starving poor?

That covetousness is characteristic of the present age in this country, is too evident to need proof. Look at the suffering in our great cities and villages. Think of the accumulated horrors of slavery, and contrast these with the extravagance and dissipation of those who are "lovers of pleasures, more than lovers of God."

EDITORIAL CORRESPONDENCE.

NEW HAVEN, NOV. 21, 1842.

Bro. Southard,—Bro. Miller commenced his lectures in this place in the Methodist E. Church, on Saturday evening last. The audience was large and attentive. Although the church was large, it was crowded yesterday, and in the evening many went away for want of room. To-day (Monday) our Bible class and lectures have been well attended, and the interest on the subject of the Messiah coming next year, is very great. All classes of people are talking about the matter, and many are discussing the great question with much earnestness.

The clergy in general stand aloof. The Rev. Mr. Law, in whose church we met, has received us with much kindness, and is, with his flock, candidly hearing on the subject. He is not a believer; yet he and his people cooperate with us in our efforts to bring souls to Christ.—The good work is already begun. Several have been converted, and the number of sincere seekers is multi-

plying. My prayer is, that the good work may spread, and that all the churches in the enlightened city may share in the work. I need not inform you that a revival is wanted here. There is more *learning* than religion.—And though the *learned* look upon us with contempt, as "*ignorant fanatics*," yet God may take such instrumentalities to humble, and bless them. More anon,

Yours, JOSHUA V. HIMES.

Mr. Miller's Brief Argument.

We commence this to-day and shall finish it to-morrow. Study it carefully. It is not a single argument, but a *combination of prophecies*, with their fulfilment, which, together with the signs of the times, have led multitudes of honest and intelligent inquirers irresistibly to the conclusion that the day which God hath appointed, "in which he will judge the world in righteousness," is now emphatically AT THE DOORS. Reader, your doubts will not defer the day. Be ye also READY.

QUESTIONS ANSWERED.

The questions which follow, are from the AURORA. We give them with the answer to each appended.

"A FEW QUESTIONS FOR PARSON MILLER.—Before this old gentleman gets any further, we should like to have him give us and the public a little instructive information on the following topics:

"By what authority does he give '25 years' to Joshua, in his 'Biblical Chronology,' when there is nothing in the Bible on the subject?"

By the authority of Josephus, as he states in his chronological table. The Bible relates the facts in the case, and *Josephus gives the chronology.*

"By what authority does he give '18 years' to the Elders after Joshua, when the Bible gives none?"

By the authority of Josephus.

"By what authority does he give *Samuel* '24 years,' when the Bible says nothing on the subject?"

By the authority given in the chronological table on our last page.

"By what authority does he make *it* '617 years' from the Exodus to the building of the Temple, when it is expressly said, (1 Kings, vi. 1) that it was '480 years?'"

He does not. The Aurora will please look again. He makes what he gives from the *authority referred to in* the table. Jahn's Hebrew Commonwealth shows the 480 years of 1 Kings vi. 1, to have been an error originating with some transcriber. Paul's testimony, Acts xiii. 20, allowing 450 for the Judges, shows it to be an error. The book of Judges, also, in the references given in Mr. Miller's table, as also Josephus, all prove that period to be erroneous, and Miller correct.

"By what authority does he give Cyrus '6 years,' when the ancient historians all give him '9 years?'"

Rollin is the authority—he reckons from the kingly *authority of Cyrus*, two years after the fall of Babylon.

"By what authority does he give Cambyses '7 years,' when the ancient historians gave him '8 years?'"

On the authority of Rollin.

"By what authority *does he give Xerxes* '13 years,' when every ancient historian of authority give him '22 years?'"

By authority of Rollin. These last three questions relate to periods not fixed by the Bible. In the space between the Old and New Testaments, we adopt the common chronology. Why sneer at that? It is proved to be *correct in the total* by the fulfilment of the 70 weeks, or 490 years. See Clue to the Time, in our paper, No. 3.

"By what authority does he date the 'going forth of the command to build Jerusalem' from a letter of Artaxerxes, (Ezra vii. 12—28) which does not contain a syllable on the subject?"

On the authority of Ezra, Prideaux, Adam Clarke, Ferguson the Astronomer, and a host of others.

"By what authority does he determine the '2300 days,' Dan. viii. 14, to be the true reading, when some copies of the Bible read '2200 days,' and others '2400?'"

By the fact that no Hebrew copies of the Bible can be found which have 2200 days. And if that were the true reading, it would have ended a hundred years ago; which it did not.

The 2400 is found in no Hebrew copy. The error in the Septuagint occurred in *transcribing*, as the *following* remarks from Begg's Connected View, p. iii., will show;

"It is in mercy to his people, although it will add to the condemnation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter;' and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examinator of Mr. Irving's Opinions, in the Edinburgh Christian Instructor for 1828, (*p.* 476,) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of 'the mighty year of God's glory,' he fixes upon a misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel,' there is, in reality, no reason for its being 'disputed, whether we should read with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our *common* editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal *standard* editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of Inspiration. For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined by William Cunningham, Esq. of Lainshaw.'"

"By what authority does he make '2300 morning and *evening sacrifices*' mean '2300 years?'"

By authority that there is no such thing as sacrifice in the text—but simply 2300 evening-morning, the Hebrew notation for a day.

POPERY.—One Question Settled.

We intend, soon, to speak at length respecting this "abomination of desolation," which has fulfilled so many predictions, in Daniel, Thessalonians, and Revelations. In Daniel 7: 26, it is said, "They shall take away his DOMINION, to consume and destroy it, unto the end." *This is the event, or rather chain of events, which closes* the prediction in the 25th verse, "He shall speak great words against the MOST HIGH, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of time." That this expression means 1260 prophetic days is demonstrated by Rev. 12: 6, 14, and it is admitted by the host of expositors, including Dr. Brownlee, to mean 1260 years. Has this period terminated? Has the DOMINION been taken away, to be consumed and destroyed unto the end? We *say* YES, and *think* the reader will say so too, after considering a few facts.

The pope has possessed power over kings to "compel" them to "destroy ALL *heretics* marked by the church, out of the lands of their jurisdiction," and if they refused to "purge their land from this heretical filthiness" they were excommunicated and deposed from their thrones. More than twenty sovereigns have been thus deposed, within the last 1300 years. Has the Pope any such power now? Look at the following anecdote from the Liverpool Albion:

A Quaker, *who had been shocked* at the desecration of the Sabbath in France, mentioned the subject to "His Holiness." The Pope assured the Quaker that he was not ignorant of the open violation of the Sabbath in France, and was extremely anxious that it should, as it ought to be, kept holy. The time was when the person occupying the chair of St. Peter could *directly* interfere in the affairs of foreign States, and when Emperors, Kings, and Princes attended to the behests of the Vatican;—but the times had changed; *he could not now exercise* ANY TEMPORAL AUTHORITY beyond the limits of the Papal States.

But we do not rely wholly on current reports, however authentic. In his encyclical letter of September, 1840, the Pope says to his cardinals and bishops: "Are we not *compelled* to see the most crafty ENEMIES OF THE TRUTH ranging, *far and wide*, with impunity? * * Hence it is easy to conceive the state of *anguish* into which our soul is plunged, day and night."

Is not his dominion gone? Yes. Let those who say it is to continue till 1866 or 2016, show how it can yet be taken away. We say, therefore, that the 1260 years have terminated, and will show, in a future paper, that they ended in 1798, and that 45 years from that time, Daniel, and all the saints with him, will have their glorious resurrection. Reader, are you ready to join their company?

PROPHECY IN THE "SUN."

As a specimen of the testimony which our daily papers bear to the "perilous times," "perplexity," "distress of nations," and "fearful looking after those things that shall come on the earth," we copy the following from the New York Sun of last Saturday:

"'CONDITION AND FATE OF ENGLAND,'—There is a nation whose banner is unfurled in every sunbeam that flashes from the heavens; whose vessels whiten every sea; whose gigantic step has pressed the sands of every ocean; 'whose cannon look into every port,' and whose name strikes terror to the hearts of one hundred and fifty millions of people. This nation exists on an island not larger than New York; but there she has concentrated all that is fearful in war or beautiful in peace; all that is splendid in art or magnificent in intellect, and before her *dictu* bows down the world of mind with a servility as soul-crushing and absolute as ever degraded an oriiental devotee before the sacrificial altar. This nation has thrown her colossal shadow from the burning plains of India to the forests of *Nova Scotia; Asia, Africa, Europe* and America have trembled beneath her tread, and her thunders have shook the world. Her regular income would build cities; her navy, if placed four miles apart, would stretch from Liverpool to New York; the price paid for her noblemen's luxuries would relieve the hunger of two millions of people, and the salary received by her clergy would, in a few years, put the Bible into the hands of every being alive.

"*Such is her power! How has she gained it?* Let the millions speak who are crying for bread in her dominions! Let the thousands upon thousands answer, whose wealth has been subsidized—whose children have been enslaved, and whose governments have been subverted to swell a power already unwieldly from gluttony, hoary from age, and bloody with crime.

"Thus sits that nation; her nobles protected by a system of oppression which time has erected, and her throne *guarded by swords, whose concentrated flashes* would throw a dimness on noonday. Already has the red-cross

"braved a thousand years
The battle and the breeze."

and the Queen, and the nobles, and the capitalists, and the clergy, and the army, suppose the reign of this nation to be eternal. Are they correct? If so, crime and lust and despotism are the deities of this world, and we might as well bow at once before their disgusting altars, and *shout pæans* in their blood-stained temples.

"Can England exist! Can her power much longer cause the earth to tremble? Can her nobles still, grind down the foreheads of the people? Can the clergy still use the shield of christianity for the perpetration of enormities which would make a pagan blush? Can this horrible wailing—these seas of blood—these sights of horror—these writhings of the giant of humanity—these sins, over which seraphs weep and demons exult—can all this still blacken and disgrace the universe? If so, then may we no longer look into the pages of history for instruction. The whole order of human affairs is reversed and a new command has been promulgated from the great Law-Giver.

"But it is not so! Individual and national crime must still be punished, and that speedily. England has entered and passed her perihelion—the ship is approaching the breakers. Her national debt presses upon her—her dominions must fall to pieces from their extent and weight—she has not built the moral arch according to the eternal laws of moral architecture. Her masses are rising—her church is tottering—her throne cannot stand without its ancient supporters. Let any one look at the statistics of the empire and he will be convinced of these facts.

"In speaking of the uprising of the masses, Mr. Lester has well well quoted Wallace's lines—

"A stern deep voice comes rushing down,
Like the voice of God, with 'a wo to the crown!'"

"The fate of the British Empire is sealed. God will not permit her much longer to exist, a living blasphemy on his name."

We believe these predictions will speedily be verified, though in a way far different from that contemplated by the popularity-seeking editor of the Sun. "Is Saul also among the prophets?"

BIBLE CHRONOLOGY.—(See last Page.)

Two things are generally impressed on the public mind: first, that the world is but 5,846 years old; and, second, that it must continue about 6,000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against *his view of the prophetic periods.* He thought the matter over, and at length resolved to appeal from Archbishop Usher, (the great standard in Chronology) to the Bible. He

spent three days in tracing the times of the Old Testament, and, to his surprise, found 4,157 years, clearly proved from the creation to Christ, leaving but 1843 to complete the 6,000 years! Do you ask how this can be? Consult the texts he has referred to for yourselves, and see if the argument is not too overwhelming to be trifled with. Those who have read our learned Commentators on the Book of Judges, must have seen how they have labored to make the period shorter than the Bible seems to represent it. This they have done by *lapping* the periods on to each other. They have thus reduced 448 years to 298 years,—mainly on the authority of a text in 1 Kings, 6: 1. which John, in his Hebrew Commonwealth, shows to be at least *doubtful*, as it now reads.

The world will be SIX THOUSAND YEARS OLD in 1843, if we reckon its age by the common chronology, except in the Book of Judges; and for that time follow the plain reading of the Book itself, or, which is the same thing, adopt the inspired testimony of Paul, as given in presence of the rulers of the synagogue at Antioch and recorded by the accurate Evangelist, Luke, and preserved in Greek by the whole Christian Church. If you say Paul made a mistake of 155 years, we might as well suppose that Daniel Webster, in a speech at Faneuil Hall, would say it was about 330 years from the landing of Columbus to the Declaration of Independence, when it was but 284 years, and that Jared Sparks would leave it on record, and the whole American literati would never discover the mistake!!! Dr. Clarke says this text in Acts has been called "*Crux Chronologorum*." It crucifies many minds' notions.

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verse.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	"	v.	3	
2.	Seth	105	235	3922	"	"	6	
3.	Enos	90	325	3832	"	"	9	
4.	Cainan	70	395	3762	"	"	12	
5.	Mahalaleel	65	460	3697	"	"	15	
6.	Jared	162	622	3535	"	"	18	
7.	Enoch	65	687	3470	"	"	21	
8.	Methuselah	187	874	3283	"	"	25	
9.	Lamech	182	1056	3101	"	"	28	
10.	Noah	600	1656	2501	"	vii.	6	To the Flood.
	The Flood	1	1657	2500	"	viii.	13	
11.	Shem	2	1659	2498	"	xi.	10	
12.	Arphaxad	35	1694	2463	"	"	12	
13.	Salah	30	1724	2433	"	"	14	
14.	Heber	34	1758	2399	"	"	16	
15.	Peleg	30	1788	2369	"	"	18	
16.	Reu	32	1820	2337	"	"	20	
17.	Serug	30	1850	2307	"	"	22	
18.	Nahor	29	1879	2278	"	"	24	
19.	Terah's life	205*	2084	2073	"	"	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode &c.	430†	2514	1643	Exodus	xii.	40, 41	† Exode in Egypt from Abraham to wilderness state.
21.	Wilderness	40	2554	1603	Joshua	v.	6	‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years.
22.	Joshua	25‡	2579	1578		xiv. 7; xxiv. 29.		
1.	Elders and Anarchy§	18	2597	1560	See Josephus.			§ Judges begin. See Judges ii. 7—16.
2.	Under Chushan	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	"	"	11	
4.	Eglon	18	2663	1494	"	"	14	
5.	Ehud	80	2743	1414	"	"	30	
6.	Jabin	20	2763	1394	"	iv.	3	
7.	Barak	40	2803	1354	"	v.	31	
8.	Midianites	7	2810	1347	"	vi.	1	
9.	Gideon	40	2850	1307	"	viii.	28	
10.	Abimelech	3	2853	1304	"	ix.	22	
11.	Tola	23	2876	1281	"	x.	2	
12.	Jair	22	2898	1259	"	"	3	
13.	Philistines	18	2916	1241	"	"	8	
14.	Jephthah	6	2922	1235	"	xii.	7	
15.	Ibzan	7	2929	1229	"	"	9	
16.	Elon	10	2939	1218	"	"	11	
17.	Abdon	8	2947	1210	"	"	14	
18.	Philistines	40	2987	1170	"	xiii.	1	
19.	Eli	40‖	3027	1130	1 Sam.	iv.	18	‖ This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	21¶	3051	1106	" "	vii.	2—17	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	"	"	10	
7.	Jehoshaphat	25	3257	900	"	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	"	"	26	
10.	Athaliah, his mother	6	3269	888	"	xi.	3, 4	
11.	Joash	40	3309	848	"	xii.	1	
12.	Amaziah	29	3338	819	"	xiv.	2	
	Interregnum**	11	3349	808	"	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	"	"	2	
14.	Jotham	16	3417	740	"	"	33	
15.	Ahaz	16	3433	724	"	xvi.	2	
16.	Hezekiah	29	3462	695	"	xviii.	2	
17.	Manasseh	55	3517	640	"	xxi.	1	
18.	Amon	2	3519	638	"	"	19	
19.	Josiah	31	3550	607	"	xxii.	1	
20.	Jehoahaz, 3 months		3550	607	"	xxiii.	31	
21.	Jehoiakim	11	3561	596	"	"	36	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	"	xxiv.	2—16	
					2 Chron.	xxxvi.	5—10, 15—22	
	Cyrus	6	3637	520	Rollin, vol. i. page 354			
	Cambyses	7	3644	513	"	" "	366	
	Darius Hystaspes	36	3680	477	"	" ii. "	9	
	Xerxes	13	3693	464	"	" " "	"	
	Artaxerxes Longimanus	7	3700	457	Ezra vii. 10—13			
	Birth of Christ††	457	4157					†† See Ferguson's Astronomy; also Prideaux's Connection.
	Add present year, 1840	1840	5997					
	To 1843	3	6000					

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, WEDNESDAY, NOVEMBER 23, 1842 NUMBER 6.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. OFFICE NO. 36 PARK ROW. PRICE TWO CENTS.

Our esteemed brother, Henry Jones, is a firm believer in Christ's second coming at hand; though he is convinced from evidence wholly independent of theprophetic periods. Thus the Lord is giving us premonitions of his coming suited to minds of every class. Brother Jones has written a series of articles for the *New York Luminary*, from which we shall make large extracts. In his first No. he quotes a variety of predictions, of which the following are a sample:

FEARFUL SIGHTS---GREAT SIGNS, &c.

NO. I.

Luke xxi. 11.—"Fearful sights and great signs shall there be from heaven." These are the words of Christ himself, given in immediate answer to the question, "What sign will there be when these things shall come to pass?"—Luke xxi. 7. Or, as Matthew has recorded the question, "What shall be the sign of thy (Christ's) coming, and of the end of the world?"—Matt. xxiv. 3.

Matt. xxiv. 30.—"And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

These are also Christ's words in answer to the same question, and they expressly tell us that there will be a "sign" of his "coming in heaven," and that this "sign" "shall appear" before "they shall see the Son of Man coming," &c.

Matt. xxiv. 32, 33.—"Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." [See Luke 21: 31.

This declaration of our Saviour was also given in answer to the same inquiry for "the sign" of his "coming, and the end of the world," and given after he had distinctly foretold several events as signs of his coming. And here observe even the express command of Christ, not only that we should suppose it possible that he may come soon on our seeing such things as signs, but that we should rather then "KNOW that it [his coming,] is near, even at the doors."

Matt. xxiv. 29.—The sun shall "be darkened, and the moon shall not give her light, and the stars shall fall from heaven." See Rev. vi. 12, 13.

Isaiah xiii. 10.—"For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

NO. II.

Mr. Editor,—As proposed in my other article, I am now to notice some of the fulfilled "wonders" or "fearful sights and great signs" of Christ's second coming at hand, already spoken of as being foretold by the holy prophets; and let us begin

With the NORTHERN LIGHTS, or the AURORA BOREALIS, now so called.

Although it is doubtless a fact that nearly the whole community have been, and are still under the impression that this phenomenon has been of common occurrence from creation till the present time, and that it has nothing to do with prophecy; it will now be considered as a literal and awakening fulfilment in part of those prophecies which foretel the coming "to pass in the last days" of "wonders in the heavens," and "fearful sights," of "blood, and fire, and pillars of smoke." These sights were to precede the "great and terrible," or "great and notable day of the Lord." Let what will be said on the opposite side, the fact will remain that these wonderful phenomena, in their resemblance of "blood, fire, and pillars of smoke," have many times perfectly answered to the fulfilling of these prophecies. If, then, such prophecies were designed ever to have a literal fulfilment, this literal fulfilment has been many times given them in these "last days," or for more than a century past. But before presenting the positive proof of this position, it will be proper to notice the

OBJECTION urged by many, viz., that these phenomena are ancient as creation, proceed from natural causes, and are not foretold in prophecy.

I admit at once, that, in many modern histories of the Northern Lights, it is recorded that they are very ancient, and that dates are given of their having been seen "from the earliest ages; but these modern histories, in opposition to the doctrine of Christ's near coming, are not admissible testimony, inasmuch as there is no proof that such modern records are true, while there is very much proof against them. I will now present a few facts which are understood to testify against the alleged great antiquity of these "fearful sights," and "wonders in the heavens."

1. There appears to be no real ancient history of these phenomena, or none anciently written and published recording their previous existence. For several years, I have sought at the most probable places, and of the supposed most probable individuals, for some such history which was ancient, and especially in a book which was itself ancient; but have not yet been able to find one of the character. And why not, if these phenomena have been on record in all ages? As soon as they have been seen in modern times, they are found in history! And why not before, if they had been witnessed? There are, to be sure, many apparent authentic histories of the wonderful appearance of these lights in London, March, 1716, and for aught I know, as Dr. Halley and others say, they may have been seen in some places still farther back, yet the book printed farther back, which speaks of them, is not found. A large "Dictionary of Arts and Sciences," in one volume, published about eighty years ago, which gives a full account of these phenomena, records their first occurrence at London, March, 1716, as above, and states that the oldest inhabitants there had not previously seen or heard of them. The author of the Dictionary concludes his account by giving a long list of the writings he had found on the subject, the oldest of which was a magazine in London for 1716, and the next were files of the same magazine for ten years following, with other works afterwards written. If these things were so, could the Northern Lights have been common in all ages? Certainly not.

2. A lady, supposed to be now residing in Saybrook, Conn, informed me two years ago, that her grandmother had often stated her recollection of the first appearance of those lights in that place, which occurred in the year 1730, and that the people of the place had not seen or heard of them before.—The date of this fearful sight was recollected by the old lady from the memorable circumstance that a Mr. Abiel Ladd was to have been married on the evening of this wonderful appearance, and that the wedding was broken up by the fright of the guests on the occasion, the ceremony being performed the next day, when the sight was past.

3. An ancient book at my command, filled with this very subject, appears at once to settle the question, that these phenomena are the events of modern rather than of ancient times. I allude to a small volume of five sermons, on the text, "Fearful sights and great signs shall there be from heaven."—Luke xxi. 11. This book is a real antiquarian in all respects, and dated in two title pages, "Boston, 1680." These sermons were delivered by the far-known D. D., Increase Mather, then a Congregational minister, and father of the celebrated D. D., Cotton Mather, both of Boston, and believers in Christ's second advent at hand. In these sermons, the writer adhered closely to the above text, making it a considerable part of his object throughout to show that these "fearful sights," &c., had already been witnessed in the heavens, as a foretold premonition that the Lord might be looked for as soon coming "down with a long besom of destruction, to sweep away a world of sinners before it." And though, from his writings, it appears he had searched histories on the subject, even back to a comet of Methuselah's day, to see what wonders had appeared in the heavens, he had found no account of the Northern Lights.

4. It is now three years since I have published by the pulpit and the press, as extensively as possible, many of these facts, calling on opponents to produce a history published before 1716, recording the previous occurrence of the Northern Lights, while none have yet even informed us where such a book may be seen. Should such a history yet be found, (and it may,) it must satisfy us of the origin of these lights as far back as the date of its publication.

5. But after all that can be said against the modern origin of these "wonders," &c., as "great signs" of the Lord's now near coming to judgment, we have his own immutable testimony that they are not the common events even of the first ages, but that they are rather "wonders" of the "last days," and "signs" of the coming of "that great and terrible day of the Lord," now specially near at hand.

In another article, it is proposed to notice some earlier historic instances of the remarkable appearance of this phenomenon, as fulfilling the foregoing prophecy concerning them.

HENRY JONES.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

THE MIDNIGHT CRY.

WEDNESDAY, NOVEMBER 23, 1842.

TIMELY HINTS.

10 The DAY OF THE LORD will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought we to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shal melt with fervent heat?

13 Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be DILIGENT that ye may be FOUND of HIM in peace, without spot, and blameless. 2 Peter iii.

Evening Lectures.

Brother Litch lectures every evening at 7 o'clock, at the corner of Catharine and Madison streets. THIS (Wednesday) EVENING he will speak on the return of the Jews. To-morrow evening, he will lecture on Daniel 11 & 12, and speak particularly of the prophecies relating to NAPOLEON BONAPARTE.

CHRIST'S AGE.

If we ask one hundred theologians how old Christ was at his crucifixion, perhaps ninety-nine of them would say they had not examined the question critically, but they supposed he was about thirty-three. Let such persons open their Polyglott Bibles, and they will find, against Matt. 2: 1, a marginal note showing that Jesus was born four years before the account called Anno Domini. Then let them turn to Matt. 28, and they will find his crucifixion was Anno Domini 33. This makes his age 37. Then refer to Mark 1: 1, which begins with his ministry, and you will find in the margin, A. D. 26, and his crucifixion again marked at A. D. 33, which leaves seven years for his ministry. The same fact will appear from the dates opposite Luke 3 and 24. If you question the accuracy of your Polyglott Bible, refer to your family Bible at home, and you will find the same dates. In the same way, you may push your enquiries, (as we have lately done,) through all the editions of the American Bible Society, and the Methodist Book Room, and the Oxford and Edinburgh editions, and you will still find the same result.

Do you begin to inquire why the Bibles are so printed, when nobody believes the fact? We answer, they are probably so printed because it is the truth, as the following facts clearly show:

1. Everybody now admits that our common era begins four years after the birth of Christ, as Ferguson, the astronomer, clearly proves. The era was settled by Dionysius Exiguus, a Roman abbott, in the year 527. Josephus records an eclipse of the moon during the last illness of Herod, who sought the young child's life. This eclipse was more than 3 years and 8 months before the common era of Christ's birth, at three o'clock in the morning at Jerusalem. Of course Christ must have been *at least* four years old when our Anno Domini commences.

2. As Christ was crucified on Friday, at the time of the full moon, next after the vernal equinox, (for the Jews always ate their passover at that time,) it is easy to fix the precise year, because no two years corresponding exactly with the facts could ever be very near each other. Now Ferguson shows that this must have been the 23d year of the reign of Tiberius Cesar, and more than 36 years from the eclipse of the moon before referred to.

3. The truth thus astronomically demonstrated, enables us to account for a statement made by Phlegon, a heathen writer, who says there was in that year the most remarkable eclipse of the sun that ever was seen. But there could be no natural eclipse of the sun at Jerusalem that year. The statement, doubtless, originated from the supernatural darkness at the crucifixion.

4. According to Luke, Herod was in Jerusalem at the time of our Savior's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the people he returned to Jerusalem, in order to offer sacrifices, *it being the time of the passover*. While he was there, on the fourth day, the news came that Tiberius Cesar was dead. Having been encouraged by him to carry on the war, and not knowing whether the next emperor would sanction it, he returned home with his army. This was the 23d year of the reign of Tiberius Cesar. We have no account in history of Herod being in Jerusalem with his army at any other time; and this being the time of the passover, the evidence is indubitable that this was the time of the crucifixion, which would make Christ 37.

The next question is, was our Lord's ministry seven years, as the Bible Society's Bibles represent it? We say yes, because John's ministry begun in the 15th year of the reign of Tiberius Cesar, when he must have been at least thirty. Christ's ministry commenced when he "*began to be about thirty years of age*," and he was not quite six months younger than John. Of course his ministry must have also begun during the 15th year of Tiberius.

From these facts we learn that Christ was crucified A. D. 33 of the comman era, and A. D. 37 of the true era. It follows that, next year, which has been astronomically proved to be 1810 years from Christ's death, will be 1847 from his birth, as stated in the dialogue on the end of the world in last Saturday's paper.

It is remarkable that the dates which astronomy and history have so clearly established, harmonise precisely with the prophecies. In Daniel 9: 25, there is a prophecy which must convince any candid Jew that Jesus was the true Messiah, if it were allowed to have full weight on his mind. Yet, strange as it may seem, some modern Christians, who are expecting the conversion of the Jews as a nation, are trying hard to destroy the force of that argument. The prediction reads thus:

Dan. ix 24. SEVENTY WEEKS are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and anoint the Most Holy. Ver. 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; the street shall be built again, and the wall even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst* of the week he shall cause the sacrifice and the oblation to cease, &c.

This commandment is clearly proved by Ferguson and others, to have been the one recorded, Ezra 7: 11—26, which was given 457 years before the common era of Christ's birth, or 453 years before the true era.† From that time, the street and the wall were built in troublous times during the 49 years ["7 weeks"] of the administration of Ezra and Nehemiah. From the end of that period, 434 years, [" 62 weeks"] bring us to the time when Christ, at the age of 30, on the banks of Jordan, received the Holy Ghost, and was thus first made manifest as the Messiah. From that time to his crucifixion was 7 years, [one week] if his ministry commenced when he "BEGAN to be about 30 years of age," as Luke declares; and if it ended when he was 37, as the revolutions of the heavens demonstrate. Thus this wonderful series of events occurred so as to prove the astonishing accuracy of the prophecy and confound the infidel. In another paper, we shall give our reasons from the 8th and 9th chapters of Daniel, for believing that the world shall be burned up at the end of 1810 years from Christ's crucifixion.

* It is said by Hebrew scholars, this should be rendered last half, instead of midst.

† If we call the decree — 457 years B. C.
and add for Christ's life — 33 "
the total is — 490 = 70 weeks

If we reckon the decree from the true era, and call it — 453 years B. C.
and add Christ's true age — 37 "
the total will be — 490 = 70 weeks.

MR. MILLER AND THE PHRENOLOGIST.

The following authentic anecdote will be interesting to those who think Mr. Miller is a fanatic. We relate it, because some are deterred from examining our views of prophecy, because religious papers call them "fanatical."

A man who had proclaimed his belief in Christ's coming till he was called a "Millerite," once took Mr. Miller to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was examining. He commenced by saying the person under examination had a large, well-developed brain, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"I tell you what it is, Mr. Miller could not easily make a convert *of this man* to his hair-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining, and the head of Mr. Miller, as he fancied it would be. "Oh, how I should like to examine Mr. Miller's head," said he; "I would give it one squeezing."

The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand upon the organ of fanaticism, as it is sometimes called, or the organ of marvellousness, he said, "There, I'll bet you any thing that old Miller has got a bump on his head there as big as my fist," at the same time doubling up his fist as a sample. Others laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his dry jokes on Mr. Miller.

"He laughed; 'twas well. The tale applied
Soon made him laugh on 'tother side."

He got through, made out his chart, and politely asked Mr. Miller for his name. Mr. M. remarked, that it was of no consequence about putting his name upon the chart, but the phrenologist insisted. "*Very well*," said Mr. M., "you may call it Miller, if you choose."

"*Miller, Miller*," said he, "what is your first name?"

"Well, they call me *William* Miller,"

"What, the gentleman who is lecturing in Boston?"

"Yes, sir, the same."

At this, the phrenologist, filled with astonishment and dismay, settled back into his chair, pale and trembling, and spake not a word while the company remained. The reader may judge of the poor fellow's feelings.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

CARMEL. The vineyard of God. Mich. vii. 14.

CHAIN, signifies the laws of God; or man, in prophecy. Ps. cxlix. 8. Acts xxviii. 20. Jude 6.

CHITTIM. Those that bruise. Dan. xi. 30.

CITY OF GOD. New Jerusalem. Heb. iii. 22. Rev. iii. 12.

CITY OF NATIONS. Antichrist, or Babylon. Rev. xvi. 19. xvii. 18.

The streets of the great city are the ten kings. Rev. xi. 8, 13.

CLOUD, OR TO RIDE ON A CLOUD, is an emblem of power and great glory. Matt. xxiv. 30. Sometimes it means heavy judgments, as in Joel ii. 2. Zeph. i. 15.

CROWN. Dignity and honor. Prov. xvi. 13. Isa. xxviii. 1—5. lxii. 3

CRY OR CRIED. To be sensible of want. Prayers and petitions for relief; or forerunner of war. 2 Kings iv. 40. Ps. xxx. 2—8. Rev. xiv. 18.

DARKNESS. Ignorance, unbelief, and every evil work, confusion and horror. Prov. iv. 19. Isa. lx. 2. Eph. v. 11.

DAY, is one year—revolution of the earth in its orbit. Num. xiv. 34. Eze. iv. 5. 6. Dan. ix. 24.

DAY OF THE LORD. Judgment day, or 1000 years. 1 Thes. v. 2. 2 Peter iii. 8—10. Rev. xx. 4—7.

REASONS FOR BELIEVING THE SECOND COMING OF CHRIST IN 1843.

FROM THE CHRONOLOGY OF PROPHECY.—CONCLUDED.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xii. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 656 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12,) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily *sacrifice* (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed

whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And *they* shall pollute the sanctuary of strength, and shall '*take away*' the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the propheey, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the preeminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt. xiii. 14—16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

* Rev. xvii. 10.

* See Sermon on the Great Sabbath, "*in Miller's Views.*"

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 *Devonshire street, Boston, Mass.. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

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NEWARK—NOTICE.

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THE MIDNIGHT CRY

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THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE THREE WO TRUMPETS.

WO! WO!! WO!!!

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.*

BY JOSIAH LITCH.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. . . . . Rev. viii. 13.

The second wo is past; and behold, the third wo cometh quickly. . . . . Rev. xi. 14.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . Rev. xi. 15.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. . . . . Rev. xi. 18.

REVELATION, NINTH CHAPTER.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, *which God gave unto him, to* SHOW UNTO HIS SERVANTS *things which must* shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record," &c.

If it is a revelation, then it is not an inexplicable mystery, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

*This discourse is taken from the Second Advent Reports, No. 2.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor, Mahomet*. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahommedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*,) and the air, (*the influence of Christianity on the minds of men.*) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 7 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahommedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their headdress.* "Faces of men, hair as the hair of women, and *crowns* LIKE *gold* on their heads." Such is the description of a Mahommedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban*, LIKE *gold*.

"*Was given power, as the scorpions of the earth have power.*"

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-thorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidity, which takes place soon after the sting has been inflicted."*

Discarides gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahommedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahommedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia, Syria, Egypt, Africa*, and *Spain*, had submitted to the victorious arms of the Arabian and Saracen conquerors."†

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Grass, green thing, and tree, are here put in opposition to *those men* who have not the seal of

*R. Watson. †Buter.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahommedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."* Thus it was commanded them not to hurt *grass, green thing, tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahommedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

The torment of the Greeks one hundred and fifty years.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "*They had a king over them.*" From the death of Mahomet until near the close of the 13th century, the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman, founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahommedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "*Which is the angel of the bottomless pit.*" An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahommedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

* Smith's Key to Revelation.
† See Perkin's "World as it is," p. 361.

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon,*" *the destroyer;* in Greek, "*Apollyon,*" *one that exterminates or destroys.* Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says *Perkins*, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall,*" &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months.* But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "Christ's Second Coming," &c., by the author, in 1838.

"*And their power was to torment men five months.*" Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months;*" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but, yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

The Ottoman supremacy in Constantinople three hundred and ninety-one years and fifteen days.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahommedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the* Ottoman *independence in Constantinople departed, and is it in* Christian hands?

Let the following testimony answer the question.

First Testimony. The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested, as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on-

* Hawkins' Ottoman Empire, p. 113.

them he has been dependent for support against Mehemet.

(To be continued.)

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 24, 1842.

TIMELY QUESTION.

The DAY OF THE LORD is great, and very terrible; WHO CAN ABIDE IT? Joel 2: 11.

EVENING LECTURE—NAPOLEON BONAPARTE.

This evening, brother Litch will lecture on the 11th and 12th chapters of Daniel, and speak particularly of the French Revolution, and the events connected with it. The subject will be continued to-morrow evening.

"By their fruits ye shall know them."

"I have nothing to say *against* Mr. Miller's doctrines, and I don't *know* that they are true," said a reflecting mechanic on his way from church last Sabbath, "but one thing I can say—I have not heard of any one converted under Dr. Brownlee's sermon, and I do know one young woman who was converted under the preaching at the great tent. I was well acquainted with her; she once lived in our family. She had been through many revivals unmoved, but when she heard the earnest exhortation to be *ready*, at the close of the evening's lecture, it took such hold of her mind that she could not shake it off. She kept thinking on the words, 'be ready.' For awhile she was in great distress, but at length she found peace in Christ, and after that, the meeting was a new place to her. She has been happy ever since."

As I walked along praising God in my heart, I could not help contrasting this fact with the language of a pious mother, whose son had attended Dr. Brownlee's lecture. She had begun, tremblingly, to hope that conviction was fastened on his heart too deeply to be spoken off; but when he heard Dr. Brownlee boldly declare that Mr. Miller's notions of a near-coming judgment were all a delusion, he became as careless as ever. If the Rev. D. D. could have heard the expressions of this mother's grief at this result of his lulling doctrines of ease and safety, would he not have been startled?

BIBLE CHART. NO. 2.

In the last days they shall be "lovers of pleasure more than lovers of God."

In the moral city of Boston, Madame Celeste, a foreign dancer, lately received a benefit at the Tremont. In addition to the enormous sums paid to enter the boxes and the pit, $305 were paid for the *choice* in the boxes. In the long line of cities from New York to New Orleans, the demand for these immodest exhibitions is greater than in Boston. Instead of picking up the innumerable facts on this subject, we copy the following from yesterday's Sun as an index.

THE FASHIONS.—While *every body* is complaining of the hard times, and many of our first-at and long-established citizens are looking *fearfully* about for the means of rescuing themselves from bankruptcy, and while nearly every husband and father in the great middle class of society is driven almost to *distraction* to maintain his credit and meet his obligations, it is an universal remark that our fashionable streets and promenades have seldom or never presented so numerous or brilliant an array of expensively dressed women as during the late charming weather. In every thing which goes to make up that artificial and flaunting thing, a fashionable lady, nothing but the most costly articles will serve the slightest purpose. Three pile velvet, embroidered heavily with fine gold, in the style of the court of Louis XIV. or Edward IV.; feathers of the rarest fashion and most expensive dies, and frailest texture; silks rich and magnificent as Tyrian purple; jewelled bracelets; ermined robes; precious fur; laces and embroidery worth inch for inch of coined gold—these are the only materials in which our republican ladies will deign to appear in public—and these they *will have*, as plenty as ever, though trade is paralysed, agriculture suffocating beneath the weight of its unavailable treasures, mechanics and manufactures beggar and starve their disciples, and commerce gasps as in the pangs of dissolution. The wheels of trade have stopped, and those who were borne so swiftly onward in its rushing car, are precipitated into inconceivable confusion and dismay. They cannot help each other—they cannot help themselves. They are ruined men, and are worth not near so much as the humble digger of ditches. We wonder there are no more suicides in the dwellings of the poverty-overtaken proud!

And yet, to see the wives and daughters of these desperate men, as they sail through Broadway, and bow smilingly to pert-looking young men behind groaning counters, one would never dream that there was any distress there.

☞ Madame Celeste received for eighteen nights' performance in Boston, $27,000. We do not wonder that money is quoted "very tight," in Boston.

NO. 3.

"In the last days perilous times shall come, for men shall be . . . . FIERCE."—2 Tim. 3: 1, 3.

Before the flood, "the earth was filled with violence." "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

An intelligent lady in New York, who reads from one to three papers daily, has noticed the fact that every daily paper she has opened since last June has contained from one to five murders.

As an illustration of the familiarity of the public mind with murder, we mention a remark unblushingly made by a respectable looking young man, in New York, the day Colt killed himself: "If I had a brother sentenced to be hung, and he did not kill himself, I would shoot him!" In other words, if my brother did not add MURDER to his crimes, I would be a fratricide, by MURDERING that brother.

A few months ago, seven steamboat loads of people went from New York a few miles up the river to be entertained by a prize fight. The immense crowd looked on, more than two hours and a half, till the younger and weaker of the fighters was BRUISED to DEATH.

Said a mother in Israel, forty years ago, "The earth is so full of blood, it can be purified only by fire." We believe the time is close at hand.

☞ PROPHETIC EXPOSITIONS, or a connected View of the Testimony of the Prophets concerning the Kingdom of God, and the time of its establishment," by Josiah Litch, in two volumes.

The second volume of this work has just been received. These two volumes are deserving of the careful study of every lover of the Bible, and seeker after truth. They present a connected chain of argument, fortified by irresistible testimony, all confirming our view of the fulfilment of prophecy, and the near approach of the final consummation. Price of Vol. I, 31 cents—Vol. II, 37½ cents.

Reader, if you do not possess these volumes, will you please call at 36 Park Row, and look at them?

NAPOLEON BONAPARTE.

No reader of history can wonder that Napoleon's career is so accurately described in prophecy. The following is from Blackwood's Magazine:

"FRANCE AND NAPOLEON!—No speech of man can realize the actual sensation with which the power of France was really regarded in its days of power. No conception of after times can approach the mixture of fear, astonishment, and anxiety; the solemn wonder, and even the mysterious and fearful admiration, with which Europe looked on the throne of Napoleon! Yet, what must be the effect on the general human mind, of living in the perpetual presence of a sovereignty which had concentrated all the powers of the vast French empire on conquest—which had turned every monarch into a vassal; whose armies were poured out by the hundred thousand—whose march was from capital to capital, and whose triumphs had the extent, rapidity, and completeness of something beyond man. Even the language of the time felt the impression of those extraordinary events; and the phrases of 'Invincible,' 'Son of Destiny,' 'Irresistible,' 'King-maker,' though given in other days in the sycophancy of courtiers or the terror of slaves, were were given to the head of this fearful empire and army, almost by a natural use of words. The impression is wearing away now even among ourselves, but it was nothelless vivid while it existed. In the conquering days of Napoleon there was but one name in the world, and that was his own."

The Ottoman Power.

More than twelve years ago, brother Miller published his views on the 9th chapter of Revelation, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy, in 1839, or 1840. Nearly five years ago, in 1838, brother Litch, understanding the duration of the sixth trumpet to be represented by *a day for a year*, published the lecture we commence to-day. The event has most accurately conformed to his view of the prophecy. Would God overrule the revolutions among the nations, so as to give the seal of truth to our views, if they were NOT TRUE?

THE CITY PRESS.

A paper of this city, which claims a large share of respectability and influence, lately edified its readers by publishing three or four articles on "Millerism," from which we extract the following specimens. The writer is understood to be the son of a Baptist clergyman, who has broken away from the restraints of early education. Read the admissions the truth extorts from him:

"Mr. Miller, and his thousands of disciples, are earnest in the belief that the year 1843 closes the propecies, and the present state of the world.

That these events will come at *some* time, the whole christian world devoutly believes—but that they will occur within one year of the present time, is so startling, that we shrink back from it with horror. Yet it is not to be disguised, and it cannot be controverted, that all the phophecies of time relating to these great and awful events, point to this period for their consummation. If the grand prophecies of Daniel and Ezekiel, upon which the whole superstructure of our religion is founded, *mean any thing*, they mean that THE END WILL BE IN 1843. The whole argument is as simple as the rule of three. If the prophecy of Daniel has reference to the great events in the history of the world, which all theologists and commentators agree that it has—if the times there mentioned agree with the chronological dates to which they are universally referred, then Mr. Miller's doctrine is INEVITABLY TRUE.

What are we to say then? Why this: If the propheeies of the Old Testament mean *any thing*, it is difficult to AVOID THE VERY CONCLUSION TO WHICH THE MILLERITES HAVE ARRIVED.

It is strange—awful—sublime—and time alone can determine.

On another day, the same editor says:

The ludicrousness of the humbug of this Miller and his men, has something melancholy in it. We sigh over poor, ignorant human nature—and then we laugh at it; neither does any good. So we set to work in earnest, trying to enlighten it; but with such poor success that we falter, murmur, and almost curse.

The worst feature of the case is, that those whom we most wish to enlighten are the very ones we never reach. *Our* readers are already superior to such impositions.

Deplorably common is the fanaticism that prompts a belief in this creed of a near-coming judgment. One who has travelled during the summer over the fairest portions of New England, assures us, that a very large portion of the godly, of all the evangelical denominations, do really believe that the great day of the Lord is coming quickly—and, thousands, that not for one year will the present state continue.

How deep must be the fanatacism—how shocking the delusion of a belief like this!

And yet, upon the basis of the CHRISTIAN FAITH, it must be confessed, that his argument is exceedingly specious. Admit his premises, and show if you can that his conclusion is not inevitable. *Allow the truth of the three great prophecies of the Old Testament*, which, like three chains, encompass with their huge links of destiny all human events; admit that the events now pointed out as proof of their truth and the fulfilment of their predictions are true, *and we cannot see how the conclusion of Miller and his disciples is to be avoided.*

If they do not point to the end of the world, all the rest is fallacy. They mean that, or NO ONE CAN TELL WHAT THEY DO MEAN. A sincere faith in the prophecies, as commonly interpreted by the divines of the present day, leads NATURAL AND IRRESISTIBLY to the conclusion that the end of all things is at hand, and that 1843 winds up the world's existence in its present state, working either its utter destruction, or a great and awful change.

We are in a singular state in regard to religion, and many of those things which have bound society together in its present state. The children of to-day are farther advanced in knowledge than the men of yesterday. The *men* of to-day look with calm contempt upon the fables that amused their fathers.

Geology has demolished forever the theory of creation

held for five thousand years, and still devoutly believed by the ignorant.

One sweep of the telescope brushed away from every scientific mind the very foundation of every religious system yet established, mangling all the mysteries of Oriental, Classical, and Jewish mythology in one mass of ruins.

As we are entirely destitute of faith, so we lack patience also. Verily, we do.

Having thus proclaimed his own infidelity, and shown that our doctrines are FIRM AS THE TRUTH OF THE BIBLE, he calls on the clergy as follows. We shall see how they like their company.

THE MILLERITES—WHAT SHOULD BE DONE?—We have warned our readers of the baleful influence of the horrible fanaticism preached by Miller and a few kindred spirits, who have recently pitched their camp in the vicinity of our city. [Newark.]

We have not exaggerated the evil. Even now his bold and specious explanations of the prophecies are in the hands of thousands of our ignorant and credulous citizens, bewildering, frightening and driving people to raving insanity.

There was never a more blasting curse than such a delusion. It comes like the pestilence, that walketh in darkness. It falls upon the mind as the plague does upon the body. Few escape the influence of a general panic. Men's judgments become unsettled, and they rush, the wise and the ignorant, into one common frenzy.

Where are the watchmen who should warn us of the approach of this monstrous error? Where are those who should be foremost to combat it—to point out its absurdity—to bring back people to their calm and sober senses?

Ought not the clergy of this city of all denominations to meet at once, and take counsel together, that the wise may instruct the simple, and all be taught of God? Surely they cannot be indifferent to the promulgation of this awful belief. Surely they must be held accountable for the evil effects of this delusion.

Is Miller wrong? It must be easy to show it. Is he right? Then let the whole world know it. Let the pulpit speak out, confirming the awful truth of the doctrine—or putting, at once and for ever, a stop to his fanatical error; let the press speak out to its millions of readers, setting their minds at rest—or giving forth the warning of this world's dissolution.

This delusion, as we suppose it to be, is not destined to stop.

Let our clergy, then, awake to THEIR DUTY, and speak while yet men are sane enough to hear them.

A TOUCHSTONE.

The following extract from the "Present Crisis," by Rev. John Hooper, Eng., will go to confirm Mr. Miller's view of this subject. There are many who seem indisposed to hear the coming of Christ, who, we fear, do not know what manner of spirit they are of. Let such attentively read the following illustration and examine themselves in reference to the advent of the great Redeemer.

It was a prominent characteristic of the primitive Christians "that they *loved (Christ's) appearing*," and looked forward to it as the period that would consummate their happiness.—Surely, if our affections were placed on the Sayjour—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his *return*—we should long to "*see him as he is*"—should pray, "*thy kingdom come*"—"*Come, Lord Jesus, come quickly.*" *Why is his chariot so long in coming? Why tarry the wheels of his chariot?*" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return; 'Oh, no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming—I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her lord, and probably fixed upon another.

Now let us suppose another woman in the same situation—see her constantly reading his letters, and especially those parts of them which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day or the hour, when it was to take place. Though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, unsanctifield, and unconverted state, than all the noisy protestations at annual meetings, all the Bibles and tracts circulated, and missionaries sent out, are proofs of the REVERSE."

O turn ye, O turn ye, for why will ye die.

O turn ye, O turn ye, for why will you die,
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says, Come,
And angels are waiting to welcome you home.

How vain the delusion, that while you delay,
Your hearts may grow better by staying away;
Come wretched, come starving, come just as you be,
While streams of salvation are flowing so free.

And now Christ is ready your souls to receive,
O how can you question, if you will believe;
If sin is your burden, why will you not come?
'Tis you he bids welcome; he bids you come home.

In riches, in pleasures, what can you obtain,
To soothe your affliction, or banish your pain?
To bear up your spirit when summoned to die,
Or waft you to mansions of glory on high?

Why will you be starving and feeding on air?
There's mercy in Jesus, enough and to spare;
If still you are doubting, make trial and see,
And prove that his mercy is boundless and free.

Come, give us your hand, and the Saviour your heart,
And trusting in Heaven, we never shall part;
O how can we leave you? why will you not come;
We'll journey together, and soon be at home.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

DEATH. Separation from body, from holiness, from God; inactive, separate from former state. This is the proper sense.

DESERT, or WILDERNESS. Paganism, or away from the force of the laws of the Romish Church. Isa. xl. 3. Eze. xlvii. 8. Rev. vii. 6.

DEVIL. Roman government; pagan and papal, when used as a symbol. Rev. ii. 10. xii. 9. xx. 2.

DEW AND RAIN, signify the pouring out of the Spirit and heavenly blessing. Ps. cxxxiii. 3. Prov. xix. 12. Hosea xiv. 5.

DOGS. Wicked men and teachers. Isa. lvi. 10. Rev. xxii. 15. Phil. iii. 2. Ps lix. 6—14.

DRAGON. Rome pagan. Rev. xvii. 8. Afterwards papal. Persecuting governments.

DRUNKENNESS. Intoxicated with worldly riches, pleasures and honors. Isa. xxix. 9 Matt. xxiv. 49. Luke xxi. 34.

EAGLE, denotes a people hid, or out of sight. Rev. xii. 14. iv. 7. Matt. xxiv. 28.

EARTH. The Roman kingdom. Rev. xiii. 12, and xix. 2.

EARTHQUAKE. Revolutions. Hag. ii. 21, 22, Rev. vi. 12. xvi. 18.

EAT. To consume or destroy. Rev. xvii. 16. James v. 3. Rev. xix. 18.

ELDERS, TWENTY-FOUR, denote the whole priesthood, taken from twenty-four courses. 1 Chron. xxiv.

FIRE, is used to denote destruction, and justice of God. Ps. lxviii. 2. Heb. xii. 29. Word of God. Jer. v. 14.

FLESH. Riches and honors of the world. 2 Peter ii 10—18. 1 John ii. 15, 16. Rev. xix. 18.

FLOOD. Great numbers. Isa. lix. 19. Dan. ix. 26. Rev. xii. 15, 16.

LECTURE AT NEWARK.

Brother A. Hale will lecture, TO-MORROW (Friday) EVENING, at Newark, probably at the Free Church *See Newark Daily Advertiser, Friday afternoon.*

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

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10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
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21. The Kingdom of God. By Wm. Miller.—6 1-4 cts.

This Library will be enlarged from time to time, by the addition of new works,

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The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

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THE MIDNIGHT CRY

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THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, FRIDAY, NOVEMBER 25, 1842. NUMBER 8.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

A TRULY INDEPENDENT PRESS.

The Independent Press is the title of a very respectable weekly sheet, published at Lewisburgh, Pa. It well deserves its name. We have had occasion to notice its independent course on various subjects for some time past. We cut the following editorial from its columns, which we commend to the notice of our readers, and especially to ministers and editors. We hope many of them will read it, and learn a profitable lesson.

WILLIAM MILLER.

Perhaps America has never known a man of any profession or calling, that has been the subject of greater animadversion and ridicule, than the gentleman whose name appears at the head of this article. Men of all classes, grades, and conditions, have aided in pouring out the vials of their untempered fury, both upon him, and the doctrine he proclaims.

It is pretty generally known, that, for the last TWELVE YEARS, he has been writing and lecturing on the SECOND COMING OF CHRIST. He has made it a subject of close investigation, for the last TWENTY YEARS. He has devoted a vast amount of labor, time and expense, in examining carefully all the prophecies, together with every portion of scripture referring in any respect to that event. He has availed himself of every source of evidence within his reach, for, and against the *manner* and *time* of his second appearance on this earth, and given each and all of them their proper application and force. He has critically examined the BOOK of DANIEL and the APOCALYPSE, which appear to contain the principal and *clearest* allusions to the period when *those* prophecies shall be completed and fulfilled. He has consulted authentic historians, *sacred* and *profane*—the most reputable commentators on the Holy Scriptures—standard critics and writers of every age and distinction, with a view to arrive at just conclusions. The result of all his labor and toil in this matter, is, as most of you are aware, that the affairs of this world will be wound up by the Second Advent of our Saviour in 1843, which is very CLOSE at HAND!

As soon as he became convinced by his examination of the subject, and all the evidences furnished, that such will be the case at the time specified—like a faithful watchman upon the walls of Zion—he felt it to be his imperious duty to proclaim the *speedy* coming of Christ!—to "gather his elect from the four winds of heaven—to raise the righteous dead—change the *righteous living*—to destroy the wicked from off the face of the earth, and to set up *that* "kingdom," which it is said, the "saints of the Most High shall possess forever, even for ever and ever." But, no sooner had he begun to proclaim, "*The* KINGDOM *of God is at hand!*" and to warn the wicked of the time when the WRATH of the Almighty would be visibly poured upon them, if not prepared to meet him, than the multitude, (as in the days of Noah) with one consent, began to "scoff" at, ridicule, and mock him; which they have continued to do up to the present hour. Among them have been found, (professedly) pious ministers of the Lord Jesus Christ, of almost every denomination, who have prompted and led on the HERD in opposing the doctrine and calumniating the character of this MAN OF GOD! Ministers, who evidently disrelish the idea of Christ making his descent at so early a period as is mentioned above, have written sundry articles, assuming the form of "objections" to the THEORY, sent them to the *press*—obtained the sanction and the *endorsement* of the EDITORS, who very readily admit the correctness of their views and reasoning, (coming as they do from clergymen, who, they *ignorantly* imagine, are fully acquainted with the subject, and know *every*thing,) and have concluded, without a moment's reflection or examination, that it is a palpable "refutation" of the doctrine, and have thereupon set it down as a WILD and SPECULATIVE scheme! Editors in the cities and country with whom they exchange, are led to view it in a similar light—treat it in the same manner—give it publicity, and style it a "HUMBUG," and an imposition upon the credulity of the people; while at the same time, they are as much unacquainted with the TRUTH OR FALSITY of the THEORY, as though they had never seen or heard of a BIBLE!

Mr. Miller has been *maliciously* styled a "PROPHET," by men who did, or should have known, that he *never* laid or presented any claim to the "SPIRIT OF PROPHECY," before they presumed to make such an application. With *this* "appellation" before their eyes, they have concocted certain *cant* in the shape of predictions, and ascribed them to him; which, in all probability, he has never seen. Among these, are the "postponement of time," the absence of "rain and snow during the approaching winter," &c. &c., which no one unprejudiced and in his *proper* senses, could for a moment believe ever proceeded from him. Nevertheless, they are published by every FOUR-*penny editor* throughout the land, under the *vague* impression of amusing and edifying their readers.

Your believing their word in preference to the testimony of God, will not excuse you in the day of his vengeance! No! he will "break you in pieces like a potter's vessel," and "there shall be none to deliver." Then, your ministers, that are now lulling you to sleep on this momentous subject, can do you no good! Then, all the "SCOFFERS" in the world, with all their glee and sporting on this solemn subject, will be unable to afford you any relief or comfort. Now, while you have time and opportunity, get ready; be not deceived by "false teachers," examine the subject for yourselves, and rest not satisfied until you realize its truth; above all, be ready for death—come when it may.

We hope the people every where will refrain from scoffing at the doctrine of Christ's coming in 1843, until they become fully convinced that there is no just ground to expect such an event at that time. If you do not feel disposed to examine or believe it; for pity sake, do not influence or stand in the way of others. Remember the fate of the inhabitants of the Antedeluvian world, when they mocked the servant of the Most High, when HE preached unto them that God would at a certain time "destroy the world by water!" His word can never fail.

Catholic Schemes.

A grand scheme for planting IRISH CATHOLIC COLONIES IN THE WESTERN STATES of this Union, has been devised and published in Great Britain. The important fact is revealed by a pamphlet issued in London and Dublin, during the last summer, entitled "*Proposed new plan of a General Emigration Society; by a Catholic Gentleman.*" It is a project for colonizing the Irish poor, by *sending them to America.* The pamphlet is said to be written with clearness and earnestness, and although it falls into some errors as to American affairs, it exhibits a good degree of information concerning our country. Besides *other claims to attention, its authorship* is ascribed to a gentleman well known in the business circle, and possessing a species of influence that is likely to gain for the project a large amount of pecuniary and ecclesiastical support.

In a general view, the scheme proposed *is*, that of the "Centralization system" of Wakefield, exemplified in Australia. The leading objects presented by the plan, are the following, as we find them in the Home Missionary:

"First, to dispose of the *excess of population.* Second, *so* to dispose of it, as to create a large *demand for British manufactures.* Third, to render THE CATHOLIC RELIGION PREDOMINANT IN THE UNITED STATES. In carrying out these objects, the process to be employed is the colonizing of the Irish Catholic poor to the Western States. Fourth, a *pecuniary profit* on the capital invested. Fifth, preparing an agreeable asylum for a large class of persons, whose present situation is uncomfortable, such as the younger sons of the nobility and gentry, gentlemen of decayed fortune; and those who now hang upon the army or navy, or overstock the learned profession and find no employment, &c. &c."—*Newark Daily.*

Perilous Times.

THE EARTH IS FILLED WITH VIOLENCE.

☞ Murders having become so frequent as to excite little interest, the Buffalo Courier suggests that newspapers have a standing head—"Murders"—as they already do for Deaths and Marriages, and so just mention them in a brief, business-like manner. It would certainly save room, and might be beneficial in many other respects.—*Tribune.*

"In the last days .... men shall be .... BOASTERS."

The following is a beautiful comment on our every-day *boast of "Our glorious Union," our free institutions, &c.*

THE LIBERTY OF THE PRESS.—The agent of the New World at Charleston, S. C., writes to us a piteous letter, in which he states that he had been held to bail in the sum of one thousand dollars on the complaint of the South Carolina Association for having sold a certain number of our journal, containing a discourse by the Rev. William E. Channing, on Emancipation in the West Indies.—*New World.*

THE MIDNIGHT CRY.

FRIDAY, NOVEMBER 25, 1842.

TIMELY HINTS.

"Be ye also READY, for in such an hour as ye think not, the Son of Man COMETH."

"But as the days of Noah were, so shall also the COMING of the Son of Man be; for, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away. SO shall also the COMING OF THE SON OF MAN BE.—Matt. 24: 37, 38, 39, 44.

Reader, *who* knew not that the flood was coming? Those who PERISHED IN THE FLOOD. Those who were saved, took warning and entered the ark. So you may enter the ark, NOW.

Lecture this Evening.

Brother Litch closes his course of lectures in New York to-night, at the corner of Catharine and Madison streets. He will speak particularly of the periods in the 12th of Daniel, which so plainly terminate in 1843, and will answer the objection, so often raised, from Matt. 24: 36, and Acts, 1: 7. We hope to see a crowded house.

Brothers Miller and Himes

Are expected to return from New Haven in season to lecture next Sabbath. Probably brother Miller will lecture at the corner of Catharine and Madison streets.

TURKISH EMPIRE.

The Bible distinctly points out many signs which must be fulfilled in the last days; yet they will be of such a nature that they can be overlooked, or explained away, for, people will still say,—"Where is the promise of his coming? for, since the fathers fell asleep, *all things continue as they were*, from the beginning of the creation."

One would suppose the sign relating to the Turkish Empire was so plain, that he who runs MUST READ, that the sixth trumpet had ceased its sounding, and, of course, we are now living "in the days of the voice of the seventh angel." That the sixth trumpet relates to the Turkish power, most of our learned commentators agree. That its independence has departed is most clearly proved by the Eastern correspondence of the "New York Observer," published in August, 1841. Their correspondent uses the following expressive language, probably having no more suspicion that he was sustaining our views of the near coming of Christ, than that he was building up Mahometanism: "The Turkish Empire is becoming decomposed, and is but A MERE CORPSE!"

Now, let us suppose a case, and ask a question.

Imagine an ambitious politician at the south-west part of this Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana and Florida, and becomes their leader in rebellion against the General Government; our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him, if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—"WE WILL TAKE CARE OF THAT!" Would not every one feel that the independence of this country had departed? What if we were afterwards *permitted* to keep up the forms of government? So are some *slaves* permitted to keep up the *forms* of freedom!

We believe the sixth trumpet has ceased its sounding; and to those who are not prepared for the last blast of the LAST TRUMPET, it is a fearful thought. You cannot say, "*all things continue as they were.*" The fate of the Turkish Empire proves that assertion false. The time was, when all Europe could not dispossess the Turks of the "Holy Sepulchre." Now, all Europe cannot keep the Turkish Empire from crumbling to pieces, for it has fulfilled its commission, and *it has fallen!* Thus God is speaking to us by his providence. O, hear his voice. PREPARE TO MEET THY GOD.

That Day shall come as a Thief.

It is frequently objected to our views of the speedy coming of the Lord, that "it will come as a thief in the night." Hence, say our opposers, "we can know nothing about the time of his coming."

But what is the testimony of our Lord himself on this subject? Matt. 24: 42, 43,—"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Now, it is evident from this that "the watch," or *about* the *time* of his coming *is to be known*, but not the precise hour in the "watch." Who, we ask, would watch for a thief, if he did not expect one? This objection, which is so generally urged, is so far from being against us, that it clearly proves, that the watch, or period in which the Lord shall come, will be understood by the righteous. Such is Paul's exposition of it. See 1 Thess. 5: 1—4, "The day of the Lord so cometh as a thief in the night. * * * But ye, brethren, are not in darkness, that that day should overtake *you* as a thief."

Who are they that are taken unawares? They that do not *watch*. And who are they who do not watch? Why, such as do not *expect the thief*. Hence, we affirm, that all those who do not expect the speedy return of the Lord, *will not watch* for his coming, and *will*, in consequence, be overtaken as by a thief in the night, unexpectedly. Reader, beware.

THE FALL OF POPERY—EVENTS OF 1798.

The fact of the conquest of Rome and the abolition of the papal government, together with the erection of Rome and Italy into a Republic, are matters too notorious to need comment. This event transpired 1260 years from the time Justinian, the Greek emperor, took Rome from the Ostrogoths, and gave it to the pope:—thus fulfilling the prediction, Rev. xiii. 2, "The Dragon gave him his power, his seat and great authority." He gave the Pope his power, as "head of all the churches,"—"the true and effective corrector of heretics"—"the first of all Bishops," &c. &c., in 533. In 538 he got possession of Rome and set up the Pope.

Vigilius, the Pope of 538, was elected by order of the Emperor; and his successor, Pope Pelagius II, was elected without the order of the Emperor, and wholly independent of him.

Another event transpired in 1798, showing that the saints were in the hands of the Catholics up to that time, but were then delivered. A friend remarked to us, that his father and thirty of his family connections were the subjects of papal martyrdom in Ireland, in the rebellion of 1798; but his father's life was offered him on the condition of his renouncing his religion and embracing popery. Some embraced the offer and were spared.—Thousands perished in the rebellion. This rebellion was the last in Ireland—and the last persecution unto death, of Protestants by Catholics.

As a further proof that the Pope's "dominion was taken away" in 1798, read the following language of Pope Pius VII, in his instruction to the papal nuncio at Vienna, issued in 1805. We copy it from "Tracts on Romanism," published by the American Tract Society, p. 53, of the series, and p. 33, of "Romanism contradictory to the Bible," Tract No. 255:

The pope there declares that the church had established, as the penalty of the crime of heresy, the confiscation and the loss of all property possessed by heretics. "To be sure," his holiness goes on to say, "we are fallen into such *calamitous times*, that it IS NOT POSSIBLE for the spouse of Jesus Christ TO PRACTICE, nor even expedient for her to recall HER HOLY MAXIMS OF JUST RIGOR against the enemies of the faith; but although SHE CANNOT EXERCISE HER RIGHT of deposing heretics from their principalities, and declaring them deprived of their property," &c. &c. &c.

Here we have the Pope's own testimony that the dominion had departed in 1805.

"THE EXPECTANT," is the title of a new paper published at Toronto, Upper Canada. It is "an occasional periodical, exclusively devoted to the exhibition of prophetic truths, in relation to past, to passing events, and to the coming of the Son of Man." Its motto is "Looking to Jesus." Its editor says there is a reading club in that city, who have purchased a Second Advent Library, consisting of seventeen works, a list of which is given, and the editor adds, "These publications are not offered *to be believed in, but to be read.* There is a great noise abroad of a coming judgment; everybody should know *why!*"

Safe Delusion.

The cry of "Millerism," "Delusion," "Humbug," &c., are constantly heard from the preachers of "peace and safety" of every class and denomination in the land. Did we not consider it criminal to admit, even for argument's sake, the premises of these fatal deceivers, we would ask them and all who heed their words,—which is *safest*, to be led, by the consideration that Christ *may* come to judgment next year, to *prepare now* for that solemn event, or, by listening to the syren song of "all's well," find, when too late, that the *delusion* rests with the opponents of the Second Advent? Reader, which is the *safe* delusion?

O. S.

A Short Sermon.

We commend to the careful notice of all our opponents the following hints, which we cut from the "N. O. Picayune," hoping they will profit by them:

"Pause ere you ridicule a man for his opinions, particularly upon religious points. The man who truly believes is not to be laughed at, while the lunatic is only to be pitied, and the hypocrite despised—neither are to be ridiculed. Touching on other points, be very sure that your OWN judgment is sound before you indulge in satirical humor upon the opinions of another man; for the humblest of us are apt to think ourselves wiser than we are, and the best of us may be mistaken."

CORRESPONDENCE.

"AS YE GO, PREACH."

Bro. Southard.—On Tuesday last I took passage in the steamboat Splendid, at Hartford, for New York, and on the way the subject that lies near my heart, and on which I feel I cannot be silent, was introduced. Immediately the attention of passengers and crew was directed to my conversation, and some of them listened with great interest, so much so that they proposed I should give a lecture in the evening, explaining the chart of Daniel's vision, which I did. Capt. Roath kindly giving the use of the cabin. Good attention was given, and I pray that God would seal instruction, and awaken the attention of all to this great subject. I give this a passing notice for the encouragement of other friends of the cause, that when they are passing to and fro they may do likewise.

S. C. CHANDLER.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

FOREHEAD. Public profession, or character. Jer. iii. 3. Eze. ix. 4. Rev. vii. 3. xiii. 16.

FROGS. The symbolic meaning of frogs (say some) is flatterers or impostors. See Rev. xvi. 13.

GARMENTS, denote the character, as white denotes purity or righteousness; *rags*, filthy; *sackcloth*, mourning. Dan. vii. 9. Zec. iii. 3, 4. Rev. xvi. 15.

GOD. When used as a symbol, denotes a prince, ruler, or magistrate. 1 Cor. viii. 5. Gal. iv. 8.

GRAVE. To hide in secret; put out of memory. Job xiv. 13.

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FALL OF THE OTTOMAN EMPIRE.—Concluded.

them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venon of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahommedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they* (the nations of Europe) *counted their numbers was to be the last of Constantinople;* AND THAT DAY HAS EVERYWHERE COME."

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahommedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *re-organized* by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe *re-organized the government?* What need of it, if it was not *disorganized?* If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. *When did Mahommedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of $750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers.*"

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the *four powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine,* ON THE ELEVENTH DAY OF AUGUST, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers;* and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations,* to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might* AFTERWARDS ARISE!!" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY *did depart on the* ELEVENTH OF AUGUST *into the hands of the great Christian powers of Europe.*

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near.* But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabiters of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the *glorification* of the *wise*, and they that *turn many to righteousness*, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The *first* papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

Published at 14 Devonshire Street, Boston.

* See "Signs of the Times," vol. I., p. 102.

* Rev. xi. 14—18.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, NOVEMBER 26, 1842. NUMBER 9.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

The question of the disciples in this text, implies three things: 1. That Israel once had a kingdom. 2. That it was then subverted, and had been taken from them. 3. That they understood that it was some time or other to be restored *again*.

The answer of Christ, so far from correcting their views, or intimating that they were mistaken in their expectations, tended directly to confirm them in the opinion they already entertained. "*It is not for you to know*," &c. As much as to say, although there are appropriated times and seasons for the occurrence of what you anticipate, and they are yet future, it is not for you to know them.

If it be affirmed that the disciples of Christ expected a *temporal* kingdom under the Messiah, it is denied, and the proof is demanded. That they expected a visible kingdom, is true; but they expected also that it would be eternal in its duration, and not temporal. Their opinion was based on the Scriptures, which every where represented the kingdom of Messiah to be everlasting, without end. That they erred in respect to the subjects of that kingdom, is freely admitted—*they* supposing the Jews were the favorites of heaven.

In pursuing the subject, we shall consider—

I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

II. ITS SUBVERSION—WHEN AND HOW.

III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.

IV. THE TIMES AND SEASONS OF THE RESTORATION, CONSIDERED.

I. THE KINGDOM OF ISRAEL—WHAT IT WAS.

The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Heran, when he was probably an idolater, and called him into Canaan, with the promise that he would give it to Abraham and his seed for an *everlasting* possession; and yet according to Stephen, Acts 7th chapter, he did not give Abraham enough while alive, to set his foot on; yet he promised he would give it *him* for a possession, when as yet he had no child. God assured him that his seed should sojourn in a strange land and be entreated evil 400 years, and afterward come forth and serve him in that land of promise. When the time drew near that the people should be returned to the land of promise, Moses was raised up to deliver them from Egypt. He brought them through the Red Sea into the wilderness, where a civil and political government was organized, derived immediately from *Jehovah*, their Great King. The system of civil and political jurisprudence, as well as their religious institutions, were of heaven's own legislation. The administrators of the government were of Divine appointment. Under this government, the people, with Joshua, the successor, by Divine appointment, of Moses, at their head, entered the *land of promise*, as God had spoken to Abraham. After casting out and destroying their enemies, the land was divided among them by lot, and the political institutions given to Moses were carried into effect. For 450 years, until Samuel, God governed them by Judges, and was himself their King. So it was in fact a kingdom, even under the Judges. But the people became dissatisfied with this system, and requested a king like the nations around them. Samuel complained to God, that he was rejected—"And the Lord said unto Samuel, Harken unto the people in all that they say unto thee: *for they have not rejected thee, but they have rejected me, that I should not reign over them.*" 1 Sam. 8: 7. He then raised up Saul, of the tribe of Benjamin, to reign over Israel. And God again legislated for them, and adapted their laws to a kingly government. He gave them *the manner of the kingdom*. Saul sinned, and was put away, and David, the son of Jesse, of the tribe of Judah, filled his place. The identity of the kingdom of Israel was in the following points, viz:

1. *In the house of David, God promised to perpetuate the royalty of the kingdom for ever.* 1 Chron. 17: 9—14.

"9. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

"10. And since the time that I commanded Judges *to be* over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee a house.

"11. ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"12. He shall build me a house, and I will establish his throne for ever.

"13 *I will be his father, and he shall be my son: and* I will not take my mercy away from him, as I took *it* from *him* that was before thee:

"14. But I will settle him in my house and in my kingdom for ever: and his throne shall be established *for evermore.*"

From this text we learn, 1. That David's throne and kingdom was to be eternal. 2. That the son of David who should fill that throne, will be the Son of God. So Paul applies it, in Heb. 1: "To which of the angels said he at any time, thou art my son?" And again, "I will be to him a father, and he shall be my son." 3. That the kingdom in which he should reign, is *the kingdom of God.* "I will *settle him in my house* and *in* MY KINGDOM forever: and his throne shall be established for evermore." 4. That this promise is unconditional and immutable. "I will not take my mercy away from him as I took it away from him that was before thee." Saul sinned, and was rejected entirely; David was elected to the office forever. But, said God, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89: 30—37.

The heir to David's throne is thus described by Isaiah, 9: 6, 7—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

This king is "THE MIGHTY GOD—THE EVERLASTING FATHER." The government is on "*the throne of David and his kingdom.*" Is not the kingdom of God on earth and the kingdom of David one and the same thing? But who is this child? Luke, first chapter, answers—"And shalt call his name Jesus; and he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever." There can be no dispute but that Christ is the true and promised heir to David's throne—and under him it is to endure forever.

Solomon was a type of Christ, and built an house of cedar—but Christ is to build a church or temple of living stones—an habitation of God through the Spirit.

2. *The territory over which David bare rule, was the land of promise*, described by God to Abraham thus—"Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." Gen. 15: 18. Over this territory the kingdom of Israel was extended in the days of Solomon. 1 Kings 4: 21, 24. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. For he had dominion over all *the region* on this side the river, from Tiphsa even to Azza, over all the kings on this side the river: and he had peace on all sides round about him."

3. *The heirs and subjects of the kingdom were an elect people.* 2 Chron. 6: 5, 6. "Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man *to be over my people Israel.* But I have chosen Jerusalem, that my name should be there; and I have chosen David *to be over my people Israel.*" Israel is an elect people. Abraham was elected from all the families of the earth to be the father of the whole church of God—the father of the faithful—the father of many nations—the family in whom all the families of the earth should be blessed. And this promise was when he had no child. His first-born, and the natural heir, was rejected, *Ishmael*, and the second, *Isaac*, was *elected.* In Isaac shall thy seed be called. Of Isaac's seed, to whom the promise was confirmed, Esau was rejected and Jacob chosen, and his name was called Israel. Of his seed, God raised up a church, and gave it an independent and divine system of civil and political government, under his own supervision—the twelve tribes of Jacob were its heirs. Others were conditionally elected to the same privileges. A provision was established in the law of Moses, by which Gentiles might be admitted to a participation in the privileges and immunities of the kingdom. But they came in by identifying themselves with the elect family.

4. *The metropolis, or capital of the kingdom, was Jerusalem.* 2 Samuel 5: 3—9. "So all the elders of Israel came to the king, to Hebron; and king David made a league with them in Hebron, before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Ex-

cept thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither. Nevertheless, David took the streng hold of Zion: and the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward." Also 2 Chron. 6: 6. "I have chosen Jerusalem, that my name might be there, and I have chosen David to be over my people Israel." The reader can find abundant testimony on this point by a little pains.

From the foregoing particulars, we learn that the identity of the kingdom consists, 1. In the royalty of David's house. 2. The territory, the land promised Abraham and his seed. 3. Subjects and heirs an elect people of Abraham's seed or family. 4. The capital at Jerusalem, and the government of divine origin.

To be continued.

THE MIDNIGHT CRY.

SATURDAY, NOVEMBER 26, 1842.

TIMELY THOUGHTS.

But and if that evil servant shall say in his heart, MY LORD DELAYETH HIS COMING;

And shall begin to smite his fellow servants, and to eat and drink with the drunken;

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

THE SECOND ADVENT ASSOCIATION

Are requested to meet at 36 Park Row, Monday afternoon, at 3 o'clock, on important business.

PUBLIC WORSHIP ON THE SABBATH.

To-morrow, brother Miller will lecture on the Coming of Christ at hand, at the corner of Catharine and Madison Streets.

Morning, half past ten.
Afternoon, half past two.
Evening, at seven.

"The dry bones of Millerism shaken."

A lecture was advertised in the city papers of day before yesterday, to be delivered at Military Hall that evening, for the purpose of overthrowing Millerism, in which the public were informed that there would be "a shaking among the dry bones of Millerism." We are informed by a gentleman who was present, that one of the arguments by which it was attempted to do it, was, that the abomination of desolation spoken of by Daniel the prophet, as referred to by Christ, in the 24th chap. of Matt., was the abomination set up by Antiochus Epiphanes, king of Syria, in the Jewish temple, 168 years B. C.!! Yet Christ uttered his remarks as a prediction of what his disciples would see in the future!!! Surely "Millerism" must now go into the shades!!! About twenty persons were present.

Light in the East.

The following is the substance of a letter from an Irish missionary in Tartary, as published in an Irish magazine about 1821:

The missionary, in one of his journeys, fell in with a company of native Tartars, among whom was a Tartar priest. They were reading the Bibles, and discussing what they read. They proposed to the missionary their questions. Among other things they asked him when Christ would come the second time. He told them he knew nothing about it. The Tartar priest expressed much surprise at such an answer from a missionary, who had come to teach *them* the doctrine of the Bible. He thought everybody who had a Bible might know that. The Tartar priest went on to give his views of the subject, stating that *he* thought Christ would come about A. D. 1844.

Signs of the Times.

"A new and wonderful crisis in human affairs is at hand. Society is assuredly on the brink of a revolution, more mighty than that of Germany, set on foot by Luther—more comprehensive than that of England in the time of Charles II—more energetic, cautious, and successful than that of France in the era of Louis XVI. In Europe, this new revolution is morals, politics, religion and philosophy, proceeds with "cautious steps and slow;" in this free, energetic, plenteous, original-thinking land, it assumes the port and aspect of an element of respectable society, and the progress of civilization. The spirit and intelligence of the age are imbued with infidel philosophy. Christianity, through all her churches and sects, is in danger of utter demolition. The pulpit is getting dull and monotonous—the lecturer's rostrum draws all the intelligence, and beauty, and fashion, and wealth of the age around its cold trappings."

Thus discourseth the secular press of these last times. There *is* an almost all-pervading impression that some unprecedented event is at the door. Whence, we ask, arise these impressions? *We* judge, from the place we occupy in the world's history, as shadowed out on the page of inspiration, that some great crisis IS at hand. From the *same source*, we judge of the character of the event that is just ready to burst upon us. But while our opponents bluntly deny both our premises and our conclusions, they are constantly prophecying out of their own hearts, that "a new and wonderful crisis in human affairs is at hand." How is this?

Their expectations are probably based upon the present aspect of the moral world. But have not these features been minutely portrayed by the finger of inspiration? And has not the same hand delineated what the character of this expected "revolution" is to be? Reader, "can ye not discern the signs of these times?" Do not presume to treat this great subject, and its claims, with indifference! There is too much truth in the apprehensions expressed in the above paragraph. The state of society is deplorable. Although people think themselves rich, and increased in goods, and have need of nothing, yet they are miserable and poor, and wretched, and blind and naked. The sophistry of the age is turning mankind from the truth. Infidelity is among us in its most subtle guise. A pseudo philosophy is the order of the day. The most disorganizing principles are introduced in philosophy, politics, and education,—and all is under the pretence of great philanthropy, and a faith that is higher and better than that derived from revolution. This is a time to try men's souls.

Words of Cheer from Central New York.

A brother who ordered a large quantity of publications, accompanied his draft with the following note:

"I am doing what I can to spread the glorious truth of Christ's speedy coming, when he will destroy the kingdoms of this world and set up His glorious and everlasting kingdom, which shall stand forever. I shall expend this year one hundred dollars for Second Advent publications, mostly for gratuitous distribution, and a Second Advent Circulating Library. I would spend much more could I command it; but the universal pecuniary distress affects us deeply here. To God be all the glory for all I may be the humble instrument of doing, by public and private exhibitions of truth, example, and through the press. Be encouraged, brethren, God is for you, I feel it in my own soul, and many will have occasion, to all eternity, to give thanks to God for your labors. In the hope of Christ's appearing, E. C.

The Apostles' Wisdom versus Modern Wisdom.

"We learn from the Bangor Whig, that Miller's doctrine is *spreading* in that part of Maine, *rapidly:* We cannot conceive what practical benefit Mr. Miller and his disciples expect will result to society from the prevalence of such views. There would seem to be arguments enough in favor of holy living, without resorting to the possibility of the speedy end of the world for motives with which to address men.—*Aurora.*

The eminent Apostle Peter, who learned wisdom of Christ, said, by inspiration, "Seeing then THAT ALL THESE THINGS SHALL BE DISSOLVED, what manner of persons ought ye to be in all holy conversation and godliness?" The Apostle Paul, who finished his education in the third heavens, "reasoned of righteousness, temperance, and a JUDGMENT TO COME." The same chief apostle wrote to the first church he ever established in Europe, "Our conversation is in heaven, from whence also WE LOOK FOR THE SAVIOR, the Lord Jesus Christ, . . . THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, SO STAND FAST IN THE LORD." See Philippians, 3d and 4th chapters.

To the Thessalonians he writes: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." He continues the subject a few verses, and says: "THEREFORE, let us not sleep as do others; but watch and be sober."

We come to the conclusion, that the inspired apostles had a wisdom, not of this world. O that we might have more of it in these last days.

THE GREAT QUESTION

Seems to be rapidly resolving itself into the following simple enquiry—"Is there a God?"

Christians believe there is, and that the Bible is a true and faithful revelation of his will to man.

Worldlings deny this, and take the position that the Bible is a fable, its prophecies moonshine, and Christianity a humbug, got up by designing priests for purposes of self-aggrandizement and popular favor.

Christians, including all who are such only by profession, compared with the entire race of men, are few in number, and, owing to the vast multitude of trials, temptations, persecutions and perplexities by which they are surrounded, are, the most devoted of them, but *weak in faith*, and indifferent laborers in the vineyard of the Lord.

Worldlings, numerically, are as "the sands upon the sea shore, innumerable," and in adherence to the principles of their faith, and zeal in the cause they advocate, viz: "self," they are unwearied and never-tiring. "The children of this world are wiser in their generation than the children of light."

Christians find the fashions, faith, friendship, maxims, principles, creed, and customs of the world all setting, like the current of a resistless, mighty stream, against God and holiness; and so swiftly do these dark-rolling waters rush along, that only those who are so exceedingly happy as to keep their feet firmly placed upon THE ROCK, are preserved from being swept away.

Worldlings do not *believe* that shipwreck and destruction await them at the end of their voyage. They sail so pleasantly upon the bosom of that deceitful stream, and are so deeply engrossed in the passing objects and incidents, that the warning voice of those they meet, breasting its power with all their might, and who assure them, in the most solemn manner, that destruction is at the end, is totally unheeded, and regarded as an idle tale.

Many *Christians* who have been swept so far down that stream that they have become convinced that the Bible chart of its dangers is a true one, are now tacking ship instantly, and making signals for the GREAT PILOT, without whose aid they would forever despair of reaching the haven of rest.

Worldlings are weak enough to say in their hearts with the fool, "There is no God!" They affect to despise the idea of danger; and because judgment is not speedily executed upon them, "therefore their hearts are fully set in them to do evil."

Worldlings say the earth will never be destroyed, for they can prove the *eternal duration of matter.*

Christians admit the future eternal existence of the earth; but that it is to be beautified and made glorious, and become the everlasting habitation of THE RIGHTEOUS; and there are not a few who believe that the WICKED will be rooted out of it NEXT YEAR!

Worldlings disbelieve this momentous truth, because they have not, and will not, *study the chart* which describes the inevitable perils to which they are exposed.

Christians can do nothing more than to keep on their course up stream, and point every one they meet to that experienced and ALMIGHTY PILOT, who never lost a ship entrusted to his care, and to whom, we have the strongest reasons to believe, every seaman upon the waters of Time must render a strict account of both his craft and cargo in 1843! O. S.

THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

INTRODUCTION.

It is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1600 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral putrefaction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities:" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another; but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day:" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir, let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, Papacy commenced its bloody and hellish reign: and until the days of Wickliffe, Luther, Calvin and Melancthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried:" the "wicked are doing wickedly," and "the wise beginning to understand."

REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about *nothing*, but very careless about *everything*. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came: and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation."—Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "THE SANCTUARY IS CLEANSED." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on EARTH, as it was in heaven.

The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole EARTH.

The God of heaven has now set up his KINGDOM, which shall *never* be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand *forever*.

Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine *everlasting* light, and the days of thy mourning are ended.

Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him.

Now we see how that flesh and blood do not inherit the KINGDOM of God.

His dominion is an *everlasting* dominion, which will not pass away, and his KINGDOM that which will not be destroyed.

Thy people are now all righteous; they will inherit the LAND *forever*; a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time.

For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this LAND they possess the double; *everlasting* joy shall be unto them.

The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself.

God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the EARTH: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS.

The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people, and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest.

The KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now *given* to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to *give* you the KINGDOM.

Thus, they that wait upon the Lord shall *inherit* the EARTH.

Now the righteous *inherit* the LAND, and shall dwell therein *forever*.

Now, all that are blessed of the Father, come, and *inherit* the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them *for evermore*.

Now, the righteous *shine* forth as the sun in the KINGDOM of their Father.

The wise now *shine* as the brightness of the firmament; and those that have turned many to righteousness, as the stars *forever* and *ever*.

I have now planted them upon their land, and they shall *no more* be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob *forever*; for of his KINGDOM there will be *no end*.

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom *forever*, even *forever* and *ever*.

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an *everlasting* inheritance.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established *forever*.

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ; and he shall reign *forever*.

The time has come that God has rewarded his prophets, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

WHEN the saints shall see the signs of Christ's coming to judgment, THEN they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now *returned*, and come to Zion, with songs and *everlasting* joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are *never* to be removed; and the wicked are *not* to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance *forever*.

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even *forever*: of the increase and peace of which there will be *no end*.

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoke and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall *never* say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like EDEN, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an *eternal* excellence, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the brier; which is now to the Lord for a name, for an *everlasting* sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an *everlasting* light, and thy God thy glory.

Zion has awoke and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign *forever* and *ever*.

GLORY, GLORY! What a constellation of glory, beauty, brightness, blessedness, immortality, have we seen in the above scripture passages! Only think of the place: the WORLD; the EARTH; NEW JERUSALEM; CANAAN; EDEN; ZION; BEULAH; *under* the whole heavens; *mountains* of Israel; your own LAND; &c., &c. Then of the King: GOD; LORD; Almighty; Lord of hosts; JESUS CHRIST; Father of Spirits; heavenly Father; &c., &c. Then think of the company; the WHOLE house of Israel; the Bride; the church of the first born; saints; the Lamb's wife; Zion of God; his people; saints of the Most High; Hephzibah; God's jewels; the beloved; the perfect; the upright; the righteous. Then think of walking in white, on pure gold; shining like the sun; go no more out; pulled no more up; no sickness, nor pain, nor sorrow; no tears, no death, no sighing; no setting sun; no waning moon; no tempting devil; no wicked ones; no wicked heart; no righteous self; walls of salvation; gates of praise; no night; no cold; no heat; no winds nor storms; the days of mourning ended; peace; tree of life; river of life; eating and drinking at Christ's table; her warfare accomplished; has awoke and put on strength; put on her beautiful garments; lift up their voice and sing; no briers nor thorns; nothing to hurt nor destroy; feast of fat things; wine well refined. Think, too, of the duration: eternal; everlasting; forever and ever; never go out; never removed. This is our millennium. We ask for no other; we wish for no better; we expect no other; the Bible speaks of no other; our faith can see no other; and there *is* no other.

Who are the inhabitants? First, all the young who die before they are accountable. In this item we get half of all that are born. Second, all idiots, if they have souls. Third, all who become insane before they become accountable. Fourth, all who are truly converted and hold out till death. The last three items are just so many more than half of all that ever live. With this view of it, which a child ten years old can understand, we see what a vast majority there will be saved over what are lost. The lost are said to be in number as the sand of the sea; but the saved, an innumerable company—a great multitude, which no man could number.

LAST CHANGE.

This state of things, both with the righteous and the wicked, continues until near the close of the time called in the twentieth chapter of Revelation a thousand years, be it longer or shorter; when the righteous are all called in from roaming over the vernal fields of the new earth, to the "beloved city," which is fifteen hundred miles in breadth, length and height; when, probably, for the first time, its gates of pearl swing too upon their massive hinges; when the Devil and all wicked spirits are let loose from the bottomless pit. The ashes and dust of "the rest of the dead" are raised, and their souls and bodies are reunited; and now, with Satan at their head, they come up on the breadth of the earth to battle, in number as the sands of the sea, and surround the "beloved city." But the Devil again deceives them; the same as he had done through their mortal life; and God drives the whole company into the lake of fire and brimstone, where they shall be tormented day and night *forever* and *ever*. And here, now, the written revelation of God closes up, and leaves Satan and all the wicked in the lake of fire and brimstone; God and all the saints in the New Jerusalem, upon the new earth.

CONCLUSION.

Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.

THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

INTRODUCTION.

It is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1600 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral putrefaction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities:" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another; but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day:" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir; let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, Papacy commenced its bloody and hellish reign: and until the days of Wickliffe, Luther, Calvin and Melancthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried:" the "wicked are doing wickedly," and "the wise beginning to understand."

REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about nothing, but very careless about *everything*. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came: and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation."—Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "THE SANCTUARY IS CLEANSED." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on EARTH, as it was in heaven.

The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole EARTH.

The God of heaven has now set up his KINGDOM, which shall *never* be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand *forever*.

Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine *everlasting* light, and the days of thy mourning are ended.

Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him.

Now we see how that flesh and blood do not inherit the KINGDOM of God.

His dominion is an *everlasting* dominion, which will not pass away, and his KINGDOM that which will not be destroyed.

Thy people are now all righteous; they will inherit the LAND *forever*; a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time.

For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this LAND they possess the double; *everlasting* joy shall be unto them.

The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself.

God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the EARTH: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS.

The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people, and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest.

The KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now *given* to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to *give* you the KINGDOM.

Thus, they that wait upon the Lord shall *inherit* the EARTH.

Now the righteous *inherit* the LAND, and shall dwell thercin *forever*.

Now, all that are blessed of the Father. come, and *inherit* the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them *for evermore*.

Now, the righteous *shine* forth as the sun in the KINGDOM of their Father.

The wise now *shine* as the brightness of the firmament; and those that have turned many to righteousness, as the stars *forever* and *ever*.

I have now planted them upon their land, and they shall *no more* be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob *forever*; for of his KINGDOM there will be *no end*.

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom *forever*, even *forever* and *ever*.

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an *everlasting* inheritance.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established *forever*.

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ: and he shall reign *forever*.

The time has come that God has rewarded his prophets, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

WHEN the saints shall see the signs of Christ's coming to judgment, THEN they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now *returned*, and come to Zion, with songs and *everlasting* joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are *never* to be removed; and the wicked are *not* to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance *forever*.

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even *forever*: of the increase and peace of which there will be *no end*.

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoke and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall *never* say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like EDEN, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an *eternal* excellence, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the brier; which is now to the Lord for a name, for an *everlasting* sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an *everlasting* light, and thy God thy glory.

Zion has awoke and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign *forever* and *ever*.

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This state of things, both with the righteous and the wicked, continues until near the close of the time called in the twentieth chapter of Revelation a thousand years, be it longer or shorter; when the righteous are all called in from roaming over the vernal fields of the new earth, to the "beloved city," which is fifteen hundred miles in breadth, length and height; when, probably, for the first time, its gates of pearl swing too upon their massive hinges; when the Devil and all wicked spirits are let loose from the bottomless pit. The ashes and dust of "the rest of the dead" are raised, and their souls and bodies are reunited; and now, with Satan at their head, they come up on the breadth of the earth to battle, in number as the sands of the sea, and surround the "beloved city." But the Devil again deceives them; the same as he had done through their mortal life; and God drives the whole company into the lake of fire and brimstone, where they shall be tormented day and night *forever* and *ever*. And here, now, the written revelation of God closes up, and leaves Satan and all the wicked in the lake of fire and brimstone; God and all the saints in the New Jerusalem, upon the new earth.

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Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, NOVEMBER 28, 1842. NUMBER 10.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART II.

II. THE SUBVERSION OF THE KINGDOM—WHEN, AND FOR WHAT CAUSE.

Although God promised unconditionally and by an oath to perpetuate David's throne, kingdom, and seed *eternally*; yet the temporal succession was conditional. "Yet so that *thy children* take heed to their way to walk before me as thou hast walked before me." Again, "If thy children transgress my law," &c., "then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." The Lord also made the same covenant with Solomon, 1 Kings, 9: 2—7, "The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. I have hallowed this house, which thou hast built, to put thy name there forever; and mine eyes and my heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then will I establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people." The conditions of this covenant are plain. If Solomon and his children were obedient, his throne should continue, and the promise to David, "There shall never fail thee a man upon the throne of Israel." But if either he, or his children, turned from God's commandment, "*Then will I cut off Israel out of the land which I have given, and Israel shall be a proverb and a by-word among all people.*" Solomon violated that covenant, and the kingdom was rent from his son. 1 Kings, 11: 6, 9, 13, "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." When the ten tribes were rent from the house of David and given to Jeroboam it was with this declaration on the part of Jehovah: "And I will afflict the seed of David, but not forever." 1 Kings, 11: 39.

After Solomon's death, Rehoboam his son reigned in his stead in Jerusalem. He oppressed the house of Israel and the ten tribes revolted from him, and left only Judah and part of Benjamin to the house of David. Rehoboam reigned over them in Jerusalem on the throne of David, and Jeroboam reigned over Israel in Samaria. Hoshea, was the last king of the ten tribes, and was carried captive by the king of Assyria, B. C. 742. 2 Kings, 17: 1--6, 13-23. "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah, to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea, for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year, therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even to calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them. Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

The supremacy of Judah was broken, B. C. 677, in the days of Manasseh, king of Judah. 2 Chron. 33: 9—11. "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was the first time the whole house of Israel was entirely broken. Judah had previously been afflicted, and Israel remained independent—Israel had been in bondage, and Judah remained independent. But at the time of Manasseh's captivity, Israel had also been broken, that it was no more a people; and Judah also went into captivity. Manasseh repented, and was reprieved and restored as a tributary to his kingdom. From that time, the house of David never regained its independence. Kings, however, of the house of David, continued to reign on David's throne in Jerusalem, as tributaries to Assyria and Babylon, until the captivity of Zedekiah, king of Judah. 2 Kings 24: 18—20; and 25: 1—10. "Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon, to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar, king of Babylon,) came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

This ended the temporal dynasty of David's house. When Nebuchadnezzar came up and besieged Jerusalem, and took it, God, by the mouth of Ezekiel, pronounced its doom. Ezek. 21: 25—27. "And thou, *profane, wicked prince of Israel*, whose day is come, when iniquity shall have an end; thus saith the Lord God, REMOVE THE DIADEM, AND TAKE OFF THE CROWN; this shall not be the same: exalt him that is low, abase him that is high. I WILL OVERTURN, OVERTURN, OVERTURN IT; AND IT SHALL BE NO MORE UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM."

It was under this doom Zedekiah was carried away to

Babylon; and since then, no king of David's house has reigned in Jerusalem. *The kingdom was subverted under Hezekiah, by the hand of Nebuchadnezzar*, B. C. 588. *The cause of it was God's indignation at their sins.* It was on this account that God gave his people into the hand of the Assyrians, and is thus declared by Jehovah, Isa. 10: 5—7, "*O Assyrian, the rod of mine anger; AND THE STAFF IN THEIR HAND IS MINE INDIGNTION.* I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down as the mire of the streets. Howbeit, *he* meaneth not so. But it is in his heart to destroy and cut off nations not a few." Had it not been for God's INDIGNATION, the Assyrian and Chaldean could not have prevailed against Israel.

Under the Medo-Persians, the government of Israel was restored, but as a tributary government. See Neh. 9: 32—37.

We learn from this passage, that from the times of the kings of Assyria to that day, Israel had been in a state of suffering; and that they were their servants to the kings who were over them. Those kings had dominion over their bodies, and over their cattle, and they were distressed at the pleasure of those kings.

This sentiment was uttered when the kings of Persia had at their own expense ordered the temple at Jerusalem to be rebuilt, the worship of God restored and maintained, and had granted an order of protection to the Jews in the enjoyment of all their privileges. Yet they were servants in their own land. And they ever after remained tributary to or dependent on some one of the great Gentile nations, except when in a state of actual rebellion against their enemies to throw off the yoke.

When Christ was born, even David's royal house went up to Bethlehem to be taxed. When he was crucified, the Jews acknowledged no king but Cesar. That they have never regained their liberty since then, is too notorious to need remark.

The Christian church is equally in bondage with the Jews. True, Christians have equal privileges with others in the various governments where they live; but they have no political and civil government of their own. Daniel and his companions in Babylon, were exalted to political power next the king; still they were in bondage. When the king made an image, and called on all his subjects to worship it, they could refuse to do so, to be sure, but only on condition that they should go into the burning fiery furnace. They did refuse, and went into the fire. Thus, the Christian is at liberty to obey the law of God in preference to human laws. But life, limb, liberty or property, must pay for his temerity. As long as we, as Christians, can go along with those laws, they are not felt; but let them but come in collision with our conscience and the laws of God, and the iron enters the soul. All Christians are, as Nehemiah was, (under the kings and governments where they reside,) servants;—they have dominion over our bodies and property. If it be said, in our own government, Christians have a controling influence in consequence of the elective franchise, and can model the government as they please through the ballot-box: it is answered—true, if they could out-vote the world, and were united among themselves—neither of which is true. They are but a moiety of the people. If all Christians could be gathered in one body, they might become independent of the world; but this is not the case; they are scattered all over the earth—"The power of the holy people" is "*scattered.*" Dan. 12: 7. And until Michael begins his reign, they will never be delivered from their dispersion. They must be in political bondage until then. But *the Son will then make them free*, and they "*shall be free indeed.*" The Jews, when this sentiment was uttered by the Saviour, resented it, saying, "*We be Abraham's seed, and were never in bondage to any man! And how sayest thou the Son shall make you free?*" So, in all probability, will many American Christians scorn the thought in the same way. But it is true, nevertheless. It was on this principle that Christ directed Peter to take a fish, find a piece of money in his mouth, and give it to Cesar's tax-gatherer—"*Lest we should offend them.*" So should all Christians be good and peaceable subjects of the governments under which they live, far as as they can with a good conscience. When they cannot do that, do as the worthies in Babylon, obey God and suffer the human penalty.

Our Sovereign is the rightful heir of all the kingdoms of the world, but is now an exile, and his dominion is in the hand of the usurper. But he will come, and in due time bind the strong man, and cast him out, and then he will spoil his goods, and take possession of his house.

To be continued.

THE MIDNIGHT CRY.

MONDAY, NOVEMBER 28, 1842.

LECTURE THIS AFTERNOON AND EVENING.

Brother Miller will lecture (probably for the last time in this city) at the corner of Catharine and Madison sts., this afternoon at 3 o'clock, and this evening at 7.

Bros. MILLER AND HIMES, closed their lectures in New Haven Saturday evening last at 9 o'clock, P M. At 10, they took the boat for this city, and arrived in season for meeting yesterday. Bro. Himes lectured in the morning at the corner of Catharine and Madison sts., and in the afternoon, to the congregation of Bro. Jacobs, in Attorney street. Bro. Miller lectured afternoon and evening at the corner of Madison and Catharine streets, to crowded houses. At the close of the evening lecture about 20 came to the altar for prayer. The work of the Lord is reviving.

Bro. Miller leaves this city to-morrow evening for Low Hampton, N Y.

A Quandary.—We are informed, from an authentic source, that the four congregational clergymen of Hartford, Ct., met a short time since, and appointed one of their number, the Rev. Mr. Sprague, to collect the evidence contained in the Bible in favor of a temporal millennium, and deliver the result in the form of a lecture. After examining the question for a week, he acknowledged that he could not find satisfactory evidence in the Bible to prove a temporal millennium; and Dr. Bushnell acknowledged that he came to the same conclusion a year ago. The question was then abandoned, and no lecture preached upon the subject.

It is thus that this *fable* is abandoned upon investigation by those who have long given implicit confidence to the theory. But when it is thus found not to be contained in the word of God, why do not our ministers be honest with those who are relying upon their teachings, and undeceive them in that respect, that they may no longer flatter themselves that a long temporal millennium will intervene between the present time and the coming of Christ? And why will not all who are stationed as watchmen on the walls of Zion examine the Bible for themselves in reference to this question, that they may know the truth whereof they teach, and not depend on the traditions of others? Those who refuse thus to examine or hesitate in proclaiming their honest convictions of what they find to be the truth, incur a fearful responsibility; and souls are hanging upon their faithfulness in these respects.

The Lectures in New Haven closed on Saturday evening last. They were very fully attended during the entire course; and the interest manifested by the intelligent and candid portion of the community afforded hope that our labors were not in vain in the Lord.

The meeting continued seven days. Three meetings were held on each day. The morning was devoted to a Bible Class;—the afternoon and evening to lectures. Some of the most important points of the doctrine of the Second Advent were taken up in the Bible Class, and examined. Light was elicited on the subjects of the "Two Resurrections," the "Visions of Daniel," the "Return of the Jews," etc. Many of the students in that place were in attendance. Some of them took part in the exercises. Considering the nature of their studies and the fact, that they knew little or nothing of our *real sentiments*, their questions and criticisms were respectful, and we doubt not the discussions will result in good. We learn that many of the students are now examining the subject in good earnest, and mean to know the truth of the matter. We furnished them with a full library.

The citizens attended very generally, notwithstanding they were warned to keep away by some of the newspapers and the pulpits. But few of the city clergymen attended. Many, however, came in from the neighboring towns; some of whom have embraced the faith, and intend to preach it.

The newspapers, as usual, had considerable to say. Some of their articles were very fair and candid, but most of them consisted of a *tissue of misrepresentations.*

Our meetings, as stated in a former number, were held in the Methodist church. Brother Law, the pastor in charge, with his people, received us, and treated us in the kindest manner. They are now looking at the subject candidly; and many are deeply interested in it. But the best of all is, that several backsliders were reclaimed, and a number of sinners converted to God. A most deep and solemn impression, we think, was made upon the community at large on the necessity of being ready to *meet Christ at his coming.*

A CURIOUS PERFORMANCE.

A remarkable lecture against the doctrine of Christ's coming at hand, was delivered at the church corner of Norfolk and Broome streets, last evening. We shall reply to some of its absurdities and inconsistencies, tomorrow, and show that its Reverend author was somewhat mistaken when he thought he had demolished our arguments.

Watch! Watch!! Watch!!!

The instructions of our blessed Lord, and of his apostles, recorded in the New Testament, are replete with admonitions calculated to stir up the pure minds, not only of the beloved disciples of their own times, but the minds also of all who should come after them, and particularly of those living at the eventful epoch in which the lot of the present generation is cast.

We often hear professed disciples hold language like the following: "It's none of *my* business when the Lord comes! I've nothing to do with it! If I'm *ready* it's no matter *when* he comes!" Indeed! then the Lord Jesus and the apostles have left upon record a great many words which such individuals would call "breath spent in vain." They would have told Christ, probably, had they lived in the days of his flesh, and been among his auditors, "To *watch* for thy coming is none of our business; we calculate to be ready, but we don't care to know the *time* of thy coming!" We would advise such to take their scissors and clip out all such passages as the following, from their Testaments, as unnecessary.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of Man." LUKE, 21: 36.

"And what I say unto you, I say unto all,—Watch." —MARK, 13; 37.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."—LUKE, 21: 34.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *Wherefore, comfort one another with these words!*—2 THESS. 4: 16—18.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and the children of the day: We are not of the night, nor of darkness. Therefore, let us not sleep as do others, but let us *watch* and be sober.—2 THESS. 5: 4—6.

'Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conver-

sation and godliness, LOOKING for, and HASTING unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, LOOK for new heavens and a new earth, wherein dwelleth righteousness —2 PETER, 3: 11—13.

Now, in all candor we ask, of what possible use the foregoing passages, and many others of similar import can be to those who care not to know anything about the time when their heads are to be graced with that glorious "crown of righteousness" which is "laid up" for all who love Christ's "appearing?" They have nothing to *look*, *watch*, or *wait* for. They are satisfied now, and hence have no need to say, "When I awake in thy likeness, *then* shall I be satisfied." They belong not to that class to whom Paul says: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise For yet a little while, and he that shall come will come, and will not tarry." O, no; Paul would be a very unpopular preacher now-a-days. He would find access to but few of our modern pulpits. His exhortations to "wait for the Lord from heaven," would be considered altogether superfluous and uncalled for. "Why, Paul," many would say to him, "you talk just like the Millerites; they are all the time harping about *waiting*, *watching*, and *looking* for the glorious appearing of the great God and our Savior, Jesus Christ. Yes, they are dinging away continually upon that subject of which you wrote to the Thessalonians, where you told them not to suppose that the day of Christ was *then* at hand, because, certain important events you told them must transpire first, such as a great falling away—the revelation of the man of sin, &c, but now, because these events *have* come to pass, they say we must LOOK for the coming of the Lord. But we think it is of no consequence *when* he comes, providing we are *ready*."

O, that those who make use of this miserable pretext to evade immediate preparation, might understand that to be *ready*, they must *love the appearing* of Christ, and if they love his appearing, they will assuredly be *looking* for it; for it is impossible that a man should be *indifferent* and *careless* about a thing that he *ardently loves*.

O. S.

Result of Candid Inquiry —A company of Ministers in New Hampshire met to investigate the Scriptures on the subject of Christ's coming. They published the result as follows:

Agreeably to the call of elder P. Clark and others, published in the Morning Star of the 14th ultimo for the purpose of investigating the subject of the Second Advent of our Lord Jesus Christ, the following brethren assembled in conference at the Freewill Baptist Meeting House, at Pittsfield, N. H. on September 21st, viz: P. Clark, J. E. Davis, D. P. Cilley, J. Meader, T. Sanborn, J. Knowles, M. Clark, Wm. Swain, J. Morrell, S. P. Fernald, A. Simpson, J. McTrickey, J. Harvey, M. R. Hopkins, W. D. Johnson, J. Kimball.

After a careful and thorough investigation, according to the best of our ability, of the 2d, 7th, 8th, 9th, 11th, and 12th chapters of the prophecy of Daniel, and the 2d chapter of 2 Thessalonians, in connection with the works of Mr. Folsom and Professor Stuart, which investigation continued three days, in the greatest harmony, the following resolutions were adopted by the conference, *as the opinion of the conference, viz*:

1. That the four parts of the image seen by Nebuchadnezzar in his dream, and the four beasts seen by Daniel in his vision, represent the Babylonian, Medo-Persian, Grecian and Roman kingdoms.

2. That the kingdom of God is to be set up during the divided state of the Roman kingdom, *in which state it was not*, when Christ commenced his ministry.

3. That the term "*man of sin*," used by Paul, 2 Thess. ii. 4, and the term "*little horn*," used by Daniel in the 7th chapter of his prophecy, refer to one and the same thing; and that as that man of sin *had not been revealed* A. D. 54, when Paul wrote his epistle to the Thessalonians, and that as *Antiochus Epiphanes died B. C. 164, 218 years before Paul wrote the above epistle*, the terms "man of sin and little horn" CANNOT refer to Antiochus Epiphanes.

4. That the term "2300 days," in Dan. viii. 14, is used to designate 2300 years in the accomplishment of the events referred to, that the 70 weeks of Dan. ix. 24, are the first part of the same, that the entire vision terminates A. D. 1843.

4. That the sanctuary to be cleansed, Dan. viii. 14, means Palestine, or "the land of promise."

6. That the 7th chapter of Daniel teaches plainly, that the little horn there spoken of, will make war with the saints and prevail against them, until Jesus Christ appear personally at the judgment of the great day: consequently that there can be no millennium prior to that day. And that the parable of the wheat and the tares in Matt. 13th chapter, teaches us plainly the sentiment that there can be no millennium prior to the end of this world.

6. That we recommend to our brethren a candid and prayerful examination of the subject of the Second Advent of Jesus Christ, A. D. 1843.

7. That it is *safe* and *right*, for all Christian ministers who believe that the Second Advent of Christ will take place A. D. 1843, to preach or lecture upon the subject of the Second Advent at such times and places as they deem proper: provided, nevertheless, that such discourses do not interfere with their regular pastoral duties, and conformity to the vows under which they are placed to the several denominations with which they stand connected.

After the adoption of the above, the conference voted to have these proceedings signed by the chairman and secretary of this conference, and that these proceedings, thus signed, be forwarded to the Morning Star and Signs of the Times for publication.

PETER CLARK, Chairman.
JESSE MEADER, Secretary.
Pittsfield, Sept. 23, 1842.

For the Midnight Cry.

Coming of Christ.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their Redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that lay long expected
Is coming—redemption through Jesus is nigh;
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!

H. R. N.

BOOKS, PAMPHLETS, AND CHARTS.

It will be seen that we have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

GRASS, means people, as green the righteous, dry or stubble the wicked. Isa. xl. 6, 7, 8. 1 Pet. i. 24. Rev. viii 7. ix. 4.

HAIL, denotes wars, slaughter and desolation, by some Northern government. Isa. xxviii. 2, 17. xxx. 30, 32. Rev. viii. 7.

HAND. Symbol of action and labor. Isa. x. 13. xlviii. 13. Rev. xx. 1. Dan. viii. 25.

HARLOT. An idolatrous community, or church. Isa. i. 21. Jer. iii, 1—8. Rev. xvii. 5.

HARVEST. The gathering of men to their final destiny Matt. xiii. 39. Jer. li. 33. Joel iii. 13.

HEAD The supreme power of the object. Dan. ii. 38, Eph i. 22. Rev. xix. 12,

HEAT. Anger, calamity. Deut. xxix 24. Ezek. iii. 14. Rev. xvi. 9.

HEAVEN. Government of God with his people. Deut. xi. 21. Isa xlix. 13. Matt. xvi. 19. xxv. 1. 14. Dan. vii. 18, 22.

HILL. Kingdoms. Isa. ii. 2. v. 25. Mic. vi. 1, 2.

HORN. Kings. Dan. vii. 24. viii. 20, 21. Rev. xvii. 12, 16.

HORSE. War and conquest. Prov. xxi. 31. Jer. viii. 6. *White*, victory. Rev. vi. 2. xix. 11. *Black*, distress and calamity. Rev. vi. 5.

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The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

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4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
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THE GLORY OF GOD

IN THE EARTH.

A SERMON—BY CHARLES FITCH.

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

This oath of God must be fulfilled: for "not one good thing of all that the Lord hath spoken" can fail. Thanks to the name of the Lord, the full accomplishment of every letter of this oath is, like the eternal existence of Him who uttered it, an absolute, unfailing certainty; and in the certainty that all this must be brought to pass, there is enough to wake earth and heaven to song. All this Isaiah beheld in vision, when he "saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts—THE WHOLE EARTH IS FULL OF HIS GLORY."

That day must be seen. That it never has been seen, all will admit. The glory of the Lord, which is thus to fill the earth, unquestionably includes his perfect holiness. This is the glory which the seraphim are represented as beholding and praising. Zechariah foretells the same time, when "holiness to the Lord shall be written upon the bells of the horses, and when every pot in Judah and in Jerusalem shall be holiness to the Lord." Now if all the earth is to be full of the glory of the Lord, then the hearts of all men must be filled with holiness; so that, as under the influence of Satan, "every imagination of the thoughts of men's hearts has been only evil and that continually," the time will come, when every imagination of the thoughts of men's hearts, shall be holiness to the Lord, and that continually. Now this, all this, must be true of every individual on the face of the earth; for his will is to be done in earth as it is in heaven, and all shall know him, "from the least of them even unto the greatest of them;" so that "none shall say to neighbor or brother, know thou the Lord." Until holiness shall thus become complete and universal, it cannot be said that God's will is done in earth as in heaven, or that there is no occasion to say, "Know thou the Lord." Just so far as sin remains, the earth is filled with the glory of Satan, for he it is, who reigns in the children of disobedience.

With regard to the manner in which these glorious predictions are to be fulfilled, there are two views entertained by different classes of the Lord's professed people.

Some are expecting that the gospel will prevail in the earth, previous to Christ's coming, until all shall know the Lord, from the least of them, even to the greatest of them—i. e. all mankind shall be so converted and sanctified to God, that his will shall be done in the earth, in the heart and life of every individual, as it is done in heaven. All this must be accomplished, since God has covenanted to "sprinkle clean water upon them, and to cleanse them from *all their filthiness and from all their idols*." Now when this is done in all the earth, then, and not till then, will God's oath be fulfilled, and all the earth be filled with his glory. Those who expect that all this will be accomplished by the gospel previous to Christ's coming, expect that after the gospel has thus prevailed, there will be an apostacy, of such long continuance, and of such general prevalence, that when he shall appear, he will find the world as it was before the flood, and as the inhabitants of Sodom and Gomorrah; and that these wicked ones will then be cut off from the earth, and the earth itself be dostroyed, and be no more.

Now that there can be no such universal prevalence of the gospel in this world previous to Christ's coming, when all shall know the Lord, from the least of them even to the greatest of them, and God shall sprinkle clean water upon them, and cleanse them from all their filthiness and from all their idols, and thus fill all the earth with his glory, is absolutely certain, from what Christ has taught us in the parable of the tares of the field. We there learn that the children of the kingdom, and the children of the wicked one, are to grow together, UNTIL THE END OF THIS WORLD, like wheat and tares until the harvest. And since the earth cannot be filled with the glory of the Lord, while the children of the wicked one are in it, and they are to remain in it until the *end of this world*, when the Son of man, at his coming, shall send his angels and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; it is plainly a matter of absolute certainty, that the gospel never will prevail, before the end of this world, so as to fill all the earth with the glory of the Lord.

Again: Christ said, "*My kingdom is not of this world.*" This ought to satisfy any reasonable mind, who looks at it, that his kingdom is not to come *in this world*, so that the will of God shall be done on earth as it is in heaven.

Again: We are told in the 7th chapter of Daniel, of a wicked power that shall *make war with the saints and prevail against them* until the Ancient of Days shall come, i. e. Christ. Here, therefore, it is also rendered absolutely certain that all the world is not to be converted before Christ's coming.

Again: Paul taught the Thessalonians, that the man of sin, (i. e. the Papacy) shall be destroyed with the brightness of Christ's coming; and of course he will not have been converted before Christ's coming, and the earth therefore cannot be filled with the glory of the Lord, by the universal prevalence of the gospel, before Christ appears.

Again: Those that expect that the kingdoms of this world are to be given to the saints, by the universal prevalence of the gospel before Christ's coming, expect that, after a period the saints will be compelled to yield it again to the prevalence of wickedness; so that it shall become again as before the flood, and as the cities of Sodom and Gomorrah; when Christ will appear and destroy it. But God has foretold, by Daniel, that "the saints of the Most High shall take the kingdom, and shall possess the kingdom, FOREVER, EVEN FOREVER AND EVER." In the thirty-seventh Psalm we are also told, that "the righteous shall inherit the land, and dwell therein forever." In the sixtieth chapter of Isaiah we are told, "Thy people also shall be all righteous; *they shall inherit the land forever*, the branch of my planting, the work of my hands, that I may be glorified."

Then it is certain that the saints will never lose possession of the earth, when once they shall receive it. It becomes, therefore, a matter of absolute certainty that there can be no temporal millennium, after which the wicked shall again possess the earth, after the righteous have had it as their inheritance. They are to "dwell therein forever." They are to "possess it FOREVER, EVEN FOREVER AND EVER." To make these passages consistent with the doctrine of a temporal millennium, a beloved brother, who has recently written on this subject, has concluded that this millennium, must last more than a thousand years, and probably may continue 360,000 years. But nearly 360,000 years is not "*forever, even forever and ever.*" But we are told by the dear brethren who advocate a temporal millennium, that these terms do not express or imply endless duration. But if "*forever, even forever and ever,*" does not express or imply endless duration, I would ask what terms can express it?

It is truly painful to see our dear brethren, who are unwilling to admit that the coming of our blessed Lord and Master is at the door, resorting to the same mode of reasoning to get rid of this blessed and glorious truth, that Universalists do to escape the doctrine of endless punishment. And it would seem, moreover, that these brethren do not allow as much meaning to these terms, as even Universalists themselves. If I rightly apprehend the reasoning of Universalists, they would admit that "forever, even forever and ever," when applied to this world, must mean to the end of this world. But these brethren have not even a Universalist forever and ever in their mode of reasoning; because, according to their theory, after the saints, the righteous, have inherited the land, and *dwell therein forever*, and have possessed it *forever, even forever and ever*, the wicked are again to possess it; and after all this, when mankind have apostatized, and become as before the flood, and as in the days of Sodom and Gomorrah, Christ is to come, and the world is to be destroyed. I should as soon think of persuading myself to believe that an unclouded sun at noon-day did not give light, as that the fact, that when the saints possess the earth, they are to possess it *forever, even forever and ever*, did not prove that there can never be such a thing as a temporal millennium. If it is in the power of language to express endless duration, such terms must express it. It does not help the matter to say it expresses a very long period. If there is any end to this duration, it is not "*forever, even forever and ever.*" The last lingering expectation of a temporal millennium is by such language entirely exploded from my own mind.

Again: When the "kingdoms of this world become the kingdoms of our Lord and of his Christ," he is to "reign forever and ever." Now the Universalist explanation of this term would make it mean, as long as the world stands. But those who believe in a temporal millennium, must admit that when Christ has reigned over this world forever and ever, it is yet to be given again to the wicked, so that at Christ's coming it shall be as before the flood, and as in the days of Sodom, and then it is to be destroyed. These brethren, therefore, are compelled to go even farther than Universalists in accommodating the language of the Bible to their theory of a temporal millennium. Daniel saw one "in the night visions, like unto the Son of man, come with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED." And yet, according to the theory of a temporal millennium, it *must* pass away and be destroyed; for the wicked shall again possess the earth as before the flood, and as in the days of Sodom, and after this it must be destroyed at the coming of Christ. The angel who foretold the birth of Christ, said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of HIS KINGDOM THERE SHALL BE NO END." Now he who believes in a temporal millennium, is obliged to admit that Christ's kingdom on earth must have an end; for the wicked are again to possess it according to this theory; and after this it is to be destroyed at Christ's coming.

(To be Continued.)

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, TUESDAY, NOVEMBER 29, 1842. NUMBER 11.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART III.

III. THE RESTORATION OF THE KINGDOM—ITS HEIRS AND SUBJECTS.

The identity of the kingdom is found, as under our first head, in—1. *The territorial dominion being the land of promise.* 2. *The heirs and subjects being an elect people, of Abraham's family.* 3. *The royalty of the kingdom is in the house of David—and the government of Divine origin.*—4. *The capital, Jerusalem.*

When it is restored, therefore, we must find all these marks in the kingdom.

1. *The territory will be the land of promise—the land God promised to "Abraham and his seed."* The territory of David's dominion was from the river of Egypt to the great river, the river Euphrates. But there is another promise—Abraham is the father of many nations—and in him and his seed, all the families of the earth are to be blessed. "The promise that he should be the HEIR *of the* WORLD was not to Abraham or his seed through the law, but through the righteousness of faith." Rom. iv. 13. Thus, "THE WORLD" is the land of promise *to Abraham and his seed.* But not in its present ruinous condition. For he sought "a better country, that is, an heavenly":—*The new heavens and new earth.* Heb. xi. 16.

The promise of *the heirship* of the *world* is given to Christ the seed and heir of Abraham. "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the LORD hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 6—8.

But what will he do with the heathen, and the uttermost parts of the earth, when they are given to him? Just what God directed his people to do to the inhabitants of the land when he brought them out of Egypt to put them in possession of the land of promise—utterly destroy them—*their iniquity is full.* "*Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel.*" "Those mine enemies that would not that I should reign over them, bring them hither and slay them before me." Luke 19. The land of promise, is the new earth, "*the world to come.*" The dominion of it is promised to Christ, Ps. 8; Applied by Paul, Heb. 2: 5—8, *A paradisical earth with all its creatures, animate and inanimate.* The stone which will dash in pieces the great image (Dan. 2) will fill the earth.

2. *The heirs and subjects will be an elect people of Abraham's family.*

God exercised his sovereignty, his elective franchise, in the selection of Abraham from all other families, to be the holy family, and progenitor of the Messiah, in whom all the families of the earth were to be blessed. This *election* was made when as yet Abraham "had no child," and *before circumcision*, "that the promise might be sure to all the seed." Of the two sons of Abraham, *Ishmael* was *rejected* and *Isaac elected*; and the promise renewed to him and his seed, before he had any child. Of his two sons, *Jacob* was *elected* and *Esau rejected.* Thus God reserved to himself the right of *election*, even in the holy family. Did he lose that right when the twelve sons of Jacob were born? Not at all. He had *the same right* to make another *election* in the family of Jacob, that he had in Abraham and Isaac. He has made *another* and *final election*; and that "*elect*" "*in* whom [his] soul is well pleased," is Christ. He is the seed promised to Abraham, in whom all the families of the earth are blessed. And he is the heir of all the promises. The election is still in the original family, the house of Abraham.

Who, then, is heir to the land of promise? THE JEW? *In no wise.* Let us listen to the apostle Paul while he argues the case. *First*, he lays down a principle of law:—that a covenant once made and confirmed, cannot be changed, "though it be but a man's covenant." How much less God's covenant! To whom, then, does the original deed or covenant convey the land of promise? He answers, "Now to *Abraham and his* SEED were the promises made;—he saith not, and to SEEDS, as of many, but as of one; and to THY SEED, which is CHRIST."

But the Jew comes up again, and claims it on the ground of the law—that under the law of Moses, God gave it to his fathers. Paul answers, "This I say that the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." That is, a law 430 years later than the promise to Christ, cannot take the inheritance from Christ and give it to the Jews. Who then owns the land? Christ.

But says the Jew, "*Wherefore serveth the law?*" If it does not entitle us to the inheritance, why did God make it, and under it bring in our fathers and put them in possession of the inheritance? *Paul replies*, "*It was added* because of transgression *until the seed should come to whom the promise was made.*" "Wherefore, the law was our schoolmaster that it might bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus. And if YE be *Christ's*, then are YE *Abraham's seed*, and *heirs according to promise.*"—*Gal.* 3: 15—22.

"Baptized into Christ," by the baptism of the Holy Ghost, the *body* of the christian is as literally a temple of the Holy Ghost, the seed and principle of *eternal life*, as our natural bodies are temples of the blood of Adam—*the principle of our mortal life.* We shall be filled with, and quickened by that spirit in the resurrection as we are now filled with and quickened by the blood of Adam. God has made of *one blood* all nations of men that now dwell on the face of the earth. He will then make of *one spirit* all who dwell on the new earth. "The *first Adam* was made *a living soul*, the last Adam, a *quickening spirit.*" "As we *have borne* the image of the earthly, we *shall bear* the image of the heavenly." "Flesh and blood cannot inherit the kingdom of God." It must be our mortal BODY QUICKENED *by the spirit which raised up Christ from the dead* A *spiritual* but not *ethereal* body. *Spiritual* because quickened by spirit and not blood; and because *spiritual*, incorruptible, immortal and glorious. Thus, all who have that spirit by which Christ was quickened from the dead, have put on Christ, are members of his body—are Abraham's seed, and heirs to the inheritance, "*according to promise.*"

Then not the *Jews*, all Abraham's seed through Jacob—but *Christians*—all Abraham's seed through faith in Christ, the seed of Jacob, are heirs.

THE FALL AND RECOVERY OF THE JEWS.

I have a few words to say on this subject *What is the* FALL *of the Jews? From what and how did they fall?*

This subject is fully discussed by Paul in the 11th of Romans, 12 vs—"Now if THE FALL of them be the riches of the world, and the DIMINISHING of them the riches of the Gentiles, how much more their fulness."

The figure Paul has chosen to illustrate the subject is an olive tree. We may as well follow it. The Jews are its natural branches; the believing Gentiles its engrafted branches; Christ is the good olive tree. He is so because he is the promised seed of Abraham, in whom the world was to be blessed. That blessing *is salvation—eternal life.* The Jews were the legal heirs and representatives of Abraham, through Isaac and Jacob, to Christ, when the *final election* from Abraham's family took effect. They were of the same blood of Abraham with Christ, and were by the tie one common body; the same as the church is by the spirit of Christ. That was the only relation the Jews sustained to him by their natural birth—a blood relation. Now let us suppose a case—Suppose Christ to be of the blood of Abraham, and to have no other principle of life than that blood. He lives forever by it, and is the source of *life eternal* to all who are to be saved. He gives them life. Can he inherit more than he possesses? that is, the blood or life of Abraham. Then in the resurrection he must quicken with life those who are saved by that blood; and none but those who are its partakers could live by it. He would call forth the *natural branches and quicken them,—but he could not* impart the blood of Abraham to the Gentile, and quicken him by it, and thus engraft him into the good olive tree, the Abrahamic family.

But Christ shed his blood and *dissolved* his *natural* relation to the Jews. The SHEDDING OF CHRIST'S BLOOD—*his death*—WAS THE FALL OF THE JEWS. Christ was no more their brother in his death, than he was of the Hottentot. He was brother by natural ties to neither the one or the other. He was dead, and if he ever lived again it must be by some other principle of vitality than blood. That principle was the quickening Spirit of God. Abraham is dead, and if he ever lives again, it will be by the same Spirit, and in Christ. He can never benefit the natural seed by his natural life. Abraham the father of the faithful, and Christ the promised seed, are both dependent on the Spirit of God for eternal life.

The DEATH OF CHRIST was both *the riches of the world*, and *the fall of the Jews.* Let the reader pause here, and settle this question. If THIS was not "*the fall of them,*" what was? What else but the shedding of Christ's blood enriched the world? If nothing else did enrich the world, that *death* must be the *Jewish fall!!*

"*The* DIMINISHING OF THEM *the riches of the Gentiles.*" The Jews all fell from their natural relation to Christ, but all did not fall from their spiritual relation, and cease to be branches:—*for some Jews were in Christ when he died, and remained in him in his resurrection.* Thus the natural branches of Christ were diminished, and the diminishing was the riches of the Gentiles;—that is, the

Gentiles were brought on the same ground with the Jews, they could be branches of the good olive tree on the condition of faith.

If, by the diminishing of the Jews, or if the Gentiles are enriched when only a few Jews are brought in, how much more rich the church and the world would be if they had all remained as spiritual branches. It was necessary to the salvation of the world, Jews as well as Gentiles, that the Jews should fall from their natural relation, by the death of Christ: but not that they should fall from their spiritual relation. The Gentiles would be just as rich had they remained.

Again: "*If the casting away them be the reconciling of the world, what shall the receiving of them be but* [*except*] *life from the dead.*"

"The casting away of them," is the same as "the fall of them." They were cast away from the election, as natural branches, by the death of the Saviour. "What," then "shall the receiving of them be *but* [except] life from the dead;" or a participation of the spirit of Christ, the seed of eternal life, and the principle by which they are to be raised from the dead? They can only be restored as the Gentile is, by the new birth.

They must be like Christ—*spiritual*. He is the "first fruit,"—"the root"—and is *spiritual* not *natural*—then "the lump—the branches"—must be like him.

If God took some branches of the wild olive-tree, the Gentiles, and grafted them in among the branches which remained of the good olive-tree, and made them living fruitful branches, he can and will take the natural branches, which were broken off by their unbelief, and if they continue not in unbelief, graft them in again, and make them flourishing branches. But their restoration is wholly conditional—"if they continue not in unbelief."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel until the fulness of the Gentiles be come in."

"*What is the fulness of the Gentiles?*" Either the full number of Gentiles who will ever be saved, will be gathered in, and the door of mercy be closed to them; or the times of the Gentiles, spoken of by the Saviour, Luke, 21: 25, will be accomplished, and the Church delivered from her bondage to the Gentiles. In either case it will not end until Christ comes. For as long as he sits on the mercy seat and pleads for sinners, "there is no difference between the Jew and the Greek." But "*whosoever* shall call on the name of the Lord shall be saved." And when the dispensation of mercy closes, unless God raises up again the middle wall between the Jew and Greek, and has respect of persons, it will cease with the Jew as well as Greek.

It is not true that the Jews have not had an equal privilege with the Gentiles—for they have had the same chance. God never cast them away from that privilege. They had their privilege before Christ—they have had it equally with the Gentiles. Will they have another exclusive privilege after the Gentiles are shut out? Or, if it means "*the times of the Gentiles,*" then the Lord's determination is, "to gather the nations, to assemble the kingdoms, to pour upon them his indignation, even all his fierce anger."

Isaiah has settled the question of the national conversion of the Jews.—6: 8–13.

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here *am* I; send me. And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: and the Lord have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and it shall return, and shall be eaten; as a tell-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

From this quotation we learn,—1. That blindness and hardness is happened to the Jewish people, "*lest they* CONVERT *and be* HEALED!" 2. That this blindness is to continue on the nation until *the cities be* WASTED, WITHOUT INHABITANTS, the houses *without man*, and the *land be* UTTERLY DESOLATE, or as in the margin, "DESOLATE WITH DESOLATION." Will such a desolation ever occur until the scene described, Isa. 24th chapter, and 2nd Pet. 3d chapter? Until then, the blindness is on them as a nation. Will it be said, that the "*land,*" "*cities*" "*houses,*" &c., are only the land of Palestine; and was fulfilled in the destruction of Jerusalem by the Romans? If so, then the blindness was then ended. *But is it so?* If not, it cannot be terminated until the end of the present state of things.

To be continued.

THE MIDNIGHT CRY.

TUESDAY, NOVEMBER 29, 1842.

Br. Miller's last lecture in New York

This afternoon, at half past two o'clock, at the corner of Catharine and Madison streets.

Reply to Rev. Mr. Cookson.

Having been requested to reply publicly to this gentleman's lecture, we shall defer all remarks on the subject, in this paper, till to-morrow.

[From this morning's Sun.]

COMING OF CHRIST IN 1843.—Mr. N. Southard will deliver a discourse in favor of this doctrine, and in reply to a discourse delivered by the Rev. Mr. Cookson, corner of Norfolk and Broome streets, last Sabbath evening, in the M. P. Church in Attorney street, between Delancy and Rivington streets, this (Tuesday) evening, 29th inst., at seven o'clock.

Newark.—On Friday and Saturday evenings of last week, brother A. Hale lectured in the Fourth Presbyterian Church in Newark, with good success. On Sunday, not a church in the city could be obtained for lectures during the day. And but for the kindness of Captain E. Stewart, of the United States Hotel, no convenient place could probably have been had; but he generously opened his large saloon, and bid our friends welcome. This act of kindness is certainly a sharp rebuke upon the clergy of Newark. Surely we have fallen upon strange times, when we see churches shut against those brethren who proclaim the speedy return of our blessed Lord, and a dancing saloon opened for their reception. Yet such is the situation of things in that *religious* city.

In the evening, the Fourth Presbyterian Church was again obtained, where a most interesting meeting was held. The audience hung upon the word with almost breathless silence. No doubt much good seed was sown.

Christ's Coming Always Near.—One of our Newark Clergymen, not long since, after cautioning his people against the present prevailing fanaticism, sagely informed them that "The Day of the Lord is at hand" always,—in the apostles' days, as specially as now—that we might always preach the coming of Christ at hand, for the reason!! that it takes place at every man's death. But why did he not give his hearers *one* example from the Scriptures, where death is called the coming of Christ? People are beginning to study their Bibles, and it will not do for our clergymen to simply beg the question in these sifting days. Will he, or some one else, give us the example?

Opinions of Great Men.—Professor Stuart in his "Hints on Prophecy," says, the Apocalypse was written by John, in the midst of a bitter and bloody persecution of the church; and the object of the writer was to guard, to guide, to fortify, and to console Christians under such circumstances.

James Gordon Bennett, Esq., says in his New York Herald, that the book of Daniel was written by Daniel, for the purpose of comforting the Jews while in captivity.

Well may we say, that "great men will think alike," as Dr. Hawes remarked when told that the Universalist minister had apologized to his people for taking the same grounds in opposition to the Second Advent, as the Doctor had previously done.

Thus it is, no matter what are the religious opinions of the opponents of Christ's coming, they all resort to the same arguments, and attempt to refute it by the same weapons. If the world could continue in its present condition, it would seem that, in a very short period, this question would form the dividing line, and theologians would form two great classes—the one looking for the coming of their Lord, and the other composed of all parties, and sects, arrayed in opposition to his coming.

OBJECTIONS ANSWERED.

NO I.

Psalms 2: 8, is frequently quoted in support of the doctrine of a temporal millennium—the conversion of the world. If we read the connection, we shall find that it teaches a very different doctrine from that of the world's conversion. Commencing at the 6th verse, it reads, "Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. (8) Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel"

Is this, we ask, the conversion of the world? To be broken with a rod of iron, and *dashed* in pieces like a potter's vessel, is a singular mode of administering the blessings of the gospel. Speaking of the same subject, the Revelator says, 19: 15, "He shall smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God." The passage referred to in Psalms is one of the principal ones in support of the world's conversion, in the place of which it rather teaches its destruction.

NO. II.

Matt. xxiv. 14.—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is argued by our opponents from this passage, that the gospel is not only to be preached in all the world, but that all the world is to receive it, and be converted, and then the end will come. This is really like squeezing wind out of cotton wool. It must be put in, before it can be pressed out. The text simply says, "The gospel shall be preached to all nations as a *witness*, and *then* the end shall come." A witness is called to clear the innocent, and condemn the guilty: so the gospel will witness for or against those who receive or reject it. But *when* it has been preached in all the world, or, as it reads in Mark, "published among all nations," *then* shall the end come. Will our opposers point us to the spot on the map of the world where the gospel either is not *now* or has not at some time been preached?

Has the Pope's Dominion been Taken Away?

An emphatic answer to this question has just come to hand, in a volume entitled, "An Introduction to Christianity," by Josiah Sutcliffe. It was published in this country "by J. Soule, [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition." p. 151. It had, therefore, been exposed to rigid examination, and may be implicitly relied on.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8: 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POW-

ERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequence to the church, than that of a degraded priest granting absolution to the crimes of France. The reformed churches have uniformly considered this empire as that tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1868. Is it not undeniable that the Pope's dominion had then been taken away, and the 1260 years closed? Who can read the 12th chapter of Daniel, and not be convinced that the resurrection of the just will come within 45 years from the close of the 1260? HAVE THEY NOT ENDED?

How to Starve.

"Distress of Nations."

The dreadful condition of the laboring classes of England, is fearfully depicted in the following paragraph from the London Phalanx:

"A new art has risen in England. Our ingenious people, heretofore so renowned for inventions that have contributed to the power and enjoyment of mankind, have now fallen on a contrivance of a totally different character. They are learning and practising the art of *how to starve*. It has made rapid progress among them, and the same genius seems to have taught them it at once in different quarters of the country. In Scotland, they nail up the windows, or shut out the daylight, in order to keep the children in bed, and keep them quiet, for the parents say they have nothing to give them to eat, and cannot bear to hear their cries. In Yorkshire and Lancaster they lie in bed for two days together, and pray, we are told, when they lie down, that they may never wake more. They are quite ingenious in their contrivances. They can get water, and they say, which is worth the knowledge of physiologists, that by taking a drink of water and lying down, they lessen the pangs of hunger. It is in solemn, serious earnest, that the people of the manufacturing districts are learning the new art of *how to starve*.

Prof. Bush.—The following extract will show the existing state of feeling in reference to the expectation that some unprecedented event is speedily coming. Though the author may differ from us as it regards the character of the event, yet there is a concurrence in the FACT that the prophetic numbers are about expired.

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy—that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous—something final—the last act in the great drama of the world. We cannot agree with those who believe that the physical destruction of our earth is predicted and close at hand: though if their premises once be granted, *we cannot see how their chronology is to be disputed*. We firmly believe that we are now upon the borders of the momentous changes predicted.

"We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."—*Prof. Bush.*

"The Whole Creation Groaneth."

The whole world is now in travail, and a new age will soon be born. The great regeneration, so long and so earnestly waited for by the sons of God, is at hand. The parchments, the leagues and covenants that bind the nations in their social and unsocial compacts, are moth-eaten. The foundations of the political mountains and hills are crumbling down to dust; and the imbecilities of all human policies to give to man the knowledge of his rights and the enjoyment of them, are becoming manifest to all. A solemn expectation, an eager longing for some great change, the sure prelude of a mighty system of revolutions, is marked in the pensive countenances of all who think and believe that the Lord Almighty reigns.

American Millenarian.

☞ A stone weighing half a ton, and composed of flint and basalt, recently fell at Harrowgate, England. It was warm when it first reached the earth.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

Red, war and hostility Rev. vi. 4.
Pale, death and destruction. Rev. vi. 8.
IRON. Strength. Dan. ii 33—41. Rev ii. 27.
ISRAEL. Christian church. Isa xlv. 4—25. Gal. vi. 16.
ISLANDS. Small governments in Roman states. Ezek. xxvi. 15, 16. Zepb. ii. 11. Rev x. 20. vi 14.
JERUSALEM. The church of God. Isa. lii 9. Gal. iv. 26.
JEZEBEL. Antichrist. 1 Kings xviii. 19. Rev. ii. 20.
KILLING. Depriving of power. Ps. xliv. 22. Rom. viii. 36. Rev. vi. 4. xi. 7.
KING. Forms of Government or power. Dan. viii. 23. Rev. ix. 11. xvii. 10.
LAMB. Messiah. Isa. xvi. 1. John i. 29. Rev. v. 12
LAMP. Word of God or Mahometan Bible. Ps. cxix. 105. Rev. viii. 10.

GOOD CHILDREN.

If little children love to pray,
And keep their tempers all the day,
And never speak a wicked word,
Whatever language they have heard,
Or if they struggle hard and pray,
To drive all naughty thoughts away—

Then they'll be happy all day long,
As wild birds in their merry song;
And they will have no cause to fear
When sickness comes and death is near;
For they will go to worlds on high,
And live with God above the sky.—*Eman.*

THE GLORY OF GOD
IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Continued.*

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

It is utterly vain to think of evading this reasoning by saying that the eternal reign of Christ and his saints will be somewhere besides in this world. Christ has said "to him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." John heard this song, "thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made unto our God kings and priests; and we shall *reign on* THE EARTH."

It is therefore certain that Christ's kingdom, with his saints on the earth, is to be a kingdom of which there shall be no end; and it is, consequently, wholly impossible that this kingdom should be found in a temporal millennium.—Besides, "THE SOULS OF THEM THAT WERE BEHEADED for the witness of Jesus, and for the word of God, are to live and reign with Christ a thousand years; and this is the first resurrection. I know we are told that this does not mean those souls that were beheaded, but another generation like them. They cannot, however, be like them, unless they shall live under the same circumstances, and be beheaded as they were. It is impossible to have another race of martys in a thousand years of universal peace. It is the veriest nonsense to talk of this. *Those that were beheaded* for Christ's sake, are to live and reign with him on the earth. The thousand years spoken of, does not mark the period during which they shall reign; because they are to possess the kingdom *forever, even for ever and ever*; but they mark the period from the first resurrection to the second; when the rest of the dead, who live not again until the thousand years are finished, are to be raised; and it is a fearful consideration, that all who are raised in the second resurrection, are raised to the second death. The wicked are now brought forth to the second death, while those who have reigned with Christ from the first resurrection, reign still, and forever, because on such the second death hath no power.

The theory of a temporal millennium, therefore, before Christ's coming, is to me a groundless fable. I have no more expectations that it will ever come, than that the walls of Jericho will be built up, the present year, around the city of New-York, with the self-same stones which fell down at the blast of the ram's horns. The children of the wicked one are to remain with the children of the kingdom *until the end of the world*, when Christ will come with his mighty angels in flaming fire and destroy them. Until that coming, the man of sin is to make war with the saints and prevail against them. At that coming he will be destroyed.

How then is the earth to be filled with the glory of the Lord?

This inquiry I will now answer, from the word of God. 1 Thess. iv. 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose from the dead, even so, [that is, in like manner] them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, *and the dead in Christ* shall rise first." Here we are taught that all the dead in Christ shall, at his coming, be raised from the dead, "even so," that is, in like manner as he was. It does not say all the dead, but all the dead in Christ; because, as we are taught in the twentieth chapter of Revelations, all who are Christ's, shall come forth in the first resurrection, while "the rest of the dead live not again till the thousand years are finished."

Christ having raised the righteous dead at his appearing, "then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Cor. xv. 52: "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Not all the living will thus be changed, for Christ has told us, in the seventeenth chapter of Luke, that in the day when the Son of man shall be revealed, "one shall be taken and another left."

Christ, therefore, at his coming, will take up the righteous dead and the righteous living to be with him, and all the wicked will be left.—The wicked dead will be left under the power of death for a thousand years, plainly and positively taught in the twentieth chapter of Revelations, and the living wicked will be gathered as tares and burned.

At the same time will take place that destruction of the world by fire, to which Peter tells us it is reserved against the day of judgment and perdition of ungodly men; and after this, we are promised new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. third chapter; Isa. lxv. 17; also lxvi. 22. John says, (Rev. xxi,) "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, God himself shall dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither

shall there be any more pain; for the former things have passed away." Here, then, we are taught that the tabernacle of God is to be with men in the new earth.

Then it is the new earth that shall be filled with the glory of the Lord; while the children of the wicked one are to remain with the children of the kingdom till "the end of this world," and then "the wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it. Prov. ii. 21, 22. In the new earth the perfect will remain forever; for "THERE SHALL BE NO MORE DEATH." There they shall "inherit the land, and dwell therein forever," "and God shall dwell with them."—There "the saints of the Most High *will take the kingdom and possess the kingdom forever, even forever and ever;*" which they cannot do in the "earth which now is, because it *is reserved unto fire against the day of judgment* and perdition of ungodly men." Therefore, because this world cannot remain, we look for new heavens and a new earth, wherein dwelleth righteousness, according to the promise of God. There "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." There "Israel shall be saved in the Lord with an *everlasting salvation: they shall not be ashamed nor confounded, world without end.*" There, also, the Son of man, the God spoken of in the twenty-first of Revelation, will have his tabernacle with men; and there will be "given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and his dominion will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." There "He shall reign over the house of Jacob forever, AND OF HIS KINGDOM THERE SHALL BE NO END." These things never can be in the earth that now is, because it is reserved unto destruction by fire, as we are told by Peter, by the same word of God which destroyed the old world by a flood.

According to the theory of a temporal millennium, therefore, the Bible cannot be fulfilled, and the dear brethren who attempt to uphold that theory, are compelled to resort to the hackneyed quibbles of Universalists, respecting those Bible terms which express endless duration as fully as language can express it, in order to help them out with their views, and get rid of the conviction that the coming of the Saviour is at hand. For as surely as the children of the wicked one are to remain with the children of the kingdom until the harvest, which is at *the end of this world*, which Christ has fully taught, and as surely as Christ is to have a kingdom *without end*, which the saints are to possess "*forever, even forever and ever*," so certain it is, that the theory of a temporal millennium must be a fable, as unreal as the novelist's vainest tale.

We are told in the hundred and second Psalm, that "when the Lord shall build up Zion, he shall appear in his glory." This is the time when the Son of man shall appear in the clouds of heaven with power and great glory, and shall send his angels to gather his elect. Then "the evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The seed of the wicked shall be cut off; the righteous shall inherit the land, AND DWELL THEREIN FOREVER." Then will God's oath to Moses be fully accomplished, "and as truly as God lives, all the earth shall be filled with the glory of the Lord." Then will the earth be filled not only with the glory of God's holiness, but Christ in his glorious body will reign, and the bodies of all saints will be "fashioned like unto Christ's glorious body," and earth itself will receive the fulfilment of the promise, "there shall be no more curse," and shall put on the glory of the New Jerusalem, and shall be lighted up with the glory of God and the Lamb. Thanks be to the name of the Lord, this is not a glory that shall fade away, after a period of a thousand, or even 360,000 years; but it shall remain "an everlasting light, a sun that shall no more go down." Everlasting praise to God, for such a glorious fulfilment of his oath!

But, say some of our beloved brethren, there must yet be a great multitude saved. The gospel must yet prevail a great while, so that at last the number of the lost shall be trifling in comparison with the multitude saved; and they think it must be so because of God's unspeakable benevolence. And so the Universalist, upon ground equally as good, takes God's benevolence as security that all will be saved. But one "thus saith the Lord" is worth volumes of such reasoning. Said our blessed Saviour, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, AND MANY THERE BE which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, AND FEW THERE BE THAT FIND IT." Thus we have the declaration of Him who cannot lie, that *many go to destruction, and few find life.* Where now is the necessity of putting forth our hands to stay up the ark of God's benevolence, by saying that *few* must be lost, and *many* saved, in order that God may fully vindicate himself? It is the self-same notion, to all intents and purposes, on which men attempt to build the doctrine of Universalism. But everything of this sort must be swept away, and "like the baseless fabric of a vision, leave not a wreck behind;" while the words of Christ will remain an eternal truth, "MANY GO TO DESTRUCTION, FEW FIND LIFE." Nor will he lack ways or means to vindicate his own benevolence, when his own words on this subject are found to be strictly true.

But, say many, the Jews are yet to return. The Jews did return from the Babylonish captivity, and not a word has the Bible uttered of another return. The New Testament gives not a hint of any such thing. All Israel shall be saved. Such as are in their graves will Christ bring with him, and such as are alive will he change to immortality, and take them up to be with him, and all the wicked will be left. The thirty-seventh of Ezekial shows unequivocally that Isrsel is to be called up from their graves and brought into their own land. It must be the new earth, therefore, after the first resurrection.

I will now bring forward evidence that the time when God's oath shall be fulfilled, and all the earth filled with his glory, is near, even at the doors.

I find evidence of this in the words of Christ, in the twenty-fourth chapter of Matthew.

SYNOPSIS OF THE TWENTY-FOURTH OF MATTHEW.

1. Declaration of Christ that the buildings of the temple shall be destroyed.

2. Inquiry of the disciples, "when shall these things be, and what shall be the sign of thy coming and of the end of the world?"

3. Christ proceeds to name events that shall transpire before the end of the world.

(1.) There shall be false Christs.
(2.) Wars, rumors of wars, &c.
(3.) Famines, pestilence and earthquakes.
(4.) Persecutions.
(5.) Betraying and hating one another.
(6.) False prophets
(7.) Iniquity abounding, love waxing cold.
(8.) Gospel preached in all the world, a witness to all nations; then shall the end come.

4. Christ teaches his disciples what course to pursue at the siege of Jerusalem—to flee, &c

5. He tells them how to distinguish between false Christs and himself. Go after none into deserts or secret chambers. For as lightning from heaven shall the coming of the Son of man be. Hence, receive none as Christ, until I shall thus come. Of these I have told you before, that is, in the former part of the chapter.

6. Another sign—the sun darkened, the moon giving no light, and the stars falling from heaven, &c.

7. Then shall appear the sign of the Son of man in heaven—tribes of earth shall mourn, and the Son of man shall be seen coming in clouds, with power and great glory.

8. He shall send his angels to gather his elect, that is, to take up the righteous into the clouds.

9. As surely as the summer is near when the fig tree putteth forth leaves, so surely is my coming in clouds near, even at the doors, when these things have come to pass. What things? The signs already enumerated. Heaven and earth shall pass away, but my words shall not pass away. "This generation shall not pass till all these things be fulfilled." This verse I shall notice hereafter.

I shall for the present raise the following inquiry. Have these signs been fulfilled?

(1.) False Christs. Of these the religious Encyclopedia names twenty-four, giving also the places and the periods when and where they rose and fell, with some other circumstances. The last of these appeared in Germany, in 1682, and was called Rabbi Mordecai. That sign was fulfilled.

(2.) Wars, rumors of wars, &c. None surely will deny that that has been fulfilling, and is now.

(3.) Famines, pestilence, earthquakes. All fulfilled.

(4.) Persecutions. Of these there were ten general persecutions, in the days of the Roman emperors, in which it is supposed three millions perished. Besides these, we have the persecutions of Protestants by Papists, century after century, up to within a short period; in which it is believed that fifty millions have suffered death for their religion. (See Religious Encyclopedia.) That sign has surely had fulfilment.

(5.) Betraying and hating one another. Episcopalians persecuted non-conformists in England in the time of Charles II. Presbyterians persecuted Episcopalians in 1645. Congregationalists persecuted Baptists and Quakers in New England. In the reign of Charles II. the Quakers and non-conformists were greatly persecuted—thousands deprived of their goods, confined in prison, and many brought to the grave. Thus have Christians hated and betrayed one another. This sign has had fulfilment.

(To be Continued.)

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

Written for the Midnight Cry.

RESTORATION of the KINGDOM to ISRAEL—

A Lecture, delivered by Josiah Litch, at the Second Advent Camp-meeting at Salem, Massachusetts, and repeated at Newark, N. J.

Acts 1: 6, 7—"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times and seasons which the Father hath put in his own power."

PART III.—*Concluded.*

But there is to be a *tithe* who will return, after this desolation ends. That *tithe* is the "HOLY SEED."

"*All Israel shall be saved.*" But "they are not all Israel," *do not constitute* "ALL ISRAEL, who are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac, shall thy seed be called." The *elect* of Abraham's family, not all his descendants, are the *Israel of God.* "We, brethren," says Paul, "as Isaac was, are the children of promise." The salvation of Israel, here spoken of, is not the conversion of the Jews, but the gathering of the holy seed into the heavenly inheritance, by the resurrection of the just. ETERNAL SALVATION. "As it is written," in Isa. 59: 20—"And *the Redeemer shall come to Zion*, and unto them that turn from transgression in Jacob." Let the reader keep in mind, that the *elect* seed of Abraham's family, according to the *last election*, is CHRIST *and his* CHILDREN. "Behold I, and the children which thou hast given me," is his language. The Jew has now no more right to the promise, than *Ishmael*, after Isaac's birth; or *Esau*, after *Jacob* was chosen of God. The subject of the *latest election* being come, it is in his family alone. *Ishmael* and *Esau* have the same right in him, as *Isaac* and *Jacob*, provided they come in at the door. "Henceforth," then, "know we no man after the flesh; yea, though we have known Christ after the flesh, yet now (since his death) know we him so no more." He was a Jew, but is not so now. He is henceforth the Son of God, because he lives by the quickening Spirit of God. He laid down his blood or life, an ETERNAL SACRIFICE, and is now a new creature. Therefore, if any man be in him, he is a new creature, a *spiritual heir* of Abraham.

That when the kingdom is restored, it will not be restored to the Jews, is clear from Christ's parable, Matt. 21: 33—45; where, by the parable of the householder, he taught the Jews, that for their rejection and murder, *first* of God's prophets, *and then* of his Son, the heir of the inheritance, *that when he shall come*, he will *take* THE KINGDOM OF GOD *from them*, and give it unto "a nation bringing forth the fruit thereof." That nation, Dan. 7: 18, 27, is "THE SAINTS OF THE MOST HIGH." *The elect people, the heirs and subjects of the future "kingdom of Israel," are "the house of Jacob," through Christ—the saints of the Most High.*

3. *The royalty of the kingdom, is in David's house, and the government of divine origin.*

The heir of David's throne has already been shown to be Christ. Acts 2: 30, further illustrates the same point. "Being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE; he seeing this before, spake of the *resurrection* of Christ." David well knew that a mortal man could not fill his throne forever; hence he predicted the resurrection of Christ from the dead, to endure for ever.

Solomon, also, in his dedicatory prayer, understood Christ to be the promised heir of David's throne. Rehearsing the promise to his father David, that there should not fail him a man to sit on his throne, he prays that God might remember, and fulfil his promise. "But," he exclaims, "will God in very deed dwell with men on the earth!" Thus he evidently believed the kingdom of God and the kingdom of David or Israel to be one; and that Christ, the son of David, would reign personally on the earth. Christ, likewise, claims to have the key of the house of David, and to be able to shut, and no man open, and open, and no man shut. See Revelations 3: 7.

When God subverted the kingdom of Israel by Nebuchadnezzar, as shown under our second head, he declared, Ezekiel 21, that "IT SHALL BE NO MORE UNTIL HE COMES WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM." Christ has come once, but that he did not at that time restore the kingdom is clear from our text, which was uttered just as he was about to leave the world—"Wilt thou at this time restore," &c. "It is not for you to know,"&c. Had the kingdom been then restored, it would have been perfectly easy to have corrected the impression of the disciples, that it had not been restored. Had he only told them, "My disciples, you are mistaken on this point, the kingdom is restored, only it is a spiritual kingdom; the reign of David's spiritual seed on David's spiritual throne;" it would have settled the question forever. But he could not have taken a course more directly calculated to establish them and the church, forever, in the opinion that the restoration is yet future, and will be at his second appearing. Indeed, all our opponents admit that the times referred to are the times of Christ's second advent by quoting this very text to prove that we can know nothing of that time. But when he comes again whose right it is, God will give the kingdom to him, and he will restore it to his people. "Come, ye blessed of my father," he will say, "and inherit the kingdom prepared for you from the foundation of the world." Matthew 25. *Its royalty will then be in David's house forever.*

The Government will be of Divine origin. Thus, the prophet Isaiah—"*The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King, and he will rule us.*" Ezekiel 36: 24—28, God has promised to put his Spirit in them, and cause them to walk in his statutes, &c.

Hebrews, 8th chapter, presents the fact that a new covenant will be given the church, differing from the old Mosaic covenant or law.

4. *The capital of the kingdom is Jerusalem.* The election of *Jerusalem* was made when David was chosen king. "I HAVE CHOSEN JERUSALEM, THAT MY NAME MIGHT BE THERE." 2 Chron. 6: 6. "The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it." Ps. 132: 13, 14, "The time to favor Zion, yea the set time is come, for thy servants take pleasure in her stones, and favor the dust thereof." "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102. Also, Isa 24. 23, "Then the moon shall be confounded and the sun ashamed, when *the Lord of hosts* SHALL REIGN IN MOUNT ZION, *and in* JERUSALEM, *and before his ancients* GLORIOUSLY." "Nor by Jerusalem, for it is the city of the great king," said the Saviour.

Again, Matthew, 23d chapter, addressing Jerusalem as distinguished from her children, the inhabitants, he says, "Ye shall not see me henceforth, until ye shall say, blessed is He that cometh in the name of the Lord." Then he will return to Jerusalem, and find a race of children who shall say, "BLESSED;" not the children of the old "Jerusalem, which is in bondage, with her children;" but the children of the "Jerusalem which is above and is free:" the children of promise—the *glorified saints.* Ezekiel, 37th chapter, where under the symbol of the valley of dry bones, the resurrection of the just is predicted, God promises to set his sanctuary among them forever more. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." John, in vision, witnessed the fulfilment of the scene, when he said, "BEHOLD THE TABERNACLE OF GOD IS WITH MEN, and HE WILL DWELL WITH THEM, and they shall be his people, and GOD HIMSELF shall be with them, and be their God." This TABERNACLE is the NEW JERUSALEM. There Jesus Christ will dwell in the midst of them forevermore. There "THE LORD OF HOSTS will reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Then Jerusalem shall enlarge the place of her tent, and stretch forth the curtains of her habitation. She shall break forth on every side, as foretold in Isaiah, 54th chapter. The city, according to Rev. 21st chapter, will be 12,000 furlongs, i. e. 1500 miles square.

PART IV.

IV. THE TIMES AND SEASONS CONSIDERED.

"*It is not for you to know the times and seasons, which the Father hath put in his own power.*" Thus said the Saviour, when about to leave the disciples and ascend into heaven. It is a clear intimation that there were appointed times for the event, but they were then future, and not to be understood by the apostles. Those times are referred to by the Saviour, Luke 21: 25, "Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES BE FULFILLED." Until then it cannot become the capitol or kingdom of Israel. Until then, also, the people of God are to be carried captive into all nations. The Psalmist also speaks of the times, in Ps. 102: 13, "The *time* to favor her, (Zion) yea, the *set time*, is come." "This shall be written for the generation to come." "When the Lord shall build up Zion he shall appear in his glory."

The first times appointed for the Gentiles to REIGN OVER THE CHURCH for her sins, and in BREAKING OF THE PRIDE OF HER POWER, is Levit. 26: 18. "I will punish you seven times more for your sins." This punishment is four times repeated in the same chapter. *First*, They were to be afflicted in various ways, for their disobedience, as they were under the judges and early kings. If ye will not for all this be reformed, "I will punish you seven times MORE for your sins." "*I will break the pride of your power.*" The *first* CAPTIVITY of the house of Judah in Babylon, was in the reign of Manasseh, king of Judah, by the king of Assyria, B. C. 677. 2 Chron. 33. He repented, was reprieved and restored as a tributary to the Assyrians. But still, the Lord continues, if ye will not for all this be reformed by me, "I will bring *seven times* more plagues on you." They were sent again into bondage or bereaved of children in the Babylonish captivity in the third year of Jehorakim king of Judah, 2 Chron. 36. Jehorakim was reprieved and restored to his throne, but the people did not reform, and the denunciation of *seven times* punishment was still on them, Lev 26: 24. And accordingly in the 11th year of Zedekiah, the kingdom of Judah was finally subverted. 2 Chron. 36.

The people again repented in the days of Cyrus, and were reprieved, as in Ezra 1. They continued to have a

national existence until the time of Christ; when they rejected Christ, and he fulfilled the threatened judgment of Lev. 26 : 28, "I will walk contrary to you in fury; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high palaces, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your sabbaths, when ye dwelt upon it."

This great judgment came in the desolation of Jerusalem by the Romans, A. D. 70. It was then declared by the Saviour "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Not that the *seven times* should begin there, but the old execution issued in the days of Manasseh should be enforced from that time until the full term of punishment was filled up. They had, (to use a figure,) been bailed out three times on their penitence, but the fourth time they were put in bondage, and there could be no more reprieve or bail until the full term expired. That the *latter* punishments were inflicted on the ground of the first execution, issued in the days of Manasseh, is clear from Jeremiah 15 : 4,—"And I will cause them to be removed into all the kingdoms of the earth, because of that which Manasseh the son of Hezekiah king of Judah, that which he did in Jerusalem." This let it be remembered was threatened 66 years after the captivity of Manasseh, and about the time of the captivity of Jehoakim king of Judah. Yet the punishment was threatened to be inflicted on old execution. So Christ declared in denouncing the final doom of Jerusalem, Luke 21 — "These be the days of vengeance when all things which are written shall be fulfilled. From that time Jerusalem was to be "trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This punishment was to be inflicted by the four great monarchies of the earth, as represented in Daniel's four beasts. Jer. 15 : 3, "I will appoint over you four kinds." In the margin it reads "FAMILIES," four families. The family of Babylon, Medo-Persia, Greece, and Rome.

Half this period of punishment is to be inflicted by the kingly power, the dragon, half of it by the papal power, the beast Rev. 12 and 13. A time, times and half, the woman fled before the dragon. That period is reduced to days, 1260 days. The next chapter gives the history of the beast, *popery*, who made war on the saints for 42 months. The kingly power began to oppress the church and bring it into bondage in Babylon, B. C. 677, in the captivity of Manasseh. They prevailed for 1215 years, up to A. D. 538, when the saints were put under the pope; and the 42 months ended in 1798. Then 45 years ended for the church under the secular governments.

The time, times and a half, being reduced to days by John, Rev. 12 : 14 and 6, 1260 days, twice that will be seven times, or 2520 days. Subtract B.C. 677, from 2520, the whole period, leaves A. D. 1843.

The objection to the understanding of a time of 360 days to be 360 years, is, that in that case Nebuchadnezzar was made to eat grass like oxen for 2520 years. This objection would lay against us if we always used a day for a year; but we do not. We always understand time literally, if the subject will admit of it. If it will not admit of its being understood literally, without contradicting matter of fact or scripture, we are obliged to understand it symbolically.

In the case of Nebuchadnezzar, there is nothing in the nature of the event which renders it necessary to understand anything but literal time; *seven times*, or 2520 days. But in the case of the "seven times" punishment of the church, it began in the days of Manasseh, B. C. 677, but is not yet accomplished. Hence we must either deny matter of fact, or it is symbolical time. What does a day symbolize? I answer a year. Thus God explains it, Ezek. 4th chap., "I have given thee each day for a year." It may be said that this was only in a single instance that God gave the rule, and in reference to a particular and specified event, and so, cannot form a general rule. To this it is answered, that such a rule is given; other symbolical periods are given, also, but no other rule for understanding them. Hence, we are bound to follow the rule we have, until we find another. And following it in all the periods which have transpired, we have an exact fulfilment. This was the case of "the time, times, and dividing of a time" of Daniel, 7 : 25, and Rev. 13 : 6, the 42 months when the dragon gave the beast his power, his seat, and great authority, and was to continue 42 months, and then he was to be led into captivity. The Greek Emperor conquered Rome from the Ostrogoths in 538 and gave it to the pope; in 1798, just 1260 years from that point, the French took Rome, abolished the papal government, erected Rome into a republic, and carried the pope into captivity to France.

The 1260 days were years in this instance; and the rule must be considered as general.

Again, it should be observed, that a time is not a year. A year is a revolution of the earth round the sun, and has been the same in all ages. The Jewish year was a solar year; 19 of their years being equal to 19 of our solar years, they reckoning their time by moons—12 moons of a little more than 29½ days a moon—355 days a year. Two years of 355 days or 12 moons, the third of 383 days or 13 moons. Once in 19 years, 1 year of 12 and two of 13 moons, making 19 solar years.

A time is God's arbitrary measuring rod, and is defined to consist of 360 days.

I have long hesitated on the "seven times," whether they are to be understood as a prophetic period; but after years of investigation and earnest effort, I am constrained at length to acknowledge it as such, and have accordingly given it in this place. But still I look on the following argument on Dan. 8 : 14, as the strong bulwark of the cause.

THE TWO THOUSAND THREE HUNDRED DAYS.

Daniel's vision, as recorded in the 8th chapter of his prophecy, relates to the time of the treading down of the sanctuary, *Jerusalem*, and especially *Mount Zion*, the capital of the kingdom of Israel; and the host, the church, on account of God's INDIGNATION. 1. The vision consisted of "a ram having two horns," verse 4;—"the ram having two horns are the kings of Media and Persia," said Gabriel, in verse 20. 2. The next emblem was "a rough goat," with a great "horn between his eyes." That "was broken and four stood up for it, and out of one of them came forth a little horn," &c. Verse 21 says, "The rough goat is the king of Grecia; the great horn between his eyes the first king." That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power"

Then Daniel heard the question, verse 15, "How long the vision," "to give both the sanctuary and host to be trodden under foot?" "Two thousand three hundred days. Then shall the sanctuary be JUSTIFIED." So the margin reads.

The powers mentioned in verse 13, to tread down the sanctuary and host were, "the *daily* (or *continual*) and *transgression of desolation*." The one is what Paul calls "the mystery of iniquity;" the other "that wicked, that man of sin." The one hindered till he should be taken out of the way, then that wicked was to be revealed. The *first* was *paganism*, the *second*, *popery*. The one gave way to the other. But both were abominations, and crushed the Church of God.

Daniel wished to know the import of his vision, and sought for the meaning; and Gabriel was sent to make him understand the vision. He began the execution of his commission by saying, "Understand, O son of man, for at 'the time of the end' shall be the vision." That is, the vision is to be understood "at the time of the end." "But," he continued, "I will make thee know what shall be in THE LAST END OF THE INDIGNATION; for at the time appointed, (2300 days,) the end shall be." The "indignation" is the cause of Jerusalem's desolation; and it will continue desolate until the "indignation" ceases, or "her iniquity is pardoned." Isa. 10 : 5, "O Assyrian, the rod of mine anger; 'the staff' in 'their' hand 'is mine' INDIGNATION." "And it shall come to pass when the Lord shall have accomplished his 'whole' work on 'Mount Zion' and 'Jerusalem,' I will punish the fruit of the proud heart of the king of Assyria, and the glory of his high looks" "For yet a very little while and I will cause the 'indignation' to cease, and mine anger in their destruction." This passage shows that the "indignation" is the cause of the desolation of Jerusalem and Mount Zion. The 2300 days reach to the LAST END of the indignation; that is, until the people of God are delivered from their dispersion, and the wicked city is pardoned. The vision begins with the ram with two horns; Media and Persia. The "indignation" has not yet ceased; for the people are yet scattered and Jerusalem is yet desolated and trodden down of the Gentiles. Then the days cannot mean literal days, but symbolical. To say they were fulfilled literally, in Antiochus Epiphanes, is to throw away a great part of the vision—the whole of the ram and goat. And then they must show that the "last end" of the "indignation" came then; which they cannot, for it yet continues.—Then the days must be symbolical and mean years.—That the sanctuary signifies Jerusalem and Mount Zion, see Exodus 15: 17. Ps. 78: 54, 67—69, &c.

The date of the 2300 years is the next thing in order. It begins with Media and Persia, when both horns were high and one was higher than the other, and the last that came up was the highest. It was also when no beast or government could stand before the ram. This was not in the days of Xerxes the Great, for although he invaded Greece with an army of 5,000,000, he fled from the campaign almost alone and desolate. There was then a beast that did successfully meet him. But Artaxerxes, his son, was a powerful monarch, and continued his triumphs to the 25th year of his reign, when his good fortune seemed to forsake him, and the monarchy to decline. Then somewhere within his reign the vision begins.—But at what point, the chapter does not say. That Daniel was no more than an amanuensis, and wrote without understanding the import of the instruction, is clear from the concluding remark of Daniel, and Gabriel's closing instruction. Gabriel said, "The vision of the evening and morning which was told is true, (2300 'evening-morning,') wherefore shut thou up the vision, for it shall be for many days. And I Daniel fainted and was sick certain days, and afterward I rose up and did the king's business; and I was 'astonished at the vision,' but none understood it."

From this confession of Daniel, we learn that he and all else were in the dark on the subject of its import.—Daniel of course, was left to make up his judgment on the time of the justification of the sanctuary, from other data. This he did, for in the first year of Darius, as he informs in the 9th chapter, he learned by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish 70 years in the desolations of Jerusalem. That 70 years, beginning in the first year of Nebuchadnezzar, ended with the death of Belshazzar. Daniel had been a captive during that period. In the first year of Darius, the Mede, he concluded that the 70 years being ended, the time for the deliverance of the city and people had arrived. Accordingly he began to pray and confess his sins and the sins of his people, on account of which they were desolate, according to what was written in the law of Moses. He prayed that God would *then* turn away his *wrath* from his city and people, and cause his face to shine on his SANCTUARY, which was desolate. The great theme which occupied Daniel's mind in this prayer, was the desolation of the sanctuary and host, or people, and their forgiveness. Reader, look at the prayer, and say what it was, if not that. But he mistook the time of justification, and Gabriel was sent again to stop him in the midst of his prayer, and give him understanding on the subject of his prayer. "He informed me and talked with me," &c. "Understand the matter and consider the vision. Seventy weeks are *determined*," literally "*cut off*." None dispute this reasoning.

But from what are "seventy sevens," or weeks, "cut off." For clearly we cannot "cut off" a period from nothing, nor yet "cut off" a period without a remnant. What then is the period from which they are cut? The answer must be, some period relating to the subject of Daniel's prayer and Gabriel's conversation. That subject was the "forgiveness of the sanctuary and host, city and people. Gabriel directed him to understand the matter in hand, and to do it effectually, to consider the vision. What vision? The vision, to be sure, which gives the length of time to the cleansing of the sanctuary. Now, Daniel, seventy weeks are cut from the vision, for thy city and thy people, "sanctuary and host," to finish the transgression, and make an end of sins; or, to fill up the rebellion of the Jews and Jerusalem, that their national doom might be sealed. This they did when Christ was rejected. Then he proceeds to divide the seventy weeks. "From the commandment to restore and build Jerusalem to Messiah the Prince, there will be seven weeks and 62 weeks. And the street shall be built again, and the wall, even in troublous times." That is, although there would be a rebuilding of the street and wall of Jerusalem before Messiah came and the iniquity filled up, yet it would not be the end of the indignation: but it should be built even in troublous times, while the people were yet in bondage to the Persians. So Nehemiah, 9th chapter, declares they were when it was built — They were still servants in the land God gave to their fathers, and they were so because of their sins, the sins of their fathers, kings, princes, priests, prophets, &c. The sin was not pardoned then. "After three-score and two weeks Messiah shall be 'cut off,' but not for himself; and the people of the prince that shall come." After the sin of the people and city is full, "shall destroy the city," the lower city, "and the sanctuary," the city of David, Mount Zion itself. "And the end thereof shall be with a flood, and unto the end of the war desolations are determined." Or, in the margin, unto the end of the war it shall "be cut off by desolations." The war is the one begun by the Assyrians, renewed by the Babylonians, carried on by the Medo-Persians, and Grecians, until finally the Romans came up and destroyed the city, and carried the people into captivity. It is to be cut off by DESOLATIONS to the end of the war. Christ expressed the same thing by saying, "there shall not be left one stone on another," &c., and "Jerusalem shall be trodden down"—"till the times of the Gentiles be fulfilled."

"He shall confirm the covenant with mercy for one week, and in the midst of the week (or half part) he shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make it desolate, even to the CONSUMMATION; and that determined, shall be passed upon the desolate," or DESOLATOR.

The desolator was Rome. The desolation to be poured on it is to be broken to pieces. Dan. 8. It is to be destroyed and given to the burning flame. Dan. 7. It is to be broken without hand Dan. 8.

Could Gabriel more distinctly go over the events of the desolation of the sanctuary, and show how long it was to be desolate? I cannot conceive how he could. This being settled, that the 9th chapter relates to the self-same subject with the 8th, only is more definite, and the seventy weeks being "cut off"—they must be "cut off" from the full period of the sanctuary's desolation, which is 2300 days, at the end of which the "last end" of the indignation comes, and the sanctuary will be JUSTIFIED. Will it be said, the vision from which the seventy weeks are "cut off" is "the seventy-weeks vision?" It is replied, there is no seventy-weeks vision; but an open communication made to Daniel. Besides, if it were a vision, seventy weeks could not be cut off from seventy weeks—it would be a whole, without cutting. But it can be cut from the events of the 9th chapter, says one. Indeed! Can time be cut from matter? must not time be cut from time, and matter from matter? Cut seventy weeks from 2300 days. 7+70=490. 2300—490=1810.

But were those weeks fulfilled as predicted? They were. The command to restore and build Jerusalem was given by Artaxerxes, king of Persia. Seven weeks and sixty-two weeks to Messiah. He came and declared it fulfilled, when he entered his ministry. Mark 1: 14, 15, when he was about 30 years of age. Luke 3d.

If Christ was correct in declaring the "time is fulfilled," when he entered his ministry, then one week more makes up the 70 weeks.

The remaining question, then, to be settled is, did Christ continue his ministry for one week of years? Let us appeal to the chronology in the margin of our reference bibles. In the margin opposite the 2d chapter of Matthew, where Christ's birth is recorded, we have the following chronological note: "4th year before the account commonly called Anno Domini." Turn we now to Matt. 28th chapter, and in the margin we have A. D. 33. Now put A. D. 33 to B. C. 4, and we have 37, as the age of Christ at his death. This fact is demonstrated by astronomical calculation. Then such as was the last week of the 70, such were all of them—weeks of years—490 years. Then such as were those cut off, such must be the nature of the remainder, and the 1810 after Christ's death are years. A. D. 33 Christ's death, 1810 added to it 1843. Then the times and seasons for the restoration of the kingdom to Israel expires in A. D. 1843. And I believe Christ will then come.

"It is not for you to know the times and seasons which the Father hath put in his own power." So SAID the Saviour; and he SAID it because it was true. It was not for those disciples to know. But he did not mean to contradict himself where he had said to his disciples who should live to see the signs of his coming, "THEN KNOW that he is near, even at the door." But had he meant that it would never be known, he would have contradicted both himself and Daniel, who declares that at the time of the end, "the wise shall understand." And Paul to the Church, "Ye, brethren, are not in darkness, that that day should come on you as a thief." Christ, then, cannot come till his humble watch-people know it. Reader, prepare and watch. Amen.

Faith in Scotland.

A young lady, lately from that country, states that in one small town in Scotland the people generally are in the church every day in the week, preparing for the coming of the Lord in 1843. They distribute what they have among them, and do not dream of a failure.

On this subject the American Millenarian, some time since remarked:

"THE ENGLISH CHURCHES AWAKING.—Christians in the Establishment, and in the various dissenting churches in England, Scotland, and Ireland, are now aroused beyond any former example. The American churches, not aware of this glorious fact, are slumbering on, enchanted by the siren song of the nineteenth century, that the world is to be converted through the present system of instrumentalities. Well, the symbolical virgins have but a few moments longer to "slumber and sleep." The "midnight cry" has come forth, across the mighty waters, and will soon penetrate the ears of those whose "lamps have gone out." With vast multitudes it will be too late for the marriage preparation of the Lamb."

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

THE MIDNIGHT CRY.

WEDNESDAY, NOVEMBER 30, 1842.

EVENING LECTURES,

Will be continued, at the corner of Catharine and Madison Streets, through the week.

No Room is left us for editorial comments on Rev. Mr. Cookson's lecture this morning. The main argument,—or rather assertion,—in that lecture, was, that the days in prophecy do not represent years. This is fairly met in brother Litch's interesting lecture which we conclude to-day.

THE JEWS.—The public mind is imbued with the notion, that the unbelieving descendants of Abraham according to the flesh,—*who, if they were Abraham's seed, would do the works of Abraham*, as Christ told them, but who, not being in Christ, are NOT the true seed and "heirs according to the promise,"—are yet to be restored to Palestine,—called their own land,—but which is not theirs, for it belongs to Christ. The falsity of this notion is ably shown in the lecture we conclude to-day. It will be published in pamphlet form for wide circulation. It is a timely work. Scatter it abroad.

Soul-cheering News from New-Haven.

An intelligent gentleman from New Haven has just called on us, who is himself a living fruit of the meetings there. When he first attended, in the early part of the week, he was not only opposed to our views of Christ's coming, but in a state of impenitence. After hearing once or twice, he prayed that if the doctrine were true, he might receive it as truth. On Saturday evening he found sweet relief by submitting to the Saviour, and his opposition to our views was then all gone. All his household, but one, have also found peace in believing. He says the meeting on the Sabbath, at brother Law's church, was very interesting, and the altar was crowded with persons seeking salvation. At the Primitive Methodist Church the interest is still greater. The pastor, brother Rane, has fully embraced our views. All parts of the city are more or less affected. Let us praise the Lord, and take courage.

May the near approach of Christ's Coming be known?

In the epistle to the Hebrews we are told, of Christ, that "unto them that LOOK for Him, shall he APPEAR the SECOND TIME, without sin, unto salvation." A few verses farther on the apostle gives this earnest exhortation, 'Let us hold fast the profession of our faith, without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and *so much the more* AS YE SEE THE DAY APPROACHING."

As no prophecy of the Scripture is of *private* interpretation, so, we believe, the New Testament is to be understood in a sense *at least as broad* as the language seems to imply, and is not to be narrowed down to agree with man's little theories. Some learned men apply this to the destruction of Jerusalem, but when the Christians saw *that* day approaching, they *were* to forsake their accustomed assemblies, and flee to the mountains. We shall therefore apply it to the "day of Christ," when "he shall descend from heaven with the trump of God, and the dead in Christ shall rise first"—on which topic Paul speaks so freely to the Thessalonians.

Now, we enquire, how *can* a day be seen approaching, unless its time may in some way be judged of beforehand, either by prediction, or by *signs* of its coming?

Christ told his disciples that certain signs of "His coming" would be seen, and adds: "Then KNOW that it is near, EVEN AT THE DOORS." Do you still say you cannot tell *what* it is, the coming of which is here referred to? Turn then to the parallel passage in Luke, and read: "Then know that the KINGDOM OF GOD is nigh at hand." There are two great theories respecting the "kingdom of God." One is that it was set up when Christ first came on earth; and the other accords with Paul's declaration, that "Christ shall JUDGE THE QUICK AND THE DEAD, at his appearing and his kingdom." This assurance that the kingdom of God would be nigh at hand, at some future time, we think plainly contradicts the theory that the kingdom was set up at Christ's first coming. Have we not scripture warrant, then, for saying that the day of Christ's second coming to judge the world *may* be seen approaching? Let us therefore endeavor to "discern the signs of the times," that we may be among those to whom the apostle says, "*Ye* are not in darkness, *brethren*, that the day should overtake *you* as a thief."

Watchman! what of the night?

This is a common question made by the traveller when he meets a watchman, and he expects a definite answer. And why, because it is a part of the watchman's duty to know the hour; and should he meet with a dozen, or more, he would expect they all would agree in time, especially if they had one common standard, accessible equally to all.

The enquiry has gone out through the world, "What is the hour?" and the answer by a few has been that the morning dawns; but the greater part are saying, "Not so." Some have not looked at the hour, and others tell the benighted wanderer he "*cannot* ascertain it for him—that when the morning breaks he will know it."

Are these watchmen all the Lord's sentinels, and faithfully doing their Master's work. Has he set them upon his watchtowers, and confounded their language, so that they can neither understand each other, nor others understand them? Has he told one it is midnight, another it is cock-crowing, and a third it is morning?—Whence these contradictions?

The Spirit of God is one, and can it teach such contrarieties? Can it teach one ambassador to declare that the earth is ready for the sickle, and another, that the grain is now only putting forth? It cannot be so, and while such is the state of things, many a sinner and anxious traveller may lose his way, and be lost forever. Now what is the alternative? The watchmen must be passed, and left to decide their labored controversies by their far-fetched, opposing theologies, as best they can, while the unlettered shepherd must follow his star, which certainly will lead him to the place where he will find his Saviour.

Christ did tell the disciples that His Spirit should lead them into all truth, and when led by that, they would not need the teachings of man—and though the true ambassador of God is to be honored for his works' sake, yet the "dumb dog that will not bark," or the snarling one, that barks only because his bone is in danger, must both be left unheeded, to reap each his own reward, when the Master shall come to reckon with them.

The time is short—and though 1843 should not close the drama, yet be assured it will soon be said, "Let him that is filthy be filthy still." Then it will be unavailing to plead the learned teaching we may have had—the high or the low church, to which we are attached—but have we been faithful stewards in our Lord's heritage? has the poor disciple had as high a seat at our table, and been as welcome a guest as the one of costly equipage? "Be not deceived, God is not mocked," and people and priest will reap what they have sowed.

The responsibility of the watchmen is truly an awful one; peculiarly so at the present day. If they now cry peace, it would seem that the last trump alone can awaken them. If they are not now awake to the signs of the times, they are sleeping on a dreadful volcano, which must and will soon burst upon them, and what will they "do in the end thereof?" What will they—what can they say when the flock which they have lulled to sleep shall be gathered before them, without a shelter, and the gathering storm about to burst upon their defenceless heads?

Then shall the scoffer, the hypocrite and hireling lie down together under the scalding drops of that God, who said, "Cursed is he that doeth the work of the Lord deceitfully." FEMINA.

CARRIERS WANTED, in this city, Brooklyn, &c. Terms liberal. Call and see.

THE GLORY OF GOD
IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Continued.*

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

(6.) False prophets. Within the last hundred and fifty years many have arisen, and taught, professedly from the Bible, that Christ shall not come under, at least, a thousand years, or perhaps 360,000; declaring that there shall be such a period of unexampled prosperity in the earth before our Lord's appearing; a thing of which neither Christ, nor one of the writers of the New Testament, ever gave the least intimation. It is declared that many shall be deceived. This is strikingly fulfilled.—This false prediction is founded upon prophecies of the Old Testament, which are to be fulfilled in the new earth after Christ has come.—The sixtieth chapter of Isaiah is one of these Scriptures, to be fulfilled, as we learn from the 21st verse, in a land which all the righteous shall *inherit forever*; of course not in this land, which is reserved unto fire, and therefore not till after Christ's coming. But this prophecy of a temporal millennium has "deceived many," who love the Lord Jesus, to put off his coming; and other multitudes who know not Christ, are deceived in the same way, with the cry of "peace and safety, while sudden destruction is about to come upon them as travail upon a woman with child, and they shall not escape." This false prediction of a temporal millennium previous to Christ's coming, is a fatal delusion, and will prove eternally so by many souls; because it will lead them to defer preparation for the Lord's coming until it shall be eternally too late. Not that the dear brethren who hold to it are wilfully uttering falsehood, but that they are deceiving themselves, and deceiving others, while they should be faithfully sounding the alarm, and warning the world to prepare for the coming of the great and notable day of the Lord. False prophets have arisen, and many have indeed been deceived. This sign therefore is fulfilled.

(7.) Iniquity shall abound, and love wax cold. This is emphatically true, of vast multitudes of professed Christians, at this moment. Iniquity is love of this present world. "Demas hath forsaken us, having loved this present world." "If any man love the world, the love of the Father is not in him." When the gospel was first preached, we read that "as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Thus obedience was rendered to the injunctions of Christ. "Sell that ye have and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." "Lay not up for yourselves treasures on earth," &c.

But what has been the course of multitudes of professed Christians for the last fifty years? Much indeed has been done, by way of missionary effort, to spread the gospel, and bring to pass that temporal millennium for which we have been looking; but instead of selling houses and lands for such an object, Christians have been laboring to add house to house and field to field, and by all manner of speculations to increase their worldly substance, and get to themselves a treasure on earth. I know the pretence has been, to make money for doing good; that is, ten dollars to the contribution-box, and ten thousand to purposes of personal aggrandizement—so as to be able to dwell in a fine house, and drive a splendid equipage, and wear purple and fine linen every day; and thus, by a respectable appearance among men, to give respectability to the religion of the meek and lowly Jesus. All this time the love of this present world has been increasing in the hearts of Christians, and in equal proportion their love to Christ has been waxing cold; because the love of this present world, and the love of Christ are perfect incompatibilities. Hence, love to Christ has waxed so cold, through love of this world, that when we now tell professing Christians that their Saviour, "who gave himself for their sins, that he might deliver them from this present evil world, according to the will of God and our Father," is coming soon to complete that deliverance, and give his people to inherit forever that new earth wherein dwelleth righteousness; multitudes who profess to love Christ above all, are by no means willing to see him. They love this present evil world so well, that it is pleasure to them to believe that Christ will not come under a thousand years; and some think that there is great glory in the thought, that his coming may be delayed 360,000 years. So that, instead of needing now the inspired injunction, "Be patient, brethren, for the coming of the Lord draweth nigh," many professed friends of Christ seem greatly to want patience to endure being told, that their glorious Lord and Master is now to appear. Has the grace of patience so greatly increased since the days of the apostles, that Christians now can so well endure to have their Lord's appearing delayed for thousands of years? No—no. Such Christians love this present world, and therefore they wish it to remain. Their love of Christ has waxed cold, and they wish him not to come; they do not love his appearing. This sign is fulfilled.

"But he that endureth unto the end, the same shall be saved." He whose love to Christ and his glorious and everlasting kingdom shall hold out, through all this earthliness, so that he trample this world beneath his feet, and love and look out for the coming of his Lord, "and seek a better country, even an heavenly," "the same shall be saved."

I am fully convinced that the doctrine of a temporal millennium, by putting off the expectation of Christ's speedy coming, from the minds of his people, has accomplished a vast amount of evil, in causing iniquity, that is, the love of this world, to increase, and love to Christ and his glorious kingdom to wax cold. Tell Christians that this world is accursed of God, and reserved unto fire against the day of judgment and perdition of ungodly men, and that Christ's glorious kingdom, which is to stand forever, can be found only in the new earth which John saw in vision, after that the first heaven and first earth had passed away—and that there only the tabernacle of God is to be with men, and he is to "dwell with them and be their God, and there wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, nor pain;" tell them that the time is near, when Christ will come, and this world be no more, and you will strike at the root of their worldliness, and make them feel the importance of being prepared to meet their Lord. I do not say that all whose hearts are fixed on a temporal millennium have that expectation because of their want of love to Christ. I do believe that this is true of vast multitudes; while some who love Christ truly are deceived, expecting the glory of the Lord in a temporal millennium in this accursed world, which must pass away; instead of Christ's immortal glory in that new earth which is to remain. See Isaiah lxvi. 22.

(8.) "The gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come;"—the end of the world, of which the disciples inquired. Some maintain that this preaching of the gospel in all the world for a witness to all nations, proves that the world is to be converted: but this is impossible, for the children of the wicked one are to remain here till the harvest at the end of the world. Has the gospel been preached in all the world since Christ uttered this prediction? The gospel was preached in Asia in the first century, in Africa in the fourth century; it has gone over Europe, over this continent, to the shores of the Pacific. Multitudes beyond the Rocky Mountains have been converted. The isles of the Pacific have received God's law. Thousands have there embraced the gospel.—Since about the commencement of the nineteenth century, the Bible has been translated into about a hundred and sixty different languages, and missionaries are at this moment in nearly, if not quite, every nation under heaven. And now, since the children of the wicked one are to remain till the end of the world, and Christ at his coming is to find the world as before the flood, and in the days of Sodom, I see not what more we have to expect. I cannot resist the conviction that even this sign is fulfilled.

Our Saviour, having given his disciples the foregoing signs of his coming and of the end of the world, then directs them what to do at the time when Jerusalem shall be destroyed,

4. "When ye shall see the abomination of desolation spoken of by Daniel," or, as it is by Luke, "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;" therefore flee unto the mountains.

Those who oppose the truth that the coming of Christ is near, tell us that the abomination of desolation spoken of by Daniel was Antiochus Epiphanes, and that the prophetic periods in Daniel had their fulfilment in him, and of course can have no reference to the present time. But Antiochus died about 170 years before Christ was born, while this was a power to compass Jerusalem with armies at a period still future, when Christ spake the words we are considering. Of course it could not refer to a power which had ceased to be two hundred years before. It is therefore certain that the 2300 days in the eighth of Daniel, unto which this abomination was to continue, since they referred to this abomination, could not have been fulfilled in Antiochus. Since, therefore, they refer to the Romans, they must have denoted years, instead of literal days, as many claim; and since the time appointed reaches to the end of indignation when the sanctuary shall be cleansed, the 2300 days must measure the time of pagan and papal Rome, at the end of which the Ancient of Days shall come, with his fiery flame, and his wheels of burning fire, and the body of the beast shall be slain and given to the burning flame. Thus shall the sanctuary be cleansed.

(To be Concluded.)

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

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EVIDENCE,

FROM SCRIPTURE AND HISTORY, OF THE

SECOND COMING OF CHRIST

ABOUT THE YEAR 1843.

EXHIBITED IN A COURSE OF LECTURES.

BY WILLIAM MILLER.

INTRODUCTION.

In presenting these Lectures to the public, the writer is only complying with the solicitations of some of his friends, who have requested that his views on the prophecies of Daniel and John might be made public. The reader is therefore requested to give the subject a careful and candid perusal, and *compare every part* with the standard of Divine Truth; for if the explanation the writer has given to the Scriptures under consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by the wisdom of God—the judgment of the great day.

In order that the reader may have an understanding of my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetical Scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures, such as *beasts*, *birds*, *air*, or *wind*, *water*, *fire*, *candlesticks*, *lamps*, *mountains*, *islands*, &c., are used to represent *things* prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality of the thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts*—if a *lion*, power and rule; if a *leopard*, celerity; if a *bear*, voracious; an *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will the justice or judgments of God. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Therefore almost all the figures used in prophecy have their literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method:—I find the word "*beast*" used in a figurative sense; I take my concordance, trace the word, and in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. xlvi. 11, it is used, meaning a conqueror or warrior,—Cyrus. Also, in Ezekiel xxxix. 4—9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. ix. 2, and 16, 17, to understand which I turn to Eph. ii. 2, and 4—14, and there learn that it is used as a figure to denote the theories of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. xvii. 15, and explained to mean "*people or nations*." "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. xvi. 12. "*Fire*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 22, Psal. lxxviii. 21, Heb. xii. 29, to mean justice and judgment.

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several prophecies, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, and a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same rules, so that a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident to any one who will compare scripture with scripture. For example, see Dan. xii. 1, Matt. xxiv. 21, Isa. xlvii. 8, Zeph. ii. 15, Rev. xviii. 7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.

Let it be noticed that God has revealed to his prophets the same events in divers figures and at different times, as he has to Daniel in the second, seventh, and eighth chapters concerning the four kingdoms; or to Peter, (see Acts x. 16;) also Isaiah and John. Then, to get the whole truth, all those visions or prophecies must be concentrated and brought together, that have reference to the subject which we wish to investigate; and when combined, let every word and sentence have its proper bearing and force in the grand whole, and the theory or system, as I have before shown, must be correct. I have likewise noticed that in those events, visions, and prophecies which have had their fulfilment, every word and every particular have had an exact and literal accomplishment, and that no two events have ever happened, that I can learn, which will exactly apply to or fulfil the same prophecy. Take, for instance, the prophecies concerning the birth, life, and crucifixion of our Savior, and in his history we find a literal fulfilment; yet in the birth, life or death of any other individual it would be in vain to find a parallel. Again, take the prophecies which have been admitted, by Protestants at least, to apply to Cyrus, Alexander, Julius Cæsar, destruction of Jerusalem, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal?

There are two important points to which all prophecy seems to centre, like a cluster of grapes upon its stem—the first and second coming of Christ; the first coming to proclaim the gospel, set up his kingdom, suffer for sinners, and bring in an everlasting righteousness. His second coming, to which the ardent faith and pious hope of the tried and tempted child of God centres, is for complete redemption from sin, for the justification and glorification promised to all those who look for his appearing, the destruction of the wicked and mystical Babylon, the abomination of the whole earth.

His first coming was as a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his divine Godhead and power being most visible. He comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. As his advent his forerunner was spoken of—"one crying in the wilderness;" the manner of his birth—"a child born of a virgin;" the place where—"Bethlehem of Judea;" the time of his death—"when seventy weeks should be fulfilled;" for what he should suffer—"to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." The *star* that appeared, the *stripes* he received, the *miracles* he performed, the *taunlings* of his foes—all were literally fulfilled. Then, why not suppose that all the prophecies concerning his second coming will be as literally accomplished as the former? Can any man show a single reason why they will not? If this be true, we can obtain much light by reading the Scriptures. We are there informed of the manner of his second coming—"suddenly, in the clouds, in like manner as he ascended;" the majesty of his coming—"on a great white throne, with power and great glory, and all his saints with him;" the object of his coming—"as the Ancient of days, to send his angels into the four winds of heaven, gather his elect, raise the righteous dead, change the righteous living, chain Satan, destroy anti-Christ, the wicked, and all those who destroy the earth, judge, justify and glorify his people, cleanse his church, present her to his Father, live and reign with her on the new heavens and new earth," the form of the old having passed away.

The time when these things shall take place is also specified by some of the prophets; unto 2300 days, (*meaning years,*) then shall the sanctuary be cleansed; after the anti-Christian beast has reigned her "time, times, and a half;" after the two witnesses have prophesied "a thousand two hundred and threescore days, clothed in sackcloth;" after the church captivity in the wilderness, "forty-two months;" after the "gospel shall be preached in all the world for a witness, then shall the end come." The signs of the times are also given, when we may know he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken of; when many seducers are abroad in the land; when scoffers disbelieve in his coming, and say, "Where is the promise of his coming?" when the wise and foolish virgins are called to trim their lamps, and the voice of the friend of the bridegroom is, "Behold, he cometh;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial is poured out, the last wo pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds;—then will the mystery of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.

Again, prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise concerning Israel, partly fulfilled in them as a nation, but never fully accomplished until the final redemption of spiritual Israel. Likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of past events. The description of those things in the prophets is so august and magnificent, that if only applicable to the literal captivity of the Jews and their return, the exposition would be weak and barren; there-

fore I humbly believe that the exact fulfilment can only be looked for in the captivity of the church in the wilderness, under the anti-Christian beast, destruction of mystical Babylon, and glorification of the saints in the New Jerusalem state.

There are also in the 24th chapter of Matthew many things prophesied of, which were not fulfilled at the destruction of Jerusalem; such as the coming of the Son, of man in the clouds, the gathering his elect from the four winds of heaven, his taking one and leaving another. This shows a typical meaning in this prophecy, and that it will not all be fulfilled until the end of the world. Also, the transfiguration of Christ on the mount, prophesied of by himself eight days before, is noticed by Peter, 2d Epistle, i. 16—18, as being a type or figure of his second coming.

Who, that has read the prophecies with any degree of attention, will not acknowledge the great agreement between the Old Testament prophecies and the New? Almost every prophecy given by Christ and his apostles may be found, in the Old Testament prophets, represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are some of the principal ones which I have observed in attempting to explain the prophecies of Daniel and John, and to give the time when the mystery of God will be finished, as I humbly believe it is revealed to the prophets.

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. v. 4. In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement. "when the refreshing shall come from the presence of the Lord, and from the glory of his power," "when he comes to be admired in all them that believe in that day."

And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves. Your belief or unbelief will not affect the truth. If it is so, whatever you may think or do will not alter the revealed purposes of God. "Not one jot or tittle of his word will fail;" but you may, by your obedience in the faith, secure you an interest in the first resurrection, and a glorious admittance into the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot—is the prayer of your servant,

WM. MILLER.

HAMPTON, *Washington County, N. Y.*

LECTURE I.

THE SECOND APPEARING OF CHRIST.

TITUS *ii.* 13.

Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

WHEN we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Savior, the great God and Jesus Christ. I know the world are taunting us with the inquiry, "Where is the promise of his coming? for, since the fathers fell asleep, all things remain as they were, even from the creation of the world;" for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12—21. Or, as Peter says, 2 Pet. iii. 12, "Looking for and hasting unto the coming of the day of God." And again, Paul says, in Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order:—I. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

I. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and quote to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards, "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, "saying, Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, "The *end* is not yet." Now, if this *end* was the destruction of Jerusalem, then where are those wars, spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called *Son of man*. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the *end;* and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world; and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come to the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would

THE MIDNIGHT CRY.

THURSDAY, DECEMBER 1, 1842.

EVENING LECTURES,

Will be continued, at the corner of Catharine and Madison Streets, through the week.

Thus far, these lectures have steadily increased in interest. Brother Chandler, a Baptist clergyman from Massachusetts, will lecture this evening.

On Tuesday evening, he related his experience, giving an interesting account of the way in which he has been irresistibly led to believe Christ's coming at hand. The Spirit of the Lord was present with great power in the prayer meeting which followed.

Brother Miller left the city yesterday morning for Low Hampton. His closing lecture, Tuesday afternoon, was well attended by a deeply affected audience.

MR. MILLER'S LECTURES.

So great has been the anxiety to read these lectures, that we have stereotyped them in a compact form, so that they can be printed in the Midnight Cry. It will be seen that the two pages we give to-day, close abruptly, but the subject will be regularly continued till we have given the most important lectures of the series.

We have got a new Bible.

This is the language of many believers in the near coming of Christ's kingdom. This belief spreads a glory over the sacred page, or rather developes the beautiful brightness which had been obscured or unseen before. A few days ago an intelligent member of a church in Brooklyn stepped into a Second Advent Bible class, which is held there, in the house of a devoted brother. After hearing the vision of Daniel read and discussed, while he sat, apparently confounded, he rose and earnestly asked, "Are these common Bibles that you are studying?" He appeared utterly surprised when he learned that all our Bibles contain those same prophecies of the successive earthly kingdoms which shall at length be dashed in pieces to make room for Christ's glorious kingdom.

The Twelve Papers now Published

Contain a series of very important articles, among which we would mention,

The Memoir of Wm. Miller. Mr. Miller's Address.
Rules of Interpreting Scripture.
Mr. Miller's Influence on the People.
Synopsis of his Views.
The two Resurrections.
Diagram of Daniel's Visions. Clue to the Time.
Christ is Coming. The Endless Kingdom.
Christ's Age. Objections Reversed.
Dialogue on the End of the World.
Mr. Miller's Lectures on the Two Witnesses.
Bible Chronology.
Reasons for believing the Second Coming of Christ in 1843, from Chronology and Prophecy.
The three "Wo" Trumpets, or Fall of the Ottoman Empire, a convincing proof that the sixth trumpet has sounded and the last "wo" is at hand.
Restoration of the kingdom of Israel. Glory of God in the Earth.
Result of Candid Enquiry, &c.

As the demand for this paper is steadily increasing, we will sell sets of these 12 numbers for 18 3-4 cents. New subscribers can have 24 papers for 40 cents.

How Converts are made.

A member of a Baptist church, returning with his wife from one of Mr. Miller's lectures, was met by his pastor. He was rather ashamed to let him know where he had been, for he was not then a believer in Christ's coming at hand. When questioned on the subject, however, he frankly acknowledged the fact. The minister smiled rather contemptuously, and turned to a friend who was walking with him, and said, "These persons have been to hear Mr. Miller." The clerical friends then both began to ridicule and sneer.

"Do you think," said the layman, "that the writers of Scripture understood what they wrote?"

"No," said the pastor, "they wrote as they were directed by the Spirit."

Being surprised at this answer, and thinking he had been misunderstood, the layman repeated his question, and the pastor repeated the answer, adding, "and we can't understand the prophecies."

"The sneers of this clergyman were what led me to study the Bible for myself," said the brother, "and I am now a firm believer in Mr. Miller's views."

"Peace and Safety."

The doctrine of *no future punishment*, or, of the resurrection of all mankind to eternal happiness, is a modern one. It did not prevail, when David said: "Deliver my soul from the wicked, which have their PORTION in THIS LIFE," (Ps. 17.) It could not exist, while men believed what that GLORIOUS PERSON said, who appeared to Daniel, on the banks of Hiddekel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and 'everlasting contempt.'" When that same glorious person appeared in the flesh, "Then said one unto him, Are there few that be saved?" The doctrine of Universalism did not prevail then; if it had, Christ's words must have kept it wholly from the minds of his disciples, when he said: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat."

This delusive doctrine has been gradually creeping in for some hundreds of years, but has not been openly proclaimed till within the recollection of those now living. The doctrine of Hosea Ballou was original with him.—We believe this ultra universalism of modern times is the very doctrine of peace and safety to which the apostle refers, in immediate connection with the coming of Christ and the resurrection of the dead:—"When they shall say, Peace and Safety, THEN sudden destruction cometh and they shall not escape."

This sign has been fulfilled. Now give "earnest heed" to the apostle's admonition: "Therefore let us not sleep as do others, but watch and be sober."

THE JUDGMENT---THE MILLENNIUM.

"You may be right in your dates, but you are mistaken in the event. You confound the Millennium with the Judgment."

This objection, which is in many mouths and hearts, deserves a serious answer. We have all imbibed, from tradition, the pleasing notion that a time will come when we shall have no frowning world to face, no tribulation to pass through,—when there will be no wo on the rich, for all the rich will be Christians,—when the road to life will be the broad road, and the road to death will be the narrow one, or be wholly closed.

That this is a great mistake, we think the candid student of the Bible must admit, after a full examination.

Let us consider a few of the predictions which are supposed to foretel that time. "They shall not hurt nor destroy in all my holy mountain." This cannot be while the tares and the wheat both grow together, for the tares will hurt.

"The inhabitant shall not say, I am sick." Can this time ever come in a world where it is appointed unto men once to die? If so, there will be many on Christ's right hand, to whom he cannot say, "I was sick, and ye visited me."

"The voice of weeping shall no more be heard in her, nor the voice of crying." While in this world, "Jesus wept," and the disciple is not above his Master, till he gets into that new Jerusalem, where "God shall wipe away all tears from their eyes."

"And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for all shall know Me, from the least of them even to the greatest of them, saith the Lord." This can never be fulfilled till children are born righteous, and grow up true Christians, for in the midst there shall be unconverted persons who do not know the Lord, from the LEAST to the greatest!

If these predictions are ever fulfilled in this world, then Christians will cease to be "a peculiar people;" those who live godly in Christ Jesus will no longer suffer persecution. The world will not hate those whom Christ has chosen; but, besides the great multitude, which no man could number, who will stand before the throne, with white robes, having "come out of great tribulation," there will be a still greater number who have had no tribulation.

We think the time when "Holiness to the Lord" shall be written upon every thing, and when sorrow and sighing shall flee away, will be "in the new heavens and the new earth, which Isaiah so clearly foretels in the 65th and 66th chapters.

Now let us turn to the second chapter of Daniel, and see what is the character of the event which is soon to come. The great image represents the four great monarchies which should "bear rule over all the earth." While these kingdoms bear rule, Christ's kingdom cannot have dominion at the same time. But what prepares the way for the setting up of Christ's kingdom? Not the gradual wearing away of the earthly kingdoms, but their DESTRUCTION. "Thou sawest [the image continue] till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became LIKE THE CHAFF OF THE SUMMER THRESHING-FLOORS, and the wind caied them away, that NO PLACE WAS FOUND FOR THEM." Instantly after this complete destruction, "the stone that smote the image became a great mountain, and FILLED THE WHOLE EARTH."

Now read the inspired explanation of this language. "And in the days of these kings, shall the God of heaven set up a kingdom which SHALL NEVER BE DESTROYED, and the kingdom shall not be left to other people, but it shall BREAK IN PIECES and consume ALL THESE KINGDOMS, and it shall STAND FOREVER."

Do we not here see that earthly kingdoms are to bear rule till Christ's kingdom, at its setting up, breaks them in pieces, and consumes them?

Daniel proceeds: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it BROKE IN PIECES the iron, the brass, the CLAY, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter." Now, the clay was not a part of the image till after Christ's first coming, for the Roman Empire was then a solid whole. It was not divided, like the TOES OF THE FEET, part of iron, part of clay, partly strong and partly broken, but Cæsar Augustus could make a decree that all the world should be taxed.

We must close for to-day, by requesting all our readers to answer to themselves this question,—Does not this vision represent the future destruction of all earthly kingdoms, and the setting up of Christ's everlasting kingdom on their ruins?

EDITORIAL CORRESPONDENCE.

Princeton, N. J., Nov. 30, 1842.

DEAR BRO. SOUTHARD: I came to this place this morning, and have spent the day in visiting some of the officers and students of the colleges. Though a stranger, and on a strange errand, I was received with great kindness. Many questions were propounded relative to the doctrine we teach, and their merits, effects, &c. briefly canvassed. But the subject has not been agitated here as yet, and therefore little or nothing is known about it.

I have furnished them with libraries and a chart, for both institutions, and have found a disposition to read and examine.

The letter received from this place a few days since, turned out as I told you, a "hoax." I trust good will come out of it.

I leave for Philadelphia to-morrow. In my next I will report the state of the cause in that city. J. V. H.

THE GLORY OF GOD
IN THE EARTH.

A SERMON—BY CHARLES FITCH.—*Concluded.*

NUMBERS xiv. 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord."

5. Having directed his disciples to flee when Jerusalem should be compassed with armies, and informed them that this fact would be a sign to them that the desolation thereof was nigh: our Saviour again directs their attention to the things of which he had already spoken as betokening his coming and the end of the world; and directs them how to distinguish between false Christs and his own second advent. *They* would be seen in deserts and secret chambers, but *He* like lightning from heaven.

6. Another sign of his coming, not previously mentioned, is now presented. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken."

John tells us, in Revelation xii. 1, that he saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days. This refers to the time when the church of Christ, (the light of the world, through the light received from Christ,) was persecuted and driven into dens or caves of the earth, and the light of her sun, moon, and stars quenched; so that the deep, moonless, starless midnight of the dark ages brooded for centuries over the world. This was the dark night of papal authority, when the church, for a thousand two hundred and threescore days, (each day denoting a year,) or time, times, and a half, was given into the hands of that power. This period commenced when the bishop of Rome became Pope, in 538, and ended when the Pope was carried captive, in 1798; since which time an angel has been flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, "Fear God, and give glory to him, for the HOUR OF HIS JUDGMENT IS COME; and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This darkening of the light of sun, moon and stars, must have a figurative fulfilment, because there is to be no sign of our Saviour's coming, that will open the eyes of an unbelieving world, until he shall come upon them as a thief in the night. The literal darkening of sun and moon, and the falling of stars from heaven to earth, would be what none could disregard. Since, therefore, it must be a sign which unbelievers will disregard, it must be figurative. In the way now described, it has had its fulfilment. It is the last sign which our Saviour gave; and in the Revelation, the last sign previous to the fall of Babylon is that very preaching of the gospel for a witness, in relation to which our Saviour said, in this very chapter, the gospel shall thus be preached, and then shall the end be; that is, the end of the world, at Christ's coming; of which the disciples had inquired—or the fall of Babylon The angel flying to preach that gospel is to cry with a loud voice, Fear God and give glory to him, *for the hour of his judgment has come*—not the hour of the world's conversion, but of its destruction. Another follows, saying, "*Babylon is fallen.*"

Everything, therefore, mentioned by our Saviour to precede his coming in the clouds of heaven with power and great glory, has transpired. And he has told us, when ye see these things, be as sure that my coming is at the doors, as that summer is nigh when ye see the trees putting forth leaves. It is, therefore, a matter of certainty, as absolute and unchanging as the truth of Him who cannot lie, that the coming of Christ in the clouds of heaven is near, even at the doors. Everything set forth in Daniel, and in Revelation, and in the words of our Saviour, and of his apostles, to precede his coming, has transpired. Not an event is mentioned in these prophecies which is not now fulfilled. All that can now be done, by way of effort to prove that the Lord's coming is still to be delayed, is the attempt to make it appear that all the earth is to be filled with the glory of the Lord, before Christ comes to destroy it. But this is impossible—*impossible*—IMPOSSIBLE. The children of the wicked one, I repeat, are to remain to the harvest, at *the end of this world;* and when Christ's dominion commences, it is to be *without end:* and when the saints take the kingdom with him, they are to "*possess it forever, even forever and ever.*" Again I say, therefore, that a temporal millennium is impossible.

"But of that *day* and *hour* knoweth no man," &c. True; but that it is near, *even* at the doors, we do know. Prophetic events which were to precede, have all come to pass. Signs are all fulfilled, and all prophetic periods terminate in 1843. (See works of Miller, Litch, and others.)

CONCLUSION.

It is a matter of absolute certainty that those who preach a temporal millennium, are only spreading the cry, "My Lord delayeth his coming." I know there are many dear brethren, who, in uttering this cry, "verily think that they are doing God service." I once uttered the same cry, thinking it according to the will of God. But I hope to obtain forgiveness, because I did it ignorantly and in unbelief. There was a time, after the truth had been placed before my mind, and I was unable to overthrow it, that I still preached a temporal millennium; but I had not at that time so given myself to prayer, and so received the light of the Holy Spirit, as to have the glorious truth written on my heart, from the abundant testimony of the Scriptures, that the glorious coming of my Saviour is indeed at the door. But God has given me a spirit of prayer on this subject, and in answer thereto has made me "in his light to see light;" and everlasting thanks be to his name. I can now lift up my head and rejoice, knowing that the full, glorious, and eternal redemption of all God's people, from all their enemies, is near, even at the doors.

Far be it from me to say that all who now hold a temporal millennium before Christ appears, are purposely saying, My Lord delayeth his coming. They have been deceived, as I was, by this delusive, false-prophet cry, and verily think that they do God service. But I do believe that this monstrous error was got up by the great deceiver, for the very purpose of deceiving the world, and lulling them into that fatal security, in which, Christ coming suddenly, will find them sleeping; and that the result of preaching a temporal millennium will be the everlasting destruction of vast multitudes of souls.

I beseech every minister of Jesus Christ, whose eye may rest on this page, to set his face, as did Daniel, to seek the Lord God by prayer and supplication, with fasting and sackcloth, and ashes, until the Holy Ghost shall be sent to give him skill and understanding in the word of God; so that he no longer flatter the world with the cry of "peace and safety," while sudden destruction is just upon them, "as travail upon a woman with child, and they shall not escape."

The effort is now made to show, that our Saviour's words, in the twenty-fourth of Matthew, were fulfilled at the destruction of Jerusalem, and that he did then come in the clouds of heaven with power and great glory; or at least what was intended by that declaration was then and there fulfilled. Thus again, the same effort is made to get rid of the doctrine of Christ's coming at hand, that Universalists have been accustomed to make, to get rid of the doctrine of endless punishment. It is truly painful to see the professed servants of Christ taking up the very weapon which the devil has forged, and using them, as though to smite their Lord and Master in the face, and drive him back, as he is coming in glory to claim his own, and reign with them in righteousness and peace forever. Blessed Lord, open their eyes!

But it is insisted that Christ said, "Verily I say unto you that this generation shall not pass till all these things be fulfilled." True; but what did he mean by "this generation?" He had just been instructing them not to believe that Christ has come here or there, because his coming should be as lightning from heaven; an event that all must behold. "Behold, he cometh in clouds, and every eye shall see him." Did the men of that generation see Christ coming as lightning in the clouds? No man believes it. Every man knows that Christ was not thus seen in that generation. Every eye is to see him at his coming: the righteous dead that sleep in Jesus are then to be raised, and the righteous living changed, in the twinkling of an eye, to immortality, and caught up to meet him. Who does not know, that these events did not transpire at the destruction of Jerusalem? Then Christ could not have meant the race, then alive, by the phrase, "this generation." What then? "A seed shall serve him: it shall be counted to the Lord for a generation." The generation of Christ's seed, then shall not pass away from this world, until the things which Christ spake of are fulfilled. Then they shall pass away into the heavens at his coming, being caught up to meet the Lord in the air. And when the day that burneth as an oven shall have consumed the wicked as stubble, and the earth and the works that are in it are burned up; and the new earth, of which Peter had heard the promise, and which John in vision saw, is completed; then will the righteous descend with the glorious new Jerusalem, and "inherit" that "good land," and "dwell therein forever." Thanks be to God, forever and ever! Then shall his oath be fully redeemed, and his glory fill all the earth. O, let saint and sinner, pastor and people, be ready for the coming of this great and notable day of the Lord! O, may we be saved from the doom of him who shall be found saying, "My Lord delayeth his coming!" Lord, "gather not my soul with (such) sinners;" but let me be found watching, and giving each their portion in due season.

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THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, FRIDAY, DECEMBER 2, 1842. NUMBER 14.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

"PROPHETIC EXPOSITIONS."

BY J. LITCH.

THE KINGDOM OF GOD.

There *is no* subject in the whole circle of Christian literature which is more important in its bearings on the right *understanding* of the Bible, than the meaning of the term "THE KINGDOM OF GOD." This term is sometimes used, perhaps, *in reference* to God's universal kingdom or government over all worlds and beings; but generally, as used *in the Scriptures*, it refers to a dispensation of God among men, on earth. In this work it will be my object *fully to present and discuss* this subject.

I. ADAM AND HIS RACE, KINGS—THIS EARTH THEIR KINGDOM.

That God made this *earth for man*, and man *for* the earth, is very clear from the account given of the creation, in the first chapter of *Genesis*. After *the creation* of all things, God saw that there was not a man to till the ground. "And God said let us make man *in our image*, after our likeness; and let THEM have *dominion* over the fish of the sea, and over the fowls of the air, and *over* the cattle, and over ALL THE EARTH, and over every creeping thing that creepeth upon the earth." Gen. i. 26.

The evidence is here distinct, taken in connection with Gen. ii. 5—8, that the world *was* made *for man*; and *man* for the world. The dominion given to *them* constituted *them* kings.—The territorial *dominion of* Adam and his progeny, was "*all* the earth," and *all* that was in earth, air and sea. All was subject *to him* while he was subject to God; but when he rebelled against God, the whole animate creation rebelled against man; *and* even the elements of nature themselves, have become his enemy. Man lost the kingdom, and the devil obtained it.

Two causes concurred to deprive man of the kingdom and dominion of the world. I. The revolt of all creatures *from his* authority when *he* sinned; and 2. His own mortality. For, had the inferior creation remained in *perfect* obedience, *he could* not continue in authority because of death. But death was not in the original plan. Death entered *the world* by sin.—"So death passed upon all men."

II. JESUS CHRIST IS TO FILL THE PLACE OF THE FIRST ADAM.

"The first man, Adam, was made a living soul; the last Adam, a quickening spirit."—"The first man of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 45—47. The first Adam having lost the earth, together with his life, *the* second Adam came to purchase and restore both the one and the other. Thus the apostle in Eph. i. 13, 14: "In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the PURCHASED POSSESSION." Heaven, the heaven of heavens, was *never* under the *dominion* of any other but the God of heaven, that it should be purchased. But this earth was lost, and Jesus Christ has purchased and will redeem it. Adam's race were dead *in law*; Jesus Christ *has* tasted death for them, that he might bring them forth into second life from the grave: "they that have *done good*, to the resurrection of life; they that have done evil, to the resurrection of damnation." The one class will come forth to "*everlasting life*," the other to "*shame* and *everlasting contempt*." Then the dominion of Christ shall be *from* sea to sea, and from the river to the ends of the earth.

III. THE GENTILES NOW HAVE THE DOMINION OF THE WHOLE WORLD.

In the third year *of* Jehoiakim, king of Judah, and the first year of Nebuchadnezzar, king of Babylon, (Jer. xxv.) began *the famous* 70 years' captivity of the Jews in Babylon. In the second year of Nebuchadnezzar, he had a dream, (Dan. ii.,) *which none of* his wise men could either tell or interpret. But Daniel, being divinely instructed, did both. He said, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before *thee*, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of *silver*, his belly and *his thighs* of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was ~~the iron, the clay, the brass, the silver, and the~~ gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.

"This *is the* dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of *men* dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made *thee* ruler over them all." Dan. ii. 31—38.

The universality of a kingdom could be *no* more strongly asserted in human language than is this dominion of the king of Babylon. No spot on the round globe, where an animate being dwells, that is not included in his ample dominion. The Jews had previously enjoyed an independent government from the world; but then the Jewish and all other governments were merged in this one *government*. Whatever historians may say to the contrary, it is certain that, according to inspiration, God looked on that monarchy as being the head and representative of all governments on the globe. The church has never, *from* that hour to this, either in her Jewish or Christian form, enjoyed an independent government, free from dependence on, or tribute *to* the Gentiles. Nebuchadnezzar was only the beginning of a series of just such universal monarchies.

"Thou art this head of gold." "After thee shall arise another kingdom (*the* breast and arms of silver) inferior to thee;" (*Medo Persian*;) "and another third kingdom of *brass*, that shall bear rule over ALL THE EARTH." This was the *Macedonian* kingdom, under Alexander the Great and his *successors*. Here is the *same* universality again declared as in the Chaldean kingdom.

"The *fourth* kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all these, shall *it* break *in* pieces and bruise." This fourth kingdom is the *Roman empire*, and was to succeed to the same *great* government *of* the world which its predecessors had enjoyed. And to gain that empire, it was to break in pieces *and bruise* all the former kingdoms. The latter part of the kingdom, shadowed forth by the feet and toes which were to be *of iron* and clay, was to be of a divided character—partly strong and partly broken. But even in this divided and weakened state, it was to be the great leading government still.

In its last extremity, while its feet *were* in existence, a *stone*, cut out without hands from the mountain, was to smite the image on his feet, that were of iron *and* clay, and grind them to powder; iron, clay, brass, silver and gold together, like the small dust of the *summer threshing-floors*, and the wind carry them away and no place be found for them.

The image is to be *annihilated* before the stone and wind; for that which has no place ~~cannot exist. To exist, a *thing must have* place.~~ Hence that which has no place cannot exist. The governments of this globe, all of them being *included in* and shadowed forth by the image, will be annihilated by the fall of the stone, and leave the earth *vacant or destitute of government*, unless some other is provided to fill its place. The reign of these four monarchies is called by *the* Saviour, (Luke xxi. 24,) "the times of the Gentiles;" and by Paul, (Romans xi. 25,) "until the fulness of *the Gentiles be come in*."

This image is to be destroyed. it should be observed, not by the *rolling* of the stone until it grinds it to powder, increasing its own size as the image decreases—or in other words, *rolling up Anti-Christ* the image, into Christ, the stone, until it becomes a great mountain and fills the whole earth; but by *dashing in* pieces the image, sweeping it all away—and then, by a sudden expansion, filling the earth. *This process* of demolishing the image and enlarging the stone, is thus explained in the 44th verse—"In the days of these *kings* shall the God of heaven set up a kingdom which shall never be destroyed; it shall break in pieces and *consume all these kingdoms*, and it shall stand forever." But if it dashes them in pieces and annihilates the Gentile kingdoms, and fills the earth which they now fill, then the two cannot be contemporaneous, but must succeed each other—*the last of them to endure* eternally.

To be continued.

The just shall live for ever and ever.

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 2, 1842.

EVENING LECTURES POSTPONED.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

There will be a Bible Class at this Office this evening.

LECTURE AT NEWARK,

THIS EVENING at the Free Church.

☞ MR. MILLER'S LECTURES are continued from yesterday's paper, on 3d and 4th pages, and will be, till we have given a complete series.

BIBLE CHART.—Where are we?

"This know ye also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."—2 TIM. 3; 1—5.

The dreadful immorality here foretold, crowds itself on our notice on every side. We have only to open our eyes to see all these signs of the last days. The shameless disregard of truth which characterizes the times, is strikingly illustrated in the "eminent falsehoods" called "hoaxes," which are so wickedly manufactured by the swarms of scribblers, and the greedy appetite with which they are devoured by the public.

Every body remembers the string of absurdities called the "moon hoax," which operated so successfully in diverting the attention of dying millions from things of serious importance, a few years ago. The gross lie about the Niagara Falls, very fortunately, had a more limited circulation, but it did some mischief. If the moral sense of the public was what it should be, the deceiving authors of these impositions would be consigned to the depths of infamy, until they should repent; but so little regard is felt for TRUTH, that the author of the moon hoax is, probably, prouder of his fame than any hero or philosopher now living. So common have these fictions become, that many people forget their enormity, as if God would except from the operation of his righteous law all those to whom he has given great talents. They seem to think that *such* liars shall not have their part in the lake which burns with fire and brimstone, because they have abused a high order of abilities, and displayed great ingenuity in their crimes. If we must give an account of "every idle word" in "the day of judgment," who can estimate the fearfulness of that account which includes the invention and circulation of such wide-spreading falsehoods!

Our attention has been specially called to this subject by the recent appearance, in the "New York Aurora," of an article pretending to describe many fearful signs among the planets and fixed stars. It is represented as coming from an "eminent astronomer in New Haven," but, there are painful suspicions that it was manufactured in this city. At any rate it has been widely circulated by that editor, who says, "There would seem to be arguments enough in favor of holy living without resorting to the possibility of the speedy end of the world for motives with which to address men." We call upon him, as he values truth, and his own peace of mind, to inform his readers that it was a tissue of falsehood.

The Lord has said: "There will be signs in the sun, and in the moon, and in the stars," and we have abundant proof that this prediction has been completely fulfilled. What wicked presumption, then, must it be to scatter falsehoods on these subjects, and thus unsettle public confidence in the testimony on which the facts must rest. Those who do it, render the word of God of none effect, in a double sense.

We hope our friends will remember that the apostle foretold us of these "deceivers," and will be on their guard.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

THE JUDGMENT—THE MILLENNIUM, NO 2.

It has been seen that when Christ's kingdom is set up, it will fill the whole earth, and that all opposing kingdoms will be dashed in pieces before it. Now, let it be noticed that there has never been a kingdom on the face of the earth, since the days of Daniel, in which the principles of the gospel have been the ruling principles. State policy must always triumph over justice, mercy and faith.

That other parts of the Old Testament refer to an eternal state of blessedness, instead of a time of earthly glory, a brief examination of a few texts will show.

"The ransomed of the Lord shall return, and come to Mount Zion, with songs and EVERLASTING joy upon their heads,"—ISA. 35: 10.

"Behold I create new heavens, and a new earth, and the former shall not be remembered nor come into mind. But be ye glad, and rejoice FOREVER in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy,"—ISA. 65: 17, 18. Here we have the new earth and the new Jerusalem.

That these expressions do not relate to any temporal glory, is strikingly proved from the next chapter, where the new heavens and new earth are referred to as the very symbol of eternity. "For, AS the new heavens and the new earth, which I make, SHALL REMAIN before me, SO shall your seed and your name remain."

"Thy people also shall be all righteous; they shall inherit the land FOREVER,—ISA 60: 21.

Now let us turn to the 7th chapter of Daniel, where the same four great empires are again introduced, in the form of devouring beasts, and it is there shown that the fourth "shall devour the WHOLE EARTH, and shall tread it down and break it in pieces." On the head of this beast, which is the Roman Empire *without any doubt*, appears the papal power, in the form of a little horn, which is explained by a heavenly messenger to mean a power "which shall speak great words against the Most High, and shall wear out the saints of the Most High."

Now let us notice the circumstances connected with the death of this devouring beast and persecuting horn.

"I beheld [the beast continue] till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire: A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set and the books were opened. I beheld THEN because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body DESTROYED, and given to the BURNING FLAME. And behold one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him, and there was GIVEN unto him dominion and glory, and a KINGDOM, that all people, nations and languages should serve him: his dominion is an EVERLASTING dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Here we see a devouring power prevails till Christ comes to judgment, and is THEN destroyed. This scene is strikingly alluded to in Paul's epistle to Titus: "Looking for that blessed hope and the glorious APPEARING of the GREAT GOD and our Saviour Jesus Christ."

Until this glorious appearance, that Anti-Christian power must remain: For Daniel says, "I beheld, and the same horn made war with the saints, and prevailed against them *until* the Ancient of days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Here we might stop, for this passage *proves*, beyond all question, that no glorious millennium can come till *after* Christ comes to judgment: but we will quote one passage from the New Testament which proves the same truth with equal clearness.

In his first epistle to the Thessalonians, Paul refers to the COMING of Christ, "with the voice of the archangel and the trump of God," and in the second epistle refers to the time when the "Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." He then shows that that day should not come till something else had intervened. But he specifies nothing, except that there should come a falling away first, and the Man of Sin be revealed. A description is then given which corresponds as exactly to the papal power as the reflection answers to the face in a mirror. Of this power it is said, "——whom the Lord shall consume with the spirit of his mouth, and DESTROY with the brightness of his COMING." Here we see, again, that the Anti-Christian power will continue till Christ comes to judgment.

We must again request the reader to answer to himself this question: Will not wicked powers RULE in the earth, till Christ's everlasting kingdom is set up at the time of their DESTRUCTION?

Thy Kingdom Come.

Thy kingdom come! thus, day by day,
We lift our hands to God, and pray;
But who has ever duly weighed
The meaning of the words he said.

Thy kingdom come! O day of joy,
When praise shall every tongue employ;
When hatred, strife and battles cease,
And man with man shall be at peace.

Then bears and wolves, no longer wild,
Obey the leading of a child;
The lions with the oxen eat,
And dust shall be the serpent's meat.

Then all shall know and serve the Lord,
And walk according to his word;
His glory spread around shall be,
As waters cover o'er the sea.

God's holy will shall then be done
By all who live beneath the sun;
And every evil will remove,
For God will reign, and "God is love."

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

LEOPARD. A cruel, fierce, and quick conqueror. Hosea xiii. 7. Hab. i. 8. Rev. xiii. 2.

LION. Valiant, strong, courageous. Prov. xxviii. 1. xxx. 30. Rev. x 3. xiii. 2.

LOCUSTS. Great armies. Isa. xxxiii. 4. Nah. iii. 15, 17. Rev. ix. 3—7.

MARK. To profess allegiance The Roman soldiers had marked foreheads and hands. Ezek. ix. 4. Rev. xiii. 16, 17 xiv. 9, 11.

MEASURE. Completed, finished. Ps. xxxix 4. Jer. li. 13. Matt. xxiii. 32. Rev. xi. 1.

MERCHANTS. Professed ministers of Christ. Isa. xxiii. 8, 18. Jer. xiv. 18. Rev. xviii. 11, 12, 23.

MOON. Gospel. Isa. xxx. 26. Rev. xii. 1. Or church. Cant. vi. 10.

MOUNTAIN. Governments. Isa. ii. 2. Dan. ii. 35.

MOUNTAIN, HOLY. The gospel kingdom. Isa. xi. 9.—The seat of Antichrist. Ezek xxvii. 14. Dan. xi. 45.

MORNING. Resurrection of the just. Ps. xlix. 14.

MOUTH. Commands, or laws. Dan. vii. 8. Rev. xiii. 5. xvi. 13. 1 Thes. ii. 8.

A SCENE OF VIOLENCE occurred at Columbia, Arkansas, a few weeks ago. A Dr. Peake, formerly of Virginia, and lately of Palmyra, Miss., ran off with the wife and daughter of a gentleman at the latter place, carried them to Columbia, and passed them off as his wife and child. The husband pursued, ascertained the hotel where they resided, and succeeded in bearing off his child, a daughter six years of age. The mother immediately sent a message, praying an interview. The injured husband went to meet his perfidious wife, but on reaching the hotel found Peake armed with a pistol. The husband fired and wounded Peake, who continuing to advance with a menacing gesture, was stabbed to the heart.

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

have no more sin, or afterwards would be "without sin." Experience teaches us to the contrary. Again, it is said, 1 Thess. iv. 16, 17, "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem? Were there no witnesses? Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify? In his Gospel, 14th chapter, 3d verse, "And *if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also.*" Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come *again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.* And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John ii. 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come *again*, as some supposed. Let this, then, suffice to prove, that the "*glorious appearing*," spoken of in our text, is still *future*.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

II. *The certainty of it.*

1st. Because the ancient prophets all spake of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God doth this?" See Numbers xxiv. 17—23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm l, 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.") And Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel iii. 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. i. 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." Zech. xiv. 5, "And the Lord thy God shall come, and all the saints with thee." Mal. iv. 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in *the clouds of heaven*." We shall be led to admire the general harmony of the Scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. iii. 11, "Behold, I come quickly: hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And if I should argue the tradition of nations that never saw the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the *thundering of your conscience; yes, could I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth*—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to meet your God? No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

III. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming," 1 Cor. xv. 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. iv. 14—17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. xx. 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," Psalm l. 5. Again, see Isaiah lxvi. 18: "It shall come that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel xxxiv. 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, *I show you a mystery*; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the *reception of the New Jerusalem state*, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire *is kindled in mine anger, and shall burn unto the lowest hell*, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel xxii. 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Through the brightness before him were coals of fire kindled." Psalm xcvii. 2, 3, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. vii. 11, "I beheld then, because of the voice of the great words which the horn *spake; I beheld even till the beast was slain*, and his body destroyed, and *given to the burning flame*." Again, Nahum i. 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, *the world and all that dwell therein*." Habakkuk iii. 3—5, "God came from Teman, (*south*) and the Holy One from Mount Paran, (*from glory.*) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up the chaff with unquenchable fire*." Matt. xiii. 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just." Again, Paul *to the church of the Thessalonians writes*, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that *obey not the gospel of our Lord* Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter iii. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. xviii. 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; *for strong is the Lord God who judgeth her*." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. Yet *if Scripture proof can be sufficient*, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples; witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire;

Jerusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue in such faith? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some of the evidences concerning the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phœnix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished,—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, "that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire," Heb. xii. 27—29. Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will "come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," Rev. xxi. 2, 3. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God," 10th verse. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished."

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory until the world is cleansed from all wickedness, Satan is chained, and righteousness fill our world, nor until "the glorious appearing of the great God and our Savior Jesus Christ;" even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by "the brightness of his appearing." All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the "glorious appearing of the great God and our Savior Jesus Christ." Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scripture for himself, will find that the second coming of Christ is the point to which Jesus Christ, the prophets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, "In the world ye shall have tribulation." I say, I can find nothing in the word of God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ!" Then let our conversation be in heaven, from whence we expect our Savior, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the "Son of man is near, even at the door," and our "blessed hope" is about to be realized in the "glorious appearing of the great God and our Savior the Lord Jesus Christ." If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and, making our want of talents an excuse, have neglected to trim our lamps, and have been very spare in holy conversation, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, "Behold the bridegroom cometh," yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still what do I ask of you, my brethren? Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? *No.* I ask you for holy conversation. Is this wrong? *No.* I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your one talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong? Certainly not; no, no. I ask you again to compare Scripture with Scripture; to read the prophets; to stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourselves in Christ, until the indignation be over and past; to look "for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? "We say, You know nothing about it." Do you believe the old world was deluged? "Why, yes." What makes you believe it? "Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them." And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend on your decision. But what say you more? "We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent." But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do you no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled to his will, love his law, forsake sin, love holiness, practise his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to "look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." *Amen.*

LECTURE II.

THE FIRST RESURRECTION.

REV. xx. 6.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The term "blessed and holy" is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. lxii. 11, 12, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The *holy* people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." Isa. xxx. 18, "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. *Blessed* are all they that wait for him." Daniel says, xii. 12, "*Blessed* is he that waiteth, and cometh to the 1335 days." John says, Rev. xiv. 13, "*Blessed* are the dead which die in the Lord." "Write, *Blessed* are they which are called to the marriage supper of the Lamb." "Behold, I come quickly; *blessed* is he that keepeth the sayings of the prophecy of this book." "*Blessed* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life *again*, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach to it the simple meaning, *coming to life from the grave.* I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John v. 25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as *coming up out of the grave*, and pass to the word *first.* "The first resurrection." The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel xii. 2, "Some to everlasting life, and some to shame and everlasting contempt;" John v. 29, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here are two samples as it respects order. One or two as it respects time: 1 Cor. xv. 23, "Christ the first fruits, then afterward they that are Christ's at his coming. Then cometh the end." And again, 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, DECEMBER 3, 1842. NUMBER 15.

'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

The Sea and the Waves Roaring.

This sign is almost the last in the series described before the promise, "Then shall they see the Son of Man coming in a cloud, with power and great glory." Some think it relates to the people on the earth, for people are called "waters" in the New Testament. In this sense, the prediction is strikingly fulfilled in that feverish and restless excitement which everywhere prevails; but we think the language is to be understood literally, and that it has had a literal fulfilment.

Our readers are familiar with the statement which went the rounds of the papers last Spring, that a sea captain, who had crossed the Atlantic 106 times, had the roughest passage last February that he ever knew. We need not name the desolating storm which carried mourning to so many hundreds of families on Cape Cod last Fall, or the destructive gale which shivered so many vessels at Gloucester two years before. The records of shipwrecks, in all parts of the world are too numerous and too well known to be repeated here. The recent papers have greatly swelled the catalogue. Here are specimens:

STORM AT SEA.—We learn from the Portland Argus, that the United States Cutter Alert, Captain Whitcombe, arrived there on the 25th ult., having on board the crew of the late schooner Catharine, of East Machias, wrecked near Seguin Island.

A large number of coasting vessels were exposed, and suffered very much in the gale of the 18th ult., previous to which the wind had been to the eastward for eight or ten days, and hundreds of light coasting vessels from the westward during that time, had been collecting in the different harbors along the coast; consequently many of these must have been more or less injured by the gale, and probably lost, that did not come to the knowledge of the Cutter.

The officers and crew of the Cutter were instrumental in saving several small vessels from destruction.

GALE AT CAPE GOOD HOPE.—An English sloop of war from Cape of Good Hope, at St. Helena, communicated information of a severe gale at the Cape on the 7th of September, during which several British vessels were wrecked; and also that the ship Fairfield, of Boston, went ashore at Table Bay, and was a wreck.

Instead of filling our sheet with such extracts, we will record an anecdote. One day last summer, I called on an elderly gentleman who lived on the sea-coast between Salem and Gloucester. He was in a corn-field, which was washed on two sides by the waves of the Atlantic, which were then rolling slowly on to the shore. As we walked towards the house, I referred to his romantic situation, alluding particularly to the bold rocks which defended the coast opposite his dwelling. Pointing to some which were not less than thirty feet high, he said he had seen the waves dash against those rocks, and break over their tops. Without making any allusion to the subject of Christ's coming, I asked him how the state of the sea had been recently, in comparison with former years. He promptly replied, "It has been very much more tempestuous within the last two years, than ever before within my recollection."

He was an old man, and had always lived on that coast.

We are aware that scoffers will still say, "All things continue as they were," but "The day of the Lord will come as a thief in the night, when the earth, and the things which are therein, will be burned up."

Account of my first day's work in Tract Distribution.

[We pray God, that others may imitate this faithful sister, and that many hearts and purses may be opened to supply the means of scattering our publications widely in this city and country.]—ED.

I had about forty tracts of the common kind to give out, in a defined district. I received 56 numbers of the Midnight Cry from the office, with some small papers. These were to be given to the world. I commenced operations by accosting two mulatto men in Spruce st., who received the papers gladly and promised me they would come to the church and hear more on this subject. Some boys then came up to me, looking very anxiously I gave them each one of the small papers. The next man I accosted refused to take a paper; upon seeing this, a boy ran up and asked me to give it to him. Of course I could not refuse. Other boys then came begging me to give them a paper. I asked them if they would read them and make a good use of them; this they promised to do. One said, "he would keep his till bed time and then read it." By this means I hoped the subject would be brought before his family. To these boys I gave the small papers. I called at some houses in this part of the city, and then went through Monroe to Catharine streets. I met several persons, whom I accosted and presented them with papers, some of whom I was well pleased with, particularly a carman a protestant Irish woman, and a sailor who was just going to sea. Three of my papers I left in *grog shops*. Some of my tracts I left in other drinking places.

In Cherry street, I met, or rather passed by, a deist, and afterwards turned back and offered him a paper, asking him to read it; he replied, "he would read any thing that was good." On my asking him if he had heard of this doctrine before, he replied *yes*, but he believed it to be all a humbug, and compared Mr. Miller with other imposters who have arisen. I then told him that Mr. Miller proved his doctrine from the Bible, which those others did not. He then told me he believed the Bible to be "a pack of lies," for several reasons; first, because Solomon, and David and Isaiah make the Lord to appear very wicked in some parts of their writings; secondly, he said, "the story of our Saviour's miraculous birth would not be credited by the world in this age." (Perhaps he is too correct in this particular.)—When I referred him to the prophecies, he said, "yes, and *that prophecy* has been held up to the people to *complete* the *delusion*." He then told me he had read the *Shastres*, *Alcoran*, and *our Bible*, and liked one as well as the other. On asking him particularly if he had heard Mr. Miller, or read his writings, he replied, "No." I then begged him to come on Sunday to hear him, and he promised faithfully he would.

My next conversation was in a house where the man had heard Mr. Miller, but had misunderstood him, for he told me Mr. Miller made a mistake in counting "the 15 days and 30 weeks." I asked him "where those numbers were?" He said somewhere, but could not tell, but was very positive they were in Daniel or Revelations. I took my Testament and explained to him the 15th verse of the 9th chapter of Revelations. He then discovered that he had mixed two subjects together.

I argued some time with a Catholic woman, who refused both tracts and papers, saying, they were not "their tracts." She was very positive the end of the world would not come till *more signs* and *wonders* had *taken place*; yet she had no Bible in the house to tell her any thing about it. She admitted *they* read the Bible, but on my coming closer to the point, she said *she* had none. I left her a paper, and made her promise to read it. Some Catholics refused the tracts, pretending they could not read. One said "she could read nothing but Irish." One Catholic woman appeared willing and glad to receive the tracts. Where the children could read I would make them take them.

One Protestant English woman held a long argument or conversation with me. She gave me as her reason for not joining any church in this city, that she had discovered so much *hypocrisy* in some high professors of religion that she could not fellowship with them. At home, she said, their church members were all friendly and united with each other; but *here* she had discovered that in many cases it was very different. After this I called on an old lady, a member of the Episcopal Church, who had heard very little of the Second Advent doctrine, but she had no objections to it. She felt delighted with the idea of our dear Saviour coming so soon. I was much pleased with this visit, because I saw she was a true Christian, and I asked her to pray for me when we parted. Now may God give his blessing on this day's labor. I have enjoyed it very much indeed. I did not bring home a single paper or tract, but might have disposed of more.

An Eastern Marriage.

BY A TRAVELLER.

We had scarcely sat down when we heard the sound of music and mirth, and running to the window, observed the glare of torches in the street. We were told that it was the "voice of the bridegroom and of the bride." Some of us instantly set out to witness the spectacle of an eastern marriage. We wished to see the parable of the ten virgins illustrated, and our wish was gratified.

The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb. Persons bearing torches went first, keeping the torches in full blaze by a constant supply of ready wood, which they put into a receiver made of wire, fixed on the end of a long pole. Two of these torch-bearers stood close to the bridegroom, so that we had a view of his person. An instrument not unlike our bagpipe was playing, drums were beating, and from time to time muskets were fired in honor of the occasion. There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."

At length the company arrived at the entrance of the street where the bride had her residence. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, "hahil, hahil, hahil," and music of the voice and instrument commenced within. Thus the bridegroom entered in, "and the door was shut." We were left standing in the street without, "in the outer darkness." In our Lord's parable, the virgins *go forth* to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to his waiting church, and the marriage supper of the Lamb begin. In India and other parts of the East, it is the custom for the friends of the bride to *go out* to meet the company.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 3, 1842.

EVENING LECTURES POSTPONED.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

Conference and Lectures at Vergennes, Vt.

Brothers Himes and Miller will commence a series of Lectures at Vergennes, Vt., on Thursday, the 15th of the present month, at half past six o'clock in the evening.

Lectures on the Sabbath.

Brother J. V. Himes will preach Sabbath morning, afternoon, and evening, at the usual hours of public worship, at the corner of Catharine and Madison streets.

Winged Messenger.

We have a quantity of the little tract called the Voice of Warning, for sale at 25 cents per hundred. Every believer in Christ's near coming should have some of them always with him for circulation.

PROPHETIC EXPOSITIONS.—We gave the commencement of this excellent work yesterday, and shall extract more hereafter, if we have room. Those who wish to study it in regular order, can obtain it, in cheap form, at this office.

BRO. CHARLES FITCH, we are happy to learn, is in good health, and successfully preaching the coming of Christ at Cleveland, Ohio. There appears to be a spirit of enquiry pervading the great West. Brother Fitch says: "Many have been to me expressing the strongest desire to obtain publications, but I have none to supply them. One gentleman, who was going west, from this place, spent nearly a week longer here than he had designed, almost entirely for the purpose of obtaining some works on the Second Advent, and, after all, was obliged to leave in disappointment. Another gentleman, who is an Oberlin student, and a preacher, said to me, 'I could dispose of a cartload of those works, if I had them, and the people would give anything in the world that they have, to obtain them.'"

A large quantity of books were sent to brother Fitch in due season. We hope they have been received.

BEAUTY OF PROPHECY.

There is a grandeur and beauty in prophecy, and in prophetic symbols, that is unutterable. Symbols are exempt from some of the objections that are brought against literal descriptions. Prophetic figures *need no translation*. For instance,—SUN, MOON, and STARS, speak the same sublime language to all nations, and suggest the same grand emotions to every heart. A lion, leopard, bear, tempest, sea, an earthquake, &c., are types of the same ideas, and produce the same sensations in every beholder. The wisdom of God is signally manifest in his choice of appropriate symbols to represent the persons and events which fill up the great drama of human existence, and diversify the prophetic chart, which God has spread out to the gaze of the faithful student of his holy word.

As on a globe of a few inches in diameter, the earth, with all its diversified aspects, can be presented to the eye, giving its relative proportions, with great accuracy, in an instant,—so, by a symbol, can be grouped together and presented all the grand characteristics of an event or a nation; and so perfectly too, that more can be learned by a single glance than by the reading of a volume. A single glance at a diagram or map, will give a more perfect idea of the earth, with all its oceans, continents, lakes, islands, mountains, valleys, &c., than the careful perusal of volumes. It is so with symbolic representation. In this we see the advantage which figurative representation has over descriptive.

The eye of God can pierce all nature through, and behold the past, the present, and the future. He, therefore, who alone knows the future, has revealed it. In the prophecy of Daniel we have a grand diagramatic illustration or representation of earth's eventful history, from the reign of Nebuchadnezzar, the proud king of Assyria, down to the establishment of God's everlasting kingdom.

Daniel, in vision, is translated to the "Great Sea," the Mediterranean. What can be a more appropriate representation of human society than the sea? To-day it is calm and smooth as a mirror—to-morrow agitated by the impetuous storm, it rages and foams, and raises its mountain swells to the skies. So, the people, who to-day are calm and peaceable, are to-morrow thrown into a mighty tumult. Thus, in the symbolic prophecy of Daniel, the winds, or passions of men, striving upon the great sea, produce a mighty agitation. He sees four terrible monsters rise in quick succession. God's symbol of a tyrannical government has always been a terrible wild beast.

The first was like a lion, with eagle's wings. How perfectly this winged lion, coming out of the sea, represents the character and fortunes of the Assyrian or Babylonian kingdom, in its rise, glory, and decline, after the dynasties of more than fourteen centuries.

The second was like to a bear, raising itself up on one side, with three ribs in the mouth. How fitly this represents the Medes and Persians. Raising itself up on one side, is in keeping with the fact of the ascendancy of one line of kings, (the Persians,) above the other. The three ribs in the mouth of it, represent Babylon, Lydia, and Egypt, which it overwhelmed, and triumphed in *rapacity* and *cruelty* for two hundred years.

The third, like a leopard, with four heads and four wings, most appositely symbolizes the reign of Alexander—his rapid conquests—his short-lived empire of ten years, raised upon the ruins of the Medes and Persians, spotted with the various nations,—and the division of his empire among his four generals.

The fourth beast, which was dreadful and terrible and strong exceedingly, having great iron teeth, and which devoured and brake in pieces, and stamped the residue with the feet of it, and was diverse from all the beasts that were before it, having *ten horns*, symbolizes the Roman Empire in the fortunes connected with it, as the principal figure in the group.

Expositors are just about as much agreed in the import of these symbols, as are lexicographers in defining the meaning of ordinary words. Although they may differ touching *times* and *events*, yet there is scarcely any difference about the symbols themselves, or the subjects to which they refer.

Now, the four great empires shadowed forth in symbolic prophecy, have in their turn filled up their place in the world's history; and there cannot be a doubt but that what was to follow the fourth empire or kingdom, will, in its turn and place, be faithfully brought to pass. The same Wisdom and Omnipotence that foretold, with such unerring accuracy, the rise, character, and destiny of Babylon, Medo-Persia, Greece, and Rome, has told us in the same connection, that the next kingdom shall destroy all these kingdoms, and shall stand forever.

According to the unerring diagram which God has given us in symbolic painting, the world's crisis is at hand. It cannot be otherwise. The next great empire that shall be established, will be GOD'S EVERLASTING KINGDOM. Be assured, therefore, that the great day of the Lord is NEAR. "IT IS NEAR, AND HASTETH GREATLY."

A CANDID WITNESS---A CHOICE RARITY.

We have just received a beautiful Temperance paper from New Haven, called the Fountain. When so many editors are publishing foolish falsehoods, without knowing whereof they affirm, it is delightful to find one editor candidly listening, and fairly judging for himself. Here is his testimony; and it will be seen that the truth has called it forth, in spite of his prepossessions against us.

The New Doctrine.—Mr. William Miller, the celebrated writer and lecturer on the Second Advent of our Saviour, and the speedy destruction of the world, has recently visited our city, and delivered a course of lectures to an immense concourse of eager listeners, in the First Methodist Church. It is estimated that not less than three thousand persons were in attendance at the church on each evening for a week; and if the almost breathless silence which reigned throughout the immense throng for two or three hours at a time is any evidence of interest in the subject of the lectures, it cannot be said that our community are entirely devoid of feeling on this momentous question.

Mr. Miller was accompanied and assisted by Rev. J. V. Himes, who is by no means an inefficient coadjutor in this great and important work. We did not attend the whole course—the last three lectures being all we had an opportunity of hearing. We were utterly disappointed. So many extravagant things had been said of the "fanatics" in the public prints, and such distorted statements published in reference to their articles of faith, that we were prepared to witness disgusting and perhaps blasphemous exhibitions of "Millerism," as the doctrine of the Second Advent is called.

In justice to Mr. Miller, we are constrained to say, that he is one of the most interesting lecturers we have any recollection of ever having heard. We have not the least doubt that he is fully convinced of the truth of the doctrine he labors so diligently to inculcate, and he certainly evinces great candor and fairness in his manner of proving his points. And he proves them, too, to the satisfaction of every hearer,—that is, allowing his premises to be correct, there is no getting away from his conclusions.

There was quite a number of believers in attendance from other places, and a happier company we have never seen. We have no means of ascertaining the precise effect of these meetings on this community, but we know that many minds have been induced to contemplate the Scripture prophesies in a new light, and not a few are studying the Bible with unwonted interest. For our own part, this new view of the world's destiny is so completely at variance with previous habits of thought and anticipation, that we are not prepared to give it entire credence, though we should not dare hazard an attempt to disprove it.

The best part of the story is, that a powerful revival has followed the labors of Messrs. Miller and company. We learn that over fifty persons presented themselves for prayers at the altar of the Methodist Church on Sunday evening. On Monday evening, the number was about eighty.

Would the Holy Spirit thus sanction our doctrine if it was a pernicious error?

We had prepared some notices of the sneers and misrepresentations of our opponents at New Haven, but we must defer them for the present. "We are doing a great work, and cannot come down."

Since the above was in type, we have received a letter from Brother H. A. C., who says: "The good work is going on finely at the Methodist church. It is said that some fifty have been converted, and many are seeking 'that better part.' The meetings are continued every evening. I heard many of the brethren blessing the Lord last evening, that Father Miller had come this way."

Home, Sweet Home.

The pleasures of earth I have seen fade away,
They bloom for a season, but soon they decay;
But pleasures more lasting in Jesus are given,
Salvation on earth and a mansion in heaven.
Home, home, sweet, sweet home,
The saints in those mansions are ever at home.

Allure me no longer, ye false glowing charms;
The Savior invites me—I'll go to his arms.
At the banquet of mercy I hear there is room,
O there may I feast with his children at home!
Home, home, sweet, sweet home—
O Jesus, conduct me to heaven, my home.

Farewell, vain amusements, my follies, adieu,
While Jesus, and heaven, and glory I view;
I feast on the pleasures that flow from his throne,
The foretaste of heaven, sweet heaven, my home.
Home, home, sweet, sweet home,
O when shall I share the fruition of home!

The days of my exile are passing away,
The time is approaching when Jesus will say,—
"Well done, faithful servant, sit down on my throne,
And dwell in my presence, forever at home."
Home, home, sweet, sweet home,
O there I shall rest with the Savior at home.

Affliction and sorrow and death shall be o'er,
The saints shall unite to be parted no more;
Their loud hallelujahs fill heaven's high dome,
They dwell with the Savior, forever at home.
Home, home, sweet, sweet home,
They dwell with the Savior, forever at home.

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the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: "*And I saw an angel come down from heaven;*"—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him;—"*having the key of the bottomless pit and a great chain in his hand.*" See Rev. i. 18: "I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death." And Christ only has power to bind Satan. "That he might destroy him that had the power of death, that is, the devil," Heb. ii, 14. 2d verse: "*And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.*" I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse; "*And cast him into the bottomless pit;*"—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. i. 18;—"*and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*" This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: "*And I saw thrones, and they set on them, and judgment was given unto them;*"—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Mat. xix. 28: "And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;"—"*and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*" In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: "*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*" The *rest of the dead* means the wicked dead, who do not have part in the first resurrection; *lived not again*, showing conclusively that it is a natural life and death spoken of. The *first resurrection* is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: "*And when the thousand years are expired, Satan shall be loosed out of his prison.*" We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 8th verse: "*And shall go out*"—that is, Satan—"*to deceive the nations which are in the four quarters of the earth,*"—"ashes under the feet of the saints," as Malachi tells us: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts,"—"*Gog and Magog*"—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel xxxviii. xxxix.—"*to gather them together to battle;*"—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, "*the number of whom is as the sand of the sea,*" evidently including the whole number of the wicked; for the figure, *sand of the sea*, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: "*And they went up on the breadth of the earth;*"—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body;—"*and compassed the camp of the saints about, and the beloved city;*"—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about? they have not climbed the celestial wall of heaven—no; for it says, "*and fire came down from God out of heaven and devoured them.*" This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world,—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men,—but the justice of God, under the figure of fire; "for our God is a consuming fire." Heb. xii. 29. 10th verse: "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.*" In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. *And I saw*, always implies a new view, or another vision. 11th verse: "*And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them.*" This is the same throne that Daniel saw, vii. 9—14: "I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." 12th verse: "*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.*" This is the same as Daniel saw, vii. 10: "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: "*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*" I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets,—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and it is equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, "We must all stand before the judgment-seat of Christ." Rom. xiv. 10. And again, 2 Cor. v. 10, "For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And, 1 Cor. iii. 13—15, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved, so as by fire," We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but, the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the *sea*, *death*, and *hell*, I understand the sea, grave, and place of punishment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "*And they were judged every man according to their works.*" They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first-fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: "*And death and hell were cast into the lake of fire. This is the second death.*" By *death and hell* I understand the body and spirit. 15th verse: "*And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire.*" "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 14, 15. Then our text says, "*Blessed and holy is he that hath part in the first resurrection.*" This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, "*but they shall be priests of God and of Christ, and shall reign with him a thousand years.*"

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. v. 9, 10, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." See, also, Rev. i. 6, "And hath made us kings and priests unto God, and his Father." Again, 1 Pet. ii. 5, 9, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, There is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chapter, and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence,—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the *earth*. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispen

sation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presented, or come under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium? Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality; for Peter says plainly, "Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness." This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years," and also, "This is the first resurrection." Now, admit there is such a time, how or by what rule shall we call it a thousand years?

Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes,—that is, at Christ's second appearance? And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days? Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign? No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium? And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day,—Christ will not be with her in person? None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again: while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, Why this distinction in the language? I answer, There is a great difference between the kingdom of Christ, as it was established when Christ was here on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice: here they sin and repent; they there will be holy, without fault, before his throne. "Blessed and holy is he that hath part in the first resurrection." *Amen.*

LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL VIII. 13, 14.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed;" or justified, as it might have been translated.

THE hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the prophet? And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—"and he said unto me"—instead of being given to the "saint," who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

I. Explain some of the figures and expressions used in the text.

II. Show what the "daily sacrifice vision" is; and,

III. The time or length of the vision—"unto two thousand three hundred days: then shall the sanctuary be cleansed."

I. I am to explain some of the figures used in the text; and,

1st, the "*daily sacrifice.*" This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As *both Jews and Pagans had their rites and sacrifices* both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts that are ascribed to the Papal abomination,—"to give both the sanctuary and host to be trodden under foot." See, also, Rev. xi. 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the "sanctuary and host," which brings me to show what may be understood by "sanctuary and host." By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, lxiii. 18, says, "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. i. 10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, iii. 19, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the *host* of nations?" evidently meaning the church from the Gentiles. "Then shall the sanctuary be cleansed or justified," means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, iii. 20, 21, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until *Christ's second coming; and then all Israel shall* be raised, judged, and justified in his sight.

II. We shall now try to understand what is meant by the "*vision*," in the text.

The vision spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him; but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chaldea, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree; and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and visions of the king. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel ii. 20—35.

This was the dream, and the interpretation, was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. "The head of gold" represented the Chaldean kingdom; "the breast and arms of silver" represented the Medes and Persians; "the belly and thighs of brass, which were to bear rule over all the earth," the Grecian. Alexander, a Grecian king, conquered the world. "The legs of iron, and the feet part of iron and part of clay," fitly represent the Roman kingdom, which still exists, although in a broken state like iron and clay. This kingdom has been divided between Pagan Rome, the

THE MIDNIGHT CRY!

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'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

THE GREAT DAY OF THE LORD.

That will be a day for which all other days were made—a day in the scenes of which we must all take a part. It will be a day of rejoicing to some, and a day of despair to others; and oh, how different will be the sensations of these two classes! The one will be caught up to meet their Lord in the air, and the other must endure the fierceness of his anger.

How painful must be the feelings of the wicked when Christ has come, and their perdition is sealed, and there is no longer any hope for them When the master of the house has risen up and shut to the door, millions will be found without, to cry, Lord, open unto us; while the only response they will receive, will be, I never knew you; depart from me, all ye that work iniquity. Oh, then will be weeping, wailing, and gnashing of teeth, when they see Abraham, Isaac, and Jacob, and all the saints in the kingdom of God, and they themselves shut out! Then will be prayers such as were never before offered. Stout hearts, that never prayed before, will then bend the suppliant knee, and call in vain for mercy. Scoffers will then no longer scoff, and triflers will cease their trifling. The bold blasphemer will cease his profanity until he sees the utter hopelessness of his condition. The infidel will no longer doubt the dread reality, but will believe too late; and all who are not prepared to meet their God, will find their way has been their folly, and will prostrate themselves in vain before that Being whose mercy they have so long slighted, and of whose favors they have been unmindful.

When Christ shall send forth his angels, and gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven, and they have been all caught up to meet their Lord in the air, then will be witnessed among those who are left upon the earth such a heart-rending scene as language cannot describe, or the imagination conceive For one to feel that he is left behind, while his Christian friends are with their Saviour, must be awful in the extreme; and if the dread reality could be fully impressed upon the mind, it would seem that no one would hazard a moment's delay in an unconverted state. All the pleasures of this life will be felt to have been less than nothing when the bitter dregs of the cup of the wrath of Almighty God are once tasted. And all the ills which can afflict our mortal state, will be more than overbalanced by one moment of such joy as will be the portion of those who are blessed of the Lord; yet millions will run the risk of being forever cast off from the presence of their God, and of sinking down in the regions of endless despair.

Why will not man be wise, and make his calling and election sure while yet he may, before the door is forever closed against him? Why will he not supplicate the favor of Him whose smiles are so essential to his future well being, that when the day of trouble and distress shall come, he may have a refuge, an ark of safety to which he may flee. It will be a blessed privilege to enter into the chamber of God until his indignation be overpast, but it will be a fearful thing to fall into the hands of an angry God. If repentance comes too late, it can avail nothing, and at that day many will strive to enter in and will not be able. Then, though they seek God early, they will not find him; though they cry mightily unto him, yet will he not hear; he will laugh at their calamity, and mock when their fear cometh. Who will not avoid such an awful calamity by making their peace with God before it is forever too late, and while the door of mercy is not closed against them?

Character of the Opposition.

MIDNIGHT CRY.—J. V. Himes, Miller's right hand supporter, has started, in addition to his 'Signs of the Times,' in this city, a daily two penny paper, with the name heading this article, at New York. It is in character with his other works. It displays little intellect, and by distorted quotations and forced interpretations of the Holy Scriptures, endeavors to indoctrinate the public with the idle dreams of Miller, concerning the end of the world in 1843. Elder Himes is a man with a mind in a nut shell, extremely weak in every point of light. We will try to muster charity to believe him sincere. To a sane man he must be an object of pity. He is fat as an Alderman and lives like a Prince. We are informed he boards at the Astor House, where board is from $2 to $5 a day, according to how great a shine one makes. We do not blame Himes for making the best of this sublunary scene, which must be so soon consumed by the fires of the last day. This fat living, however, little agrees with the humble, self-denying course of our Divine Master, who, with his first disciples, had not where to lay his head. We, however, leave Himes, Miller and their other leaders, to their consciences, to the judgment of Heaven, and scarcely to occupy a page of the future historian, and that among the records of the deceivers and the deceived of the past. We would not be a Himes or a Miller for the world. We must become morbid, and the light of reason extinct, before we shall be found with such prophets. May God in great mercy give the true light, and save us from the darkness visible of these erring prophets.

REMARKS.

BRO. SOUTHARD.—The foregoing piece of scandal, which I find in the Olive Branch, published at Boston, Mass., is, to my knowledge, so unjust and untrue, that I have thought that it devolved upon me, as one personally acquainted with Mr. Himes, and his course in New-York to disabuse the public mind in reference to this matter.

So far from Mr. Himes putting up "at the Astor House, at from $2 to $5 per day," he has never ate a meal at said house in his life. He has suffered privation and inconvenience, which but few men would do, in carrying forward the great work in which he is engaged. And so far from making money and speculating in this affair, he has already expended some two or three hundred dollars more than his receipts in scattering publications on the subject of the Second Advent, in this city and vicinity.

The bitterness which the above print has evinced against the advocates of the speedy coming of Christ, for the last few months, has rendered it odious to every pious heart, and is in perfect character with what might be expected from the Editor of a religious paper, who, instead of giving to his readers the Bread of Life, fills his sheet with popular novels of the day.

I would just direct the attention of the Editor of the Olive Branch, to the following language of our Saviour, Matt. xxiv. 48—51. "But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to *smite* his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when *he* looketh not for him, and in an hour when *he* is not aware of; and shall cut him asunder, and APPOINT HIS PORTION WITH HYPOCRITES.

A LOVER OF JUSTICE.

New-York, Dec. 3d, 1842.

Longing for Home.

O land of rest, for thee I sigh!
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?

No tranquil joys on earth I know,
No peaceful, sheltering dome;
This world 's a wilderness of wo,
This world is not my home.

To Jesus Christ I sought for rest;
He bade me cease to roam,
And fly for succor to his breast,
And he 'd conduct me home.

I would at once have quit this place,
Where foes in fury roam,
But, ah! my passport was not sealed,
I could not yet go home.

When by afflictions sharply tried,
I view the gaping tomb,
Although I dread death's chilling flood,
Yet still I sigh for home.

Weary of wandering round and round
This vale of sin and gloom,
I long to leave the unhallowed ground,
And dwell with Christ at home.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

NAKED. Shame and disgrace. Mic. i. 8, 11. Rev. iii. 18. xvi. 15. xvii. 16.

NIGHT. Moral darkness or wickedness. Isa. xxi. 8 Rom. xiii. 12. 1 Thes. v. 5. Rev. xxi. 25.

NUMBER OR NUMBERED. Finished, end. Ps. xc. 12. Dan. v. 26. Ezek. iv. 4—6 Rev. xiii. 17, 18.

OIL. *Faith.* Matt. xxv. 8. Cant. i. 3. Heb. iv. 2.

OX, denotes a people for slaughter. Prov. vii. 22 Jer. xi. 19. Num. xxiii. 1.

RAIN. Reformation, grace, refreshing. Deut. xxxii 2. Hosea vi. 3. James v. 7.

RED. Persecuting, bloody. Rev. vi. 4. xii. 3.

RIVERS. People living on the rivers, mentioned Isa. viii. 7. Rev. viii. 10. xvii. 4.

ROD OF IRON. Power of Christ. Ps. ii. 9 Isa. xi. 4. Rev. ii. 27.

SCARLET. Bloody, cruel. Rev. xvii. 3, 4.

SEA. A large body of people. Isa. lvii. 20. Dan. vii. 3. Rev. vii. 2, 3.

SHIELD AND BUCKLER. Ps. xci. 4.

STARS. Ministers in the church, or rulers in the world, Rev. xii. 1. Dan. viii. 10. xii. 3. Jude 13.

SUN. As in the natural, so in the moral world, source of all light, Christ or his word. Gen. xxxvii. 9 Ps. lxxxiv. 11. Mal. iv. 2.

SWORD. Slaughter. Jer. xv. 3. Ezek. xxi. 28.

SWORD, TWO-EDGED. Word of God. Ps. cxlix. 6. Heb. iv. 12. Rev. i. 16. ii. 12.

TAIL. Subordinate officers or provinces. Isa. ix. 14, 15 Rev. xii. 4.

THE MIDNIGHT CRY.

MONDAY, DECEMBER 5, 1842.

Lectures.

Brother J. V. Himes will lecture this evening at Rev. Mr. Jacobs' church, Attorney street. On Wednesday evening at Newark. On Thanksgiving day, at the corner of Catharine and Madison streets, at half past ten, A. M.,—half past two, P. M., and seven o'clock in the evening.

Wrath and Bitterness.

It appears from the "New Haven Herald," that some *little* "*B*" is in great trouble, and very *busy*, somewhere in that region. He was greatly "grieved" to think that the Herald would *even make a notice* of Mr. Miller's lectures there. And then, he was STILL MORE "grieved," to think that the "Trustees of the M. E. Church had kindly and unanimously tendered the use of their church to these *moral incendiaries*." This "B," who would, no doubt, sting us all to DEATH, were he only possessed of a sting, after buzzing out a large share of bitter invective, such as calling us "fanatics," "false prophets," "moral incendiaries," &c., and comparing us to Jemima Wilkison, Joe Smith, &c., delivers himself of the following *liberal* sentiments:

"We hope every respectable and intelligent citizen will keep away from his lectures, and by advice and example induce all within his influence to do the same." He then endeavors to induce the trustees of the M. E. Church to violate their pledge, and "withhold" the church from Mr. Miller for his lectures.

Does that individual forget that the very same spirit which he evinces, drove our Pilgrim Fathers from their homes to these western shores? Does he suppose that such vituperation will satisfy the public mind on a subject of so much magnitude as that against which he evinces so much "hatred," viz—The coming of the Blessed Saviour? Does he suppose that such declamatory bitterness will pass for argument, and quiet the people of this age? If so, he labors under a great mistake. But more of this "B" anon.

Things in England.

The gloom that overspreads the manufacturing districts of England is apparently increasing rather than diminishing. The following we gather from an Address published by the Yorkshire Friends. "A feeling of reckless despondency, which looks to any change as better than its present state, is widely spreading, and threatens the most serious consequences to the good order of society at large. This affecting picture of the condition of so many of our fellow countrymen, there is reason to fear, falls very short of conveying a full view of their actual deprivation." Thus, the distress of nations is accumulating on every hand.

The relations between Russia and England are far from being auspicious. There is a deep and bitter jealousy that is constantly increasing. In fact, the nations are becoming angry.

A WATCHMAN AWAKE.

The following is an extract from a letter we have just received from the editor of the Christian Palladium, a religious paper, published at Union Mills, in this State. The truth is rapidly gaining ground. God speed it. He says,

"BROTHER FLEMING—I am fully convinced as to the time, and mean to proclaim it fearlessly from the pulpit and the press. My course is fixed—let the consequences follow. I fear not the result. God will defend his cause. Yours in hope,

"J. MARSH.

"Palladium office, Nov. 23, 1842."

LETTERS received up to Saturday, Dec. 3, 1842.—H Patten & Co., C. B. Hotchkiss, P. M., Shiremanstown, Pa., W. Abrahams.

Signs in the Stars.

During the last two or three centuries, more than thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. O! how dreadful! A whole world, nay, a whole system on fire. The great central luminary, and its planets, with their plains, mountains, forests, villages, cities, and multitudes of inhabitants, all in flames, consumed, and gone forever!! And is it impossible that such may soon be the fate of this terraqueous globe? Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned. F.

PICTORIAL CHARTS, ILLUSTRATIVE OF PROPHECY, for sale at this office, viz:

1st. A large chart, exhibiting the visions of Daniel and John, illustrated by cuts of the image seen by Nebuchadnezzar, Dan. ii.—the beasts and horns described in the 7th and 8th chapters, with the various figures described in the visions of the Apocalypse—arranged on parallel portions of the charts, so that they synchronize with each other, in the order of fulfilment. These are accompanied with the corresponding texts of Scripture, prophetic periods, &c which together form a valuable auxiliary in the study of the Scriptures.—Price $2,50.

2d. A Chronological Chart of the World, by Wm. Miller, to which is added a Chart of Daniel's vision. This contains the most prominent dates and events illustrative of the fulfilment of the prophecies of Daniel. It also shows the commencement and termination of the several prophetic periods, and the commencement and termination of the supremacy of four great monarchies which have existed, with the division of the fourth into ten parts.—These periods are also illustrated with the various figures in the book of Daniel—emblematic of those kingdoms. This will also be found a valuble help in the study of the prophecies. Price 25 cents on paper—37½ on cotton, 75 on silk—cotton mounted, 75 cents.

3. A CHART OF DANIEL'S VISIONS, arranged like the last, with the exception of Miller's Chart, on a half sheet of letter paper. This is convenient in correspondence on this subject, and the remainder of the sheet furnishes room for an accompanying letter. Price 6 cents.

SCOFFERS.

"There shall be scoffers in the last days."

A solemn prediction, which is peculiarly fulfilled at this day—and scoffers, too, at that very event which shall decide their fate for a long eternity.

"Where is the promise of his coming?"

"Walking after their own lusts."

This is emphatically true, not only of the reviling sinner, but the professed disciples of that Jesus whom they acknowledge to be their Master, and before whom they expect one day to stand. When such are questioned on their belief of the kingdom of Christ being near, they tell you it cannot be, for, some favorite reform has just commenced, which to them is the alpha and omega of all their pursuit, and the world cannot be destroyed till this is consummated. Another, by dint of geological research, has opened his eyes upon wonders, which will take ages to investigate, and the world cannot be burned till all these problems are solved. And, beside, the world was six days in making—and as every day means a thousand years, as some of our scientific men tell us—six thousand years bestowed on it to make it a suitable residence for man, and demolished in less than six thousand afterward, is a mad absurdity to suppose.

Another has attained to such a knowledge of spirit—by the power of Magnetism,—that before the present state of things can be reversed, man will find himself so assimilated to celestial spirits, that he will not only feel that they are his neighbors, but that he walks and talks with them face to face.

Another tells you, that since it has been ascertained that man's propensities—good and bad—lie in his head, a new and capacious field is just opening, which will be explored till wonders on wonders shall be developed—which will require ages for man to bring to that perfection which it is capable of attaining, and which is his duty to accomplish.

Associations are about forming, to bring into subjection all the restless passions of men, and enable him to find in his fellow-man all for which he has been seeking in vain since the fall.

Temperance, too, brings in her inviting claims, and promises not only to reform all her mistakes in eating and drinking, but to place man in his primitive station,—when Eden first opened her sweets to the newly made pair.

Schools of learning, are telling us too, they have just commenced to startle the world by new theories of reform, which cannot fail of the happiest results to generations yet unborn.

With all these mighty engines in motion, in church and state, together with multitudes of minor improvements, to talk of a kingdom which shall demolish the whole, and scatter them to the winds of heaven, is an absurdity which deserves scoffing without measure.

Thus evil is walking after his own lusts, and virtually laughs at the promise of his coming, and will laugh till the trump shall burst upon his sluggish ear, and call him to be an interested spectator in that grand scene at which he has mocked.

Scoffer, "stop and think." Can you contend with the Almighty and prevail? Can you withstand the thunderbolts of his wrath, when they shall burst upon your defenceless head? FEMINA.

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe by mail.

1. Miller's Life and Views.—37 1-2 cts.
2. Lectures on the Second Coming of Christ.—37 1-2 cts.
3. Exposition of the 24th of Matt. and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ.—37 1-2 cts.
5. Litch's Address to the clergy on the Second Advent.—18 3 4 cts.
6. Miller on the true inheritance of the saints, and the twelve hundred and sixty days of Daniel and John.—12 1-2 cts.
7. Fitch's Letter, on the Advent in 1843.—12 1-2 cts.
8. The present Crisis, by Rev. John Hooper, of England.—10 cts.
9. Miller on the cleansing of the sanctuary.—6 cts.
10. Letter to every body, by an English author, "Behold I come quickly."—6 cts.
11. Refutation of "Dowling's Reply to Miller," by J. Litch.—15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2.
13. Miller's Review of Dimmick's discourse, "*The End Not Yet.*"—10 cts.
14. Miller on the Typical Sabbaths and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cts.
16. A Wonderful and Horrible Thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I.—31 cts.
20. " " " Vol II.—37 1-2 cts.
21. The Kingdom of God. By Wm. Miller.—6 1-4 cts.

This Library will be enlarged from time to time, by the addition of new works.

For Sale at 36 Park Row.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

head wounded to death, and Papal Rome, the deadly wound healed, both "mixing themselves with the seed of men," that is, uniting church and state, ecclesiastical and civil, in the government. The stone denotes Christ, the God of heaven; and the mountain the kingdom of God. His breaking the image to pieces, shows that all the kingdoms of this world are to be utterly destroyed and carried away, so that no place can be found for them. And the kingdom of God filling the whole earth, teaches us that the beloved city, the New Jerusalem, will fill the world, and God will dwell with his people on the earth. Read Dan. ii. 37—45. This dream was in the second year of Nebuchadnezzar's reign, 603 B. C. Forty-eight years afterwards, in the first year of Belshazzar's reign and 555 B. C., Daniel had another dream, yet the same in substance. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 1—14.

This ends Daniel's night vision, except the instruction he received from some one standing by. "So he told me, and made me know 'the truth of all this,' or the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the *kingdom forever, even forever and ever.*" *We see in* this instruction that this vision and Nebuchadnezzar's dream agree in the most prominent parts; the four beasts representing the four kingdoms, and the saints possessing the kingdom, the same as the stone becoming a great mountain and filling the whole earth; "forever and ever" shows us that it is an immortal state in everlasting life; "the saints" evidently includes all saints, "for they shall live and reign with him on the earth," Revelation v. 10, 20. iv. 6. "Then," Daniel says, vii. 19, 20, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

In these verses we learn that the fourth beast would be diverse from the others. This was true of Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true of the Roman government. In A. D. 476, the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals,—"France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome," (*E. Irwin,*) and became the States of the Church, governed by the Papal chair,—*the little horn that had eyes* and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. "Had eyes," showing that they made pretence at least to be the household of faith,—"eyes" meaning faith; and "mouth that spake very great things," showing that the church would claim infallibility;" "whose look would be more stout than his fellows," showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev. xvii. 18: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." That the little horn is a part of the fourth kingdom, is evident, for it was to come up among the ten horns which were upon the head of the beast; and there cannot be a shadow of a doubt, even in Scripture itself, but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel? "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel vii. 21, 22.

In these verses we are taught clearly that anti-Christ will prevail over the church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, judgment must first begin at the house of God;" and "whom he shall destroy with the brightness of his coming;" when the Ancient of days shall come in the clouds of heaven with power and great glory, "to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth," described next verse, 23. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," vs. 24—26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: "He shall speak great words," &c.—the blasphemies against God, in the pretensions of the Roman clergy to divine power, working of miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles And we are again brought down to the time when the judgment shall sit: "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but immortal and eternal,) and all dominions shall serve and obey him." It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete "in the greatness of the kingdom." Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and it is then explained by Scripture itself. "Hitherto is the end of the matter. *As for me Daniel, my cogitations* much troubled me, and my countenance changed in me; but I kept the matter in my heart."

This ends Daniel's night vision. Two years afterwards, in the year 553 before Christ, Daniel vii., he had another vision in the day-time, at the palace of Shushan, like the one which we have just described, and Nebuchadnezzar's dream.

"Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, *neither was there any that could deliver out of his* hand; but he did according to his will, and became great." In the 20th verse, the angel Gabriel explains to Daniel what kingdom was represented by the "ram with two horns," and says, "The ram which thou sawest, having two horns, are the kings of Media and Persia." We see by this that the Chaldean kingdom is left out, for the reason that that kingdom was then crumbling to ruin, and the glory of the Babylonish kingdom had faded; therefore he now begins his vision with the Median and Persian kingdom, and that, too, when at the height of their power and conquests. The higher horn denoted the Persian line of kings, under and following the reign of Cyrus the Persian, son-in-law to Darius the Mede. "And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." In the 21st verse the angel says, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This king was Alexander, that conquered the Persians. He was not the first king of Macedonia, but the first that had all Grecia under his control and that conquered the world. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." We have in these verses a plain description of Alexander's life, conquests, death, and division of his kingdom into four parts, towards the four points of heaven—Persia in the east, Syria in the north, Macedon and Europe in the west, Egypt and Africa in the south. And the angel, when he gives Daniel instruction, says, 22d verse, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. Then the vision seems to slide down to the little horn. "And out of one of them (that is, out of Europe) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered." Two or three things in the above description clearly show that, by the little horn, in this passage, we are to understand the Roman power, viz., its conquering to the south, and east, and pleasant lands, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary, and his practising and prospering. All this description agrees with the history of Rome, and cannot apply to Antiochus, as some writers have supposed. But let us see what Gabriel says, vs. 23: "And in the latter time of their kingdom, (that is, the four kingdoms, (when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening (in the first year of Belshazzar, Daniel vii.,) and the morning (in the third year of Belshazzar,

Daniel viii.) which was told, is true; wherefore shut thou up the vision, for it shall be for many days." How many days? Our text answers, "Unto two thousand three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man, for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then comes the instruction of Gabriel, which we have before given.

III. *The time or length of the vision*—the 2,300 days.

What must we understand by *days?* In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb. xiv. 34, "After the number of days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." Ezek. iv. 5, 6, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." In these passages we prove the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. xxix. 27; "Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years."

Nothing now remains to make it certain that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, 538 years B. C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying, as he tells us, Daniel ix. 21, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in *the vision* at the beginning, Daniel viii. 16, 17, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider *the vision*. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up *the vision* and prophecy, and to anoint the Most Holy. 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; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation, and that determined *should be poured* upon the desolate."

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand *the vision*. You may inquire what vision? I answer, The one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah, should be accomplished. We also learn that this seventy weeks is divided into three parts; seven weeks being employed in building the streets and walls in troublous times, which is forty-nine years; sixty-two weeks, or four hundred and thirty-four years to the preaching of John in the wilderness; which two, put together, make sixty-nine weeks, or four hundred and eighty-three years; and one week the gospel was preached—John three and a half years, and Christ three and a half years,—which makes the seventy weeks, or four hundred and ninety years; which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. "All that may be true," says the objector; "but where have you proved that the seventy weeks were four hundred and ninety years?" I agree I have not yet proved it, but will now do it.

We shall again turn your attention to the Bible. Look at Ezra vii. 11—13: "Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, the priest, the scribe, a scribe of the law of God; perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." This is the decree given when the walls of Jerusalem were built in troublous times. See, also, Neh. iv. 17—23; Ezra and Nehemiah being contemporary, see Neh. viii. 1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra vii. 7, and that to Nehemiah in the twentieth year, Neh. ii. 1. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra viii. 31,) 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct,—and I think no one can doubt it,—then the seventy weeks was fulfilled to a day when our Savior suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years, and does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy weeks are a part of *the vision*. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain, positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the seventy weeks? No; for if, then, it would have been finished in the year A. D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ: take 457 from 2300, and it will leave A. D. 1843; or take seventy weeks of years, being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life, (because we begin to reckon our time at his birth,) which is 33 years, and we come to the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far. And,

I. We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship, which was performed by the sacrificing of beasts upon altars, *similar to the Jewish rites*, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers, and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down, and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world.

This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch-enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and sets up Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the "Mother of God." He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, "he would think to change times and laws, and they should be given into his hand for a time, times and an half; but they shall take away his dominion to consume and destroy it unto the end." Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.

II. We learn that the vision which Daniel saw was revealed at three separate times—1st. In Nebuchadnezzar's dream, which carried us down through four great kingdoms, until they should all be swept away like the chaff of the summer threshing-floor before the wind, and no place found for them, and the glorious and everlasting kingdom of Christ fill the whole earth. The next vision Daniel saw was similar to this; he saw four great beasts, representing four great kingdoms, as before; and he saw the fourth beast to be diverse from all the others, dreadful and terrible, and exceedingly strong; he had great iron teeth, and nails of brass, which devoured, brake in pieces, and stamped the people of God and the whole earth under foot. This beast contained the two abominations which we have before spoken of, the last under the figure of a little horn; he saw until all these thrones were cast down, till the little horn was destroyed, and his body given to the burning flame. Daniel saw until the Ancient of days did sit. The Son of man came in the clouds of heaven, and came to the Ancient of days. He saw thousand thousands ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. He saw the dominion, and glory, and kingdom given to the Son of man, and to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. In the third vision, which Daniel has coupled with the former, by saying that it was after (or like) the one which appeared unto him at the first, he saw the three last kingdoms; gave a particular description of the two first, even naming them—the Medes and Persians and the Grecian. He then gives a short account of the little horn, (having given a more general view of the fourth kingdom in the other vision,) how he would cast down the host of heaven, and the stars, and stamp upon them; also that he would magnify himself against the Prince of the host, Jesus Christ, and cast down the place of his sanctuary, and practise and prosper, but shall be broken without hands; showing that the stone cut out without hand should break him to pieces. Daniel, then, in the 26th verse, couples the two visions, the one in the evening, 7th chapter, and the one in the *morning*, 8th chapter, and says, "The vision of the evening and morning, which was told, is true."

III. We learn that this vision is two thousand three hundred days long; that days are to be reckoned years—1st, By the command of God; 2d by, the example of Jacob; and 3d, By the fulfilment of the seventy weeks of this vision, at the crucifixion of the

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, TUESDAY, DECEMBER 6, 1842. NUMBER 17.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

For the Midnight Cry.

Foreboded Infidelity of fixing the Time, not real.

MR. EDITOR,—Although not myself of the number of those who fix the year of the second advent, there are several difficulties, in my view, with the now very common notion that Mr. Miller's proclamation of its coming in 1843, will produce a vast amount of the mischief of infidelity in the passing by of that time, without the coming of the event.

1. It is difficult to see how it can be *known*, as a certainty, that Christ will *not* come in 1843, since the foretold *signs* of his coming, are so far fulfilled before our eyes, that for aught we can know, they may be finished, every one of them, in that very year, when, of course, that great day must come, even if Mr. Miller's chronological proof be considered as wholly unfounded. And should the end then come, infidels themselves must, of course, all renounce their infidelity forever, instead of Mr. Miller having *made* them infidels, by preaching the Lord's coming in that year.

2. It is difficult to see, even if 1843 should not bring the advent, how Mr. Miller's preaching it at hand, and as nigh as 1843, should naturally *make men infidels*. When Christ and the apostles preached this kingdom at hand, it always tended to make believers of infidels, rather than infidels of believers. And thus far, as it has proved, Mr. Miller's preaching Christ's coming near, and so near as precisely in 1843, has been the means, *not* of turning believers away from the faith of Christ; but of turning many unbelievers and some professed infidels *to* this faith, in those places where churches and pastors have co-operated with him in his preaching repentance and Christ's coming in 1843, for the promotion of revivals. And if I do not greatly mistake, our revivals quite generally of late, have been more or less promoted by sinners being made to tremble like Felix, from hearing this same midnight cry, and being afterwards converted at protracted meetings, where, perhaps, they heard nothing at all of Christ's coming and kingdom at hand. And will not revivals now continue to be thus more and more promoted till the great day itself shall come? And if so, where is the infidelity of this midnight cry?

But suppose, after all, that Mr. Miller should be proved mistaken in his fixing the precise year of Christ's near coming; why should this make men infidels any more than other public men's religious mistakes should do it, after such mistakes are publicly proved? But who are the present characters to *become* infidels, should Mr. Miller prove to be thus mistaken? Surely, those truly converted to Christ by his preaching this doctrine, are not the persons, nor others who give heed to his preaching, in looking for the advent at hand, while they remember his strong proofs of its near coming, aside from his argument in fixing the time; for to be consistent, they must continue to do, as he says he must, and that is, look for it till it comes, if it come not by 1843. Thus he and they must do, in such a case; because, if his chronological proof should fail, his abundant proof from foretold signs now fulfilled, can never fail to show the advent specially "nigh at hand," till as the lightning, it shall burst upon us.

And why should any, disbelieving in the Lord's coming in 1843, turn infidels in seeing their own unbelief verified in his not coming, at that time? And though many should profess to be made infidels by Mr. Miller's preaching this doctrine, as probably they will, should this period pass without the Lord's coming, the question must arise, were they not every one of them, real infidels in heart before, instead of being thus made infidels by Mr. Miller's miscalculation? And had they not kept their infidelity hypocritically concealed, with actual intent to make use of this pretext to justify the otherwise unpopular avowal of their infidel sentiments? And were they not tempted and strengthened in so doing, by the many popular predictions of Mr. Miller's *opponents*, that they *would* naturally do so, in case of his mistake in the one point of fixing the time at 1843, rather than being thus tempted in their being awakened by him to fear the coming of the great day, sooner than others have taught? It is known to those most acquainted with the many mobs in our cities of late years, which have arisen to suppress the propagation of certain offensive truths, that they have uniformly been instigated, *not* by the quiet preaching of such truths, but by the given *signal*, of popular opponents in uniting their public predictions that such mobs *would* arise to put down such offensive doctrines, should their abettors persist in propagating them.

3. It is difficult to see how such professions of infidelity can be very *mischievous*, should they be numerous, in the passing of 1843 without its bringing the advent. And might not such professions be favorable rather than mischievous to the cause of Christ? In all former ages, as it is understood, the infidel opponents of the Church of God, have been most successful in their mischievous designs when most flattering and hypocritical, and when thus pretending kindly and honestly to unite their labors with the church in supporting her institutions, as when Sanballat and Tobiah offered their ungodly assistance to Zerubbabel in building the Lord's house; to whom he replied, "Ye have nothing to do with us to build an house unto our God." We are also taught of the Lord, that better, not worse times shall come, when this union of the church with infidelity shall be broken up, or when we "shall discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." The church are also now commanded to come out from among them and be separate, and surely if her members will not do this, it will be for their good to let her professed, but infidel friends, come out from her, in the open profession of their true character, even should they martyr her members by thousands; for this would but verify the long standing maxim, that "the blood of the martyrs is the seed of the church."

HENRY JONES.

New York, Dec. 2, 1842.

LETTER FROM H. V. TEAL.

BROTHER FLEMING,—Agreeably to your request, I write to let you know what the Lord is doing for the people in this place. I commenced by lecturing on the coming of Christ next year. By the time I got through with proof on the time, sinners trembled, and cried for mercy. A number are rejoicing in Christ already, and many are under deep and powerful awakening.—Last night the power of God's truth and his Spirit was manifested to a great degree. Many were crying for mercy at once. The doctrine has many opposers here, yet some are like the noble Bereans; they *will* search the Scriptures for themselves. Every time I look at the arguments of the opposition, and compare them with the word of God, the more I am confirmed in the belief that Christ will come next year. O what a dreadful day that will be for those professors of religion, "who come not to the help of the Lord against the mighty." Judges 5: 23.

Yours, &c.,

Hope, N. Y., Nov. 28, 1842.

For the Midnight Cry.

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." I Pet. iv. 7.

The end is at hand! sinner, how is thy soul?
Examine the ground of thy hopes for that day.
The Angel is waiting thy name to enrol
In the great Book of Life—Oh, make no delay!

The end is at hand!—it hasteth!—O fly!—
Seek shelter in Jesus, the Rock cleft for thee;
There's none other name, be it ever so high,
Whereby there's salvation for you or for me.

The end is at hand!—too long, O too long,
Thou'st slighted thy Saviour, insulted thy God;
And oft thou hast chanted the false syren song—
'Tis all peace and safety in this pleasant road.

The end is at hand!—O Christian! take care
That day do not find thee asleep at thy post;
Be faithful, be vigilant, watch unto prayer—
Up! up! and be doing!—let no time be lost!

Williamsburgh, L. I. L. N. C.

A Roman Catholic Protracted Meeting.

BURNING OF BIBLES BY HUNDREDS!

"The same HORN prevailed, until the Ancient of Days came."

A letter from a gentleman in Chazy, CLINTON COUNTY, NEW YORK, dated 28th Nov., says:

"We had a sort of auto-de-fe at the Carbo—a village in the township of Champlain—a short time since. The Roman Catholics had a protracted meeting, and during its progress they called in all the Protestant Bibles, which had been distributed and purchased among them (except some few who would not give them up) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred. Efforts were made to purchase them, but to no effect. We have had public meetings both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage."

—*Journal of Commerce.*

THE MIDNIGHT CRY.

TUESDAY, DECEMBER 6, 1842.

Meeting this Evening.

Those who wish to unite in the glorious work of giving timely alarm to a slumbering world, are requested to meet at this office, at seven o'clock this evening, for mutual consultation and more complete organization.

Lectures.

Brother J. V. Himes will lecture (to-morrow,) Wednesday evening at Newark. On Thanksgiving day, at the corner of Catharine and Madison streets, at half past ten A. M.,—half past two, P. M., and seven o'clock in the evening.

Lying and Deceptive Prints.

There is scarcely a public print in the land, that has said anything in relation to our movements, but have either published *downright falsehoods*, or such caricatures of both our sentiments and actions, as to give anything but the truth to the public. In this way, the common people are deceived by those who have the direction of the public mind. The political papers manufacture, and the religious copy and endorse, and vice versa.

We here give one example. It is from the "New Haven Palladium," the editor of which stands high in that community for *truth* and *moral integrity*:

"FATHER MILLER.—From what we hear, we presume Father Miller does not make a very strong impression in this city. New Haven is the place of all others for sifting all sorts of things, and Father Miller has been put to some severe tests, and it is said has been several times 'completely cornered.' In the Theological Chamber of the College, we learn that he had a discussion with the theological students, in the presence of the Rev. Dr. Taylor, who refused to take any part in it, preferring to let 'the *boys*' try their hand, and it is said they were quite troublesome to the old gentleman. His friends, however, maintain that he 'gives as good as is sent,' and say that he sticks to the Bible throughout his argument."

This came out while we were in New Haven. We saw the editor, and assured him there was no truth in the article; but that it gave a false impression, and that it would be published all over the country to prejudice the people against us. He assured us he meant to state the truth, and had only published what he heard from others. The next day he made some correction, but no paper has published *that*, nor will they; but the former article, (as quoted above,) has been published in the length and breadth of the land, in both the religious and secular papers. Among these we find the "New York Observer" giving it a prominent place, for the edification of its hundred thousand readers, in the old and new world.

What, we ask, would be the feelings of the thousands who patronize these prints, if they knew the facts in the case, which we now give to a deceived public.

1. Our congregations consisted of from two to three thousand persons on every evening for a week. The interest was very great, and a very strong impression was made upon the greater portion who heard, many of whom were made converts to the faith. So much for "Father Miller's" influence or "impression."

2. Mr. Miller did not visit either of the colleges, or the College Chambers; neither did he see Dr. Taylor, or any of the Professors. We understood that the Professors advised the students to stay away from the lectures. So much for that statement.

3. The wonderful victory of the "boys!" The facts are these. We appointed a Bible class for each forenoon during the week. All interested in the subject were invited to attend. Among others some of the students came in. Without any unkind feelings toward them, we are constrained to say, that if they ever knew anything about the subjects on which they attempted to speak, they must have forgotten it on their way from college to the chapel. We could hardly credit our own ears to hear some of them talk, who were going to overthrow the *theory in five minutes*. Some of these found before we left, that we knew something of the king's English, much to their mortification, if we did not know Hebrew, Greek and Latin.

But, besides the few students who opposed, we wish to say a word in behalf of the many who attended the lectures, and candidly heard Mr. Miller through. These were "noble Bereans," indeed. Some of them have embraced the faith, and others are deeply impressed, as they told us, with the *reasons* given for it.

In conclusion, we wish to express our sincere thanks to ☞ ALL THOSE EDITORS AND PUBLISHERS who have published the truth to the world, relating to our principles and movements. We hope the people will patronize them as they deserve.

Rev. John Dowling of Providence, R. I.

It appears that a report has lately been put in circulation, that Mr. Miller and his friends have started a story, stating that Mr. Dowling has expressed regrets in reference to the publication of his "Reply to Miller." This report has so agitated the friends of Mr. D., that they have written to him on the subject, and the following reply will show into what trouble this wicked report has thrown the Rev. gentleman.

From the Baptist Advocate.

MILLERISM—DOWLING'S REPLY—FALSE REPORT.

PROVIDENCE, R. I., Nov. 26, 1842.

DEAR BROTHER WYCKOFF,—Within two days I have received from your city two different communications, one from a highly esteemed city pastor, the other from an intelligent layman, informing me that Mr. Miller's friends have industriously circulated a report that I had said that if I had not already published my work in reply to Wm. Miller, that I would not do it, and that I had *changed my views, and now perceive the fallacy of my own arguments.*

In the letter from the clergyman, he remarks: "Now one object of my writing to you is, to inform you of this, and to be authorized to contradict this report, for I certainly do not think your arguments fallacious, even if you do."

Now, my dear brother Wyckoff, I wish you to inform your numerous readers, that such a report, wherever it originated, is wholly *untrue*.

In the letter from the layman, he remarks: "I had an interview with Mr. Miller, a short time since, and heard the remark made by one of his friends, in his presence, that Mr. Dowling regretted he had given his work to the world."

So far am I from entertaining the least regret on this subject, my only sorrow is, that I did not publish a number large enough to scatter my work broadcast through the land, and thus render it a more effectual antidote than it has proved to be, on account of the limited number published, to obstruct one of the most pernicious of the many delusions with which the present age is cursed. With the exception of a dozen or two copies at your office in Nassau street, the edition has long been sold.

I have only to say, that I shall leave others to judge of the motives which prompted the circulation of the above untruth by the friends of Mr. Miller, and to add that it has not a shadow of foundation; that I hereby endorse every word and syllable in my work; that additional reflection has only increased my conviction of the truth of the views I have there presented, and of the utter absurdity of Mr. Miller's system, and especially of his explanation of the eighth chapter of Daniel, which is the foundation of the whole. Previous to this article, I have never published a word of reply, since the publication of my work, to the wholesale abuse and low contemptible slang which has been poured out upon me, both from the pulpit and the press, by this *meek-spirited* modern prophet, and his deluded adherents. My reason has been, that his language has been too low and abusive for the notice of a gentleman or a Christian.

JOHN DOWLING,
Pastor of Pine st. Church, Providence, R. I.

P. S.—Will the Evangelist, Observer, Christian Watchman, and other religious papers, please copy the above?

Now, the facts in the case are, we had never heard such a report, till brought to us by the friends of Mr. D.; and if we had, we should have had no confidence in it whatever. Mr. Dowling is the last man we should expect to do such a thing. Or, if under any circumstances he *should* do so, the first thing we should look for, would be an *humble confession* to Mr. Miller and the public, for the misrepresentation he has made—but although it has been stated and proved, he has never been the man to correct it. He has quoted a passage of Scripture, viz. Dan. ix. 21, and put it into Mr. Miller's mouth, as one on which Mr. M. lays great stress, whereas the passage on which Mr. Miller lays his stress, is verse 23—"Consider the vision." Could Mr. D. have made this misrepresentation ignorantly? If so, why has he not corrected the wrong?

We learn that efforts are making to publish a second edition of Mr. D.'s book. If it be done, we really hope if the Rev. gentleman wishes to stand in the Judgment of the great day, he will correct the mis-statement he has made and published to the world. We also hope, if he publishes a second edition, *it will be read*, as we are confident it will have a tendency to wake up an interest on this all-absorbing theme—and that none can read it, in connection with Mr. Litch's Review of it, without being favorably affected for the truth.

We now call on the writers of *both* these "two different communications" to give the names of "Mr. Miller's friends" who have circulated this report, for we can but regard it as a slander.

"Behold, I make all things new."

What, *all* things new? Yes, *all* things. Glory to God, for the "exceeding great and precious promises" contained in His word. But *what* are the "*all things*" which are to be made new? There is to be a "new heaven and a new earth," for, the first heaven and the first earth will pass away. There is to be no more *sorrow*, nor *pain*, nor *crying*, for these are *present* things, and have existed since the day of Adam's transgression, and are, therefore, *old* things, destined to pass away and be forgotten with the old earth, and never again "come into mind." There will be no more tears, for "God himself will wipe all tears from off all faces." This will be something *new* truly. The earth full of inhabitants, but no one among all the vast population will ever be known to shed a tear! But, again, no inhabitant of that land will ever say, "I am *sick*." How unlike the present day! Drugs and medicines, all and singular, and in all their multiplied combinations, with all the countless host of *specifics* for "every ill that flesh is heir to," and all the vain pretenders to medical science who administer them, will be utterly unknown. The three great *professions* which now feed and fatten upon the calamities, physical and mental, of the human race, will be superseded by the one GREAT PHYSICIAN, who is the saving health of his people—whose favor is life, and whose loving kindness is better than life. But, there will be no more *death!* That unrelenting tyrant has held universal and triumphant away over all mankind for nearly six thousand years. Every man that hath been born of woman, and come into this world of sorrow, after struggling a brief period amidst its trials and troubles, has been pressed down by the heavy hand of *death* into the *grave!* The grave, the grave hath swallowed up all flesh! None have been exempt from it. It has opened wide its mouth to devour greedily the victims which death has furnished it, and these have been *all the living!* But in the day when all things shall be made new, death itself shall die! Death will be swallowed up of life! The voice of mourning will no more be heard, and sorrow and sighing shall flee away!

"How bright the vision! oh, how long
Shall this glad hour delay!"

But the saints will have *new bodies*, incorruptible bodies, spiritual bodies. These vile bodies which we now have will be changed and fashioned like Christ's glorious body. Then "we shall be like him, for we shall see him as he is!" "Behold, what manner of love hath the Father bestowed upon us, that we should be called the sons of God!" "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "Thanks be unto God for his unspeakable gift." "The *gift* of God is eternal life."

THE MIDNIGHT CRY

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Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of *the vision*, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that *the vision* of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when *the vision* must be finished. But the objector may say, "Perhaps your vision does not begin with the seventy weeks." Let me ask two or three questions. Does not the angel say to Daniel, ix. 23. "Therefore understand the matter, and consider *the vision*?" "Yes." Does not the angel then go on and give his instruction concerning the seventy weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's seventy weeks are a part of *the vision*, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards *the vision* is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish *the vision*, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare *the vision* with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. *Amen.*

LECTURE IV.

DANIEL ix. 24.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Our text is one of the many found in the word of God, which prove the authenticity of the Scriptures, give us a powerful weapon against Judaizing teachers, and meet the Infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word.

This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who propheaied of the grace that should come unto you, 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," 1 Peter i. 10, 11.

Where was the exact time of Christ's sufferings propheaied of but in Daniel's seventy weeks? Again; to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come:" that is, the seventy weeks were not yet fulfilled. John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin: he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft? And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

I. I shall show what is to be done in seventy weeks.

II. When the seventy weeks began, and when they ended.

I. The text tells us, "*Seventy weeks are determined upon thy people, and upon thy holy city;*" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell us.

1st. "*To finish the transgression.*" When was transgression finished? I answer, At the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "*And to make an end of sins.*" This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 5, "Ye know that he (Christ) was manifested to take away our sins."

3d. "*And to make reconciliation for iniquity.*" Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

4th. "*And to bring in everlasting righteousness.*" "This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "*To seal up the vision and prophecy.*" What does "to seal up" mean? I answer, It means to make *sure, certain, unalterable.* Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a *seal* upon thine heart, as a *seal* upon thine arm;" that is, make me *sure* in thy love, and *certain* by thy power. John says, "He that hath received his testimony hath set to his *seal* that God is true," John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and *sealed* to them this fruit;" that is, made *sure* the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth *sure*, having this *seal*, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literaly as the seventy weeks had been.

6th. "*And anoint the Most Holy.*" The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Savior in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 27, "For of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial

law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once* when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, ix. 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, A command that will finally *restore* the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, It must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand *the* vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21—23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "*the vision*." To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "*the vision*," says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the sum of the matters." Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet *the vision* is for many days;" What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. xi. 2, he begins his instruction to him of *the vision*, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first;) 4th, Darius; 5th, Artaxerxes (Longimanus;) this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra i. 1—11) cannot be the decree meant by the angel, for the four following reasons:—

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra vi. 1—14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra vii. 6—28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"*the vision*." This decree was given 457 years before Christ: the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3—8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;" that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul; but as Daniel has said, "by the stone cut out of the mountain without hand;" or, as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, WEDNESDAY, DECEMBER 7, 1842. NUMBER 18.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

For the Midnight Cry.

DISTRIBUTOR'S REPORT.

In preparing my report for the week, I will endeavor to be brief. On leaving the office, I passed up Broadway, and while endeavoring to read the countenances of those I met, I feared there was little chance for doing good there. I called at a few houses where business, or acquaintance led me, and presented some papers to the inmates. Some received them thankfully, others with indifference; and others by telling me they might read them, but could never believe our doctrine. I called at one part of the hospital and presented some of the inmates with papers, requesting them to read them first and then lend them to others. I called on one lady who bought six numbers from me in order to examine the subject. I met with a gentleman who is also examining the subject, and to whom I sold a few numbers.

Other persons, in different parts of the city, and a few in Brooklyn, received the papers gladly; some of them had scarcely heard of the subject; others had heard something, and were willing to learn more. Some persons refused to take them without asking any questions; and others asked for them.

Now I wish to make some observations. When we present the subject of the second advent to persons *who do not understand it*, or to others in their presence, let them ask us for our reasons for believing this doctrine, and then permit us to answer their questions without interruption, which will be better for both parties, than to prevent *us* from explaining our views, and *others* from hearing, by ill-timed remarks concerning Mr. Miller or others. Their declarations will never convince us that we are in error,—for we who are personally acquainted with Mr. Miller, feel that we have a better chance to know his character than those who have never seen him, or read his writings. And here let me repeat, that he has never belonged to any religious society, except the Baptist church, of which he is now a member in good standing. Neither has he fixed on any day of April, or any other month, for the coming of Christ; for he does not believe the DAY or HOUR can be known till it comes. The year alone has he specified.

I have been asked what good will result from a belief in this doctrine. I answer, a speculative belief of it will do no more good than a speculative belief in God, unless we try to love and serve him. We believe in no other means of salvation, *now*, than Peter taught at the day of Pentecost—repentance toward God, faith in our Lord Jesus Christ, and obedience to his commands. But we think the subject of Christ's coming so soon, so very solemn in itself, as to lead every person who thinks of it for a moment, to ask himself the question, "Am I prepared for his coming?" and the Christian may ask himself another question, "Am I doing all in my power for my unconverted friends and neighbors, to induce *them* to come to Christ and lay hold on eternal life?"

The unconverted person may pursue his first reflection, and think on the necessity of being prepared for death; which may remove him hence before the close of the year. And have not those solemn reflections led to good results? Have they not made the Christian more zealous, and the sinner fly for refuge to the Saviour? We know they have in many cases, and trust they will again.

And now, dear reader, are you prepared for the judgment which you believe awaits you beyond the grave: remember it will be no less severe a hundred years after death, than at the hour you are changed from this state of existence to another. There will *then* be no higher court to which you would appeal for a new trial: no Governor for your friends to petition to grant you pardon, or a commutation of punishment, or even a day's respite. No. When the sentence of the Eternal Jehovah goes forth, it must *remain unchanged* forever. And again, dear friend, if you feel that through the precious blood of Christ, you shall stand acquitted before this tribunal, then you are prepared to stand before the Son of man when he shall come to receive his disciples to himself and to be glorified in all that love his glorious appearing.

"PROPHETIC EXPOSITIONS."

BY J. LITCH.

THE KINGDOM OF GOD.

[Continued.]

In examining the nature of this kingdom I shall notice—

IV. THE PERSON AND CHARACTER OF THE KING.

1. *The person of the king.* We learn this from Rev. xi. 15: "There were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our LORD AND HIS CHRIST, and he shall reign forever and ever." The event here described is the sounding of the seventh and last trumpet. The kingdoms of this world are the great image of the king of Babylon, to be broken by the stone, and make way for the kingdom of God. The king, then, is *the Lord Jesus Christ*. He is the stone, and "on whomsoever *He* shall fall, he will grind them to powder." Matt. xxi. 44.

2. *The character of the king.* "And he shall be great, shall be called the Son of the Highest." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 32, 35. The great king is here called the Son of God, and the reason why he is so called is distinctly stated. He is the *only begotten* Son of God. That holy *thing* or *creature* which was born of Mary, is the Son of God. This can only refer to the humanity of Jesus Christ, not to his uncreated, eternal nature. He was also the Son of David, because the son of Mary, a daughter of David's line. Through Mary, his mother, of the race of Adam, he partook of Adam's blood or life (for his blood is his life,) yet without the contamination of Adam's nature, because brought into being by the immediate "power of The Highest." Thus, he was at once in his *human* nature, both the Son of God and the Son of man. (See Dr. A. Clarke on the sonship of Christ.)

As the Son of God, the only *begotten* of the Father, he is also possessed of a self-existent living principle, distinct from the blood of Adam. "The dead shall hear the voice of the Son of God, and they that hear shall live. For as the FATHER hath life in himself, so hath he given to the SON to have life in himself." John v. 25, 26. That self-living principle was, not blood, such as quickens Adam's race, but a quickening spirit, essential to the very being of Christ's humanity, derived from the Father; but supplying the same place as the blood of Adam, and producing the same effect on its possessor. The natures were blended in one, and yet distinct. "The last Adam a quickening spirit." In this mysterious being "dwelleth all the fulness of the Godhead bodily. The *Word* or *Logos* which was in the beginning with God, and was God, dwelt in the Son of God, the man Christ Jesus. So that, although he is the "child born," and the "Son given," yet he is "the Mighty God, the Everlasting Father, and the Prince of Peace." "Such a high-priest became us, who is holy, harmless, undefiled and separate from sinners; made higher than the heavens." "The children being partakers of flesh and blood, himself also took PART of the same." It was not altogether FLESH and BLOOD, but *spirit*, a self-living spirit, which he possessed, as a part of his humanity; "that through death he might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." If Christ had been entirely dependent on his self-living spirit for life, and had been only the son of God, he could not have died; because that spirit is undying and immortal. But without the shedding of blood there could be no remission of sins, no resurrection. The penalty of the divine law was DEATH. It was absolute and irrevocable in its nature.—One sinned, and by that one sin death entered into the world, and is passed upon all men. Adam, becoming mortal by sin, could not transmit to his posterity, what he did not possess, immortality in the body. They, partaking *of* and living *by* his blood, must be subject to the same fate, death—cessation of life by the action of Adam's blood. There being no provision in the law by which this penalty could be commuted, the culprit must remain forever in death, unless some atonement could be made. Such an atonement Christ made when "he bore our sins in his own body on the tree, and tasted death for every man."

"But," it may be objected, "you said that the penalty of the law was an 'interminable' death; and if so, how could the death of Christ for only three days, atone for such a sin and redeem the sinner from the penalty?"

The answer is, Jesus Christ laid down his life derived from Adam, "eternally." When he arose from the grave, he was quickened, not by the blood of Adam, but by the spirit, that self-existent principle derived from "the Father," by which he had life in himself. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit." 1 Peter iii. 18.

Being the Son of man and partaking of the blood of Adam, he laid down that blood or life "forever." But being also the Son of God, and possessed of that quickening spirit, he rose triumphant from the grave, "spiritual;" and because spiritual, "immortal." His resurrection body, although of flesh and bones, and not spiritual in the sense of etherial, but spiritual as opposed to carnal, or natural and corruptible, as is the human body while it is animated by the blood of Adam. The spirit or nature of Jesus Christ by which he was raised from the dead, is imparted to every true believer in the Son of God; and "if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall quicken your mortal

bodies by his spirit which dwelleth in you." Rom. viii. 11.

The king, then, is a perfect human being, the Son of man and the Son of God; now possessed of flesh and bones, but not of blood, because that he shed for the race of Adam; but of an immortal, quickening spirit, by which he is alive for ever more, and will raise all his saints at the last day. In him dwells also the *Logos* or *word*; all the fulness of the Godhead. In this perfect nature he is in heaven, and will so come again in like manner as he went into heaven.

To be continued.

THE MIDNIGHT CRY.

WEDNESDAY, DECEMBER 7, 1842.

Lectures in New York.

Brother J. V. Himes will lecture at the corner of Catharine and Madison streets, TO-MORROW (Thanksgiving day,) at half past 10, A. M., half past 2, P. M., and 7 o'clock in the evening.

He will notice the objections of Messrs. Stuart, Dowling, Morris, and their imitators and copyists.

Lecture at Newark.

Brother J. V. Himes, lectures this evening at 7 o'clock, at the Free Church in Newark.

SUBJECT—No millennium before Christ's coming.

"MILLERISM REFUTED."—A publisher in New Haven is endeavoring to reap a profit on quieting the public apprehensions of a near coming judgment, by selling a sheet with the above title. Its author tries to raise doubts respecting our arguments, but we think the candid inquirer will perceive that they stand untouched.—We shall publish the article entire on Saturday, with a brief reply. It is for sale at Axford's News Room, 168 Bowery, where also the Midnight Cry may be obtained.

Will the Jews return?

Yes. The children of Abraham will be gathered. God will keep his promise; not one jot or tittle shall fail. "The ransomed of the Lord *shall* return, and come to Zion, with songs and everlasting joy upon their heads." "The city of the Lord, the Zion of the Holy One of Israel, *shall* be an eternal excellency." "Jerusalem *will* be a rejoicing forever, and her people a joy."

But who can claim these promises?

They belong to the seed of Abraham.

Then let them prove their pedigree.

Where are the records of their genealogies?

Nowhere. There is not a man who can *prove* that he has a drop of Abraham's blood, or that he is even a cousin to the promised seed.

But will the inheritance be lost for want of heirs?

By no means. "If ye be Christ's then are ye Abraham's seed and heirs, according to the promise."

We perceive then that Peter has no need to *unlearn* the lesson that God taught him by miracle, "Of a truth, I perceive God is no respecter of persons." The privilege of being an heir is freely offered to all. Paul was not mistaken when he said, "There is *no difference* between the Jew and the Greek." How preposterous it is, to give all the promises to those who are the reverse of the true heirs!—even to those who rejoice NOT in Christ Jesus, and who HAVE CONFIDENCE IN THE FLESH!!

Short Dialogue.

The following conversation recently took place between a hearty believer in Christ's coming at hand, and a doubting Christian neighbor. Said the believer—

"Have you heard Mr. Miller?"

"No; but I have read some of his writings."

"Do you believe in them?"

"No; but I would go a good distance to hear some one prove them false."

"So would I; and start as quick as you."

CORRESPONDENCE.

BRO. GEO. STORRS.—In a letter just received, dated Albany, December 5th, he says: "I gave eleven lectures at Chicopee Falls, and nine at Cabotville, Mass., last week and week before. The Lord was with us gloriously in both places. The work of the Lord was manifest in the awakening and conversion of many. I could hardly break away from that region, as the cry was, on every side, 'Come over and help us.'" He lectured at Albany last Sabbath, respecting which he says:

"It was truly painful to see, yesterday, the 'House of Prayer' in this city, crowded almost to suffocation with anxious hearers, many of whom had to stand during the whole exercise—and then to have many others go away because they could not get in, while the spacious churches here are closed more firmly than the tomb.

"I shall remain here a few days, lecturing each evening to as many as can get in. I regret that I made an engagement to return to New York—the calls are so pressing in other places where they have had no lectures. The cry comes up from the west—Syracuse, Rochester, &c.—Cannot New York be supplied without my returning there? I hope so."

REPLY.—No, dear brother; we are sorry to say that this great city and vicinity will be left almost wholly unsupplied, unless you come *soon*.

"The PEOPLE were very attentive to hear him."

We were never more willingly crowded out of our editorial space than to-day. Here is a common man, speaking common sense to the common people, concerning the admitted truths of our common Bible. It contrasts delightfully with the sneering misrepresentations of the Rabbis, lawyers, and doctors. Thus the Lord is giving us one sign to cheer us in the belief that we are his followers while we are heralding his near coming. It is from the New Haven Daily Herald, a paper which has contained much abusive slang against us:

For the Herald.

TO THE COMMON PEOPLE WHO PROFESS TO BELIEVE THE BIBLE.

FRIENDS.—To some of us, the discussions and dissertations of the past week have had a thrilling interest. I do not say that they have shaken my faith or yours; but, I do say, that they have had the effect to convince me that many of us have less faith to be shaken than we thought we had.

If you have been watchful, it cannot have escaped your notice, that almost all the jeers and ridicule and censure which have been cast upon the extraordinary missionary who has just left us, have been on account of his *practical faith* in the admitted prophetic word of God, not less than for his peculiar views relative to the time of its fulfilment. And, if we examine the matter closely, we may find that not a few of the shafts professedly aimed at Mr. Miller, have not only reached beyond him, but have been winged with the folly and pointed with the venom of infidelity.

It is reasonable to suppose, that men, who really believe in the truth of the most astounding events which are announced in the prophetic scriptures, would amuse themselves among scoffers in laughing and jesting about Mr. Miller's mistake, (if it be a mistake,) as to the time? Is it not more than doubtful, whether such persons have ever fairly considered the Bible testimony, (not concerning the time, but) even concerning the leading events which this despised and ridiculed man has labored to bring so distinctly before us? That there will be a *last day*, or time for the judgment of our race—*a coming of the Judge*, or second coming of Christ as Judge of the living and the dead, King of Kings, Saviour of his people, and head of all the blessed family. *That there will be a resurrection of the dead, a change of the living from a dying to an immortal state, a change of this earth, (called its destruction) by fire, and a new creation.**

These, friends, on the testimony of a recorded revelation, which we profess to believe, are the great scenes in which we are personally to be interested. I waive the question of the time when they are to transpire; the appeals which we have heard relative to the events. Were they not evidently the appeals of an honest mind, filled with the momentous magnitude of his message? Let us turn aside a moment and look at him. Did he exhibit to us any *one mark* of either an impostor or an enthusiast? Let any one who heard him with attention, on the several consecutive evenings of last week, step forward and answer. But he is mistaken as to the time of the prophetic fulfilment! It may be so; I am not prepared to say he is not. But I believe no man living certainly knows that the last day of a wicked world will not arrive next year. But what then? if it does not, we profess to believe that that day is on the wing and hastening as rapidly as the flight of time. What a figure then do we make in deriding a man who differs from our own confession only about dates, while not one of us in a thousand, if any, have looked at the subject thoroughly enough to be rationally convinced that he is wrong.

But our regular preachers do not agree with Mr Miller! And how much consideration have they given to the subject? I do not know that I ever heard a discourse from any of them which indicated that they had studied much or prayed much over this particular subject. I think it has generally been passed by them. Let me not derogate from their worth and usefulness, but, on the contrary, let us "esteem them highly in love for their works' sake." Yet, Mr. Miller, though comparatively an illiterate man, evidently understands much at least on this one subject, about which they, confessedly, know but little. Let every man, therefore, be careful how he leans on the opinion of those who, with this confession, yet postpone that great crisis—let him be careful how he does this, lest that day should come upon him unaware.

I am quite unprepared to decide in regard to the accuracy of all Mr. Miller's dates and epochs, yet I acknowledge I have been startled by many of the coincidences of events in prophecy with those in history. I have also been struck with the attractive interest which he has thrown around many passages of scripture which were before obscure; and I have admired the courage of the man who can thus fearlessly stand up, not only against the abuse and ribaldry of the sons of Belial all over the land, but against the manifested neglect and contempt of those who *should* hail him as a brother.

Friends, I am but a layman and a plain citizen. You will, therefore, think less about *who* it is that addresses you, than *what* it is he has to say. Whether the end "is not yet," or whether it "is even at the door," equally, in either case, present duty belongs to us. Let it be done calmly. If some would persuade us that the consummation of the ages is yet so far distant in the future as to be almost invisible to the eye of faith, let us receive their opinion with caution, and keep our eye upon the Bible. We look around us and find, within the reach of our own personal observation, no analogy for the event of which we speak. The seasons return in their order, and all things know their places in the natural world. Human designs are matured and carried forward—and nations, communities, and individuals look far into the future for the accomplishment of their purposes. But all this is nothing against the argument that the end may be near at hand. For, the time has been in the history of the past, when men, as now, purposed and designed, and bought and sold, and planted and builded, and yet the flood came suddenly and took them all away. That there is very much to be accomplished before the time of the end, may or may not be true. We remember that in the days of the first advent, after Christ had given to his disciples an illustrious demonstration that he was in truth the Messiah, they inquired, "Why then say the Scribes that Elijah must first come?" The reply showed that the Scribes were mistaken, as they were in several other interpretations of prophecy. Whether such a little incident was left on record for a monition to those on whom the end of the world should come, I undertake not to affirm.

I have occupied more of your time and of the printer's patience than I had expected, and I will only add one wish, in which, I presume, you will unite,—that our religious teachers would study this subject, and so be able to instruct us concerning it, that none of us shall run into frantic fanaticism on the one hand, nor into the stupid indifference of infidelity on the other.

VERITAS.

* John, xii. 48, and vi. 39, 40, 44; John, xi. 24 and v. 29. Acts, iv. 2. 1st Thess ii. 1, 2. 1st Tim. vi. 14. 1st Thess. iv. 16, Phil. iii. 20, 21. Mark, viii. 38. Rev. i. 7. and xxii. 20, 21. Luke, xviii. 8. Acts, xvii. 31. 2d Peter, 3d Chapter. Rev, xxi. 1—8.

Hope in Affliction.

Affliction is a stormy sea,
Where wave resounds to wave;
Whilst o'er my head the billows roll—
I know the Lord can save.

The hand that now withholds my joy,
Does reinstate my peace—
And he who bade the tempest roar,
Can bid the tempest cease.

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We have a good supply at 36, Park Row, (up stairs.) Call and buy—read and circulate.

THE MIDNIGHT CRY

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given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a willful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion? and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was *his* bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last *end* of the indignation; for at the *time* appointed, (2300 days,) the *end* shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was *long*. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now, let the objector quarrel with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the *end be*, for thou shalt rest and stand in thy lot at the *end* of the days?" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?" God has not revealed the *time* of the *end*, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh!" For this must be before he comes—no time then to cry; for it will be as sudden as the lightning, says the dear Savior.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." *Amen.*

LECTURE V.

PAGAN ROME NUMBERED.

REV. xiii. 18.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

This text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been addled in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in Christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

I. Show what wisdom this is spoken of in the text.

II. Speak of the beast numbered, and show what beast.

III. The number, and what we may understand by it.

I. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. ii. 4, 13, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Now, if Paul would not preach the wisdom of men or the world, surely the angel would not instruct John to use the wisdom of man or of this world, "for the wisdom of this world is foolishness with God," 1 Cor. iii. 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, "Christ, the power of God, and the wisdom of God;" "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And Paul tells us how we may exercise this wisdom, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

II. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer, it is the first beast. See our context, 12th verse, "And he exerciseth all the power of the *first beast* before him;" that is, the beast which John saw come up out of the sea, (the Roman Government,) "having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." By this beast, I under-

stand the same as Daniel's fourth kingdom, the Roman government; by "names of blasphemy," I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, "And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head;) and all the world wondered after the beast."

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power —"forty-two months"—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. xi. 3, xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast,—for the civil power of that beast was before numbered in the 5th verse, —but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. xii. 11,) the one which Paul said, "he who now letteth will let, until he be taken out of the way."

In this passage it is evident the apostle alludes to the same power, although he calls it the "working of Satan." John also gives a similar description in Rev. xii. 9, "And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. xvii. 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him "the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored *beast*, full of names of blasphemy, having seven heads and ten horns."

Here the same idolatrous *beast*, having seven heads and ten horns, is described; the woman sitting upon this *beast* is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the *first beast*. When John saw this woman on the scarlet-colored *beast*, he wondered with great admiration, and says, Rev. xvii. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the *beast* that carrieth her, which hath the seven heads and ten horns. The *beast* that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the *beast* that was, and is not, and yet is." "That was," Pagan Rome before John saw his vision; "and is not," yet in its last stage of Papal Rome; "and yet is," in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. ii. 6, 7, "And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work." And, 1 John ii. 18, "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christs, whereby we know it is the last time." And again, Rev. xvii. 9, "And here is the mind which hath wisdom;" evidently referring John right back to our text, "Here is wisdom; let him that hath understanding," the same as *mind* in the above quotation. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the *beast* that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These texts explain the whole matter; for it is evident that the *beast* here alluded to was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains are figures) had fallen. Republican Rome had five different offices under that particular form of government —her *senatorial*, *tribunate*, *consular*, *decemvir* and *triumvirate*. These were fallen. One is, (that was when John wrote his prophecy,) *imperial*, and the other had not yet come, *kingly*, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannise over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire."

This text has been literally accomplished within a few years; and those kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill-stone sunk in the deep; he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, "the great red dragon, or Roman kingdom," exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." The last abomination was numbered in the same chapter where our text is found, "forty and two months." And why not give us the number of the first beast? He has: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." This brings us to our next proposition.

III. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. xxii. 10, "And ye have *numbered* the houses of Jerusalem, and the houses have ye broken down to fortify the wall." They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. lxv. 12, "Therefore will I *number* you to the sword, and ye shall all bow down to the slaughter." Here again it is used in the same sense; I will reckon or count you to the sword. Again, Dan. v. 25, 26, "And this is the hand-writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath *numbered* thy kingdom and hath finished it."

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the MENE, TEKEL, of this last idolatrous Pagan beast. "Here is wisdom." Let a wise Daniel, or him that hath the wisdom of God like a Daniel, or "let him that hath understanding" in the word of God, or him that will compare scripture with scripture, "count the number of the beast," or the number of his name.

Let us inquire what is the name of this beast. His name is *blasphemy*, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, "and upon his head the name of *blasphemy*," which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; "for it is the number of a man." And what, you may inquire, is the number of a man? I answer again, We must apply to God's word for "the number of a man."

Moses says, Exodus xxiii. 26, "The number of thy days I will fulfil." Job, speaking of man, says, xiv. 5, "Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass." David says, Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Therefore, we may reasonably conclude that the "number of man" is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it *days*; as, "few and evil have been the *days* of my pilgrimage;" "died, being old and full of *days*;" "length of *days* is in her right hand;" "all the *days* of thy life;" "I will wait all the *days* of my appointed time until my change come." If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is need of *spiritual* wisdom. Let him that hath understanding count the number of his *days*; for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian; then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. xi. 23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII., chapter x. sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A. D. 476, the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome

THE MIDNIGHT CRY!

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'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

A PLAIN STATEMENT.

In consequence of the ignorance and misrepresentation in relation to the cause we advocate, and our efforts to promote it, we have thought proper to make the following statements to those *interested* to know the facts:

It is now about three years since we became acquainted with the doctrine of the advent nigh, as advocated by *Wm. Miller, of Low Hampton, N. Y.* On hearing him give a full course of his lectures on the second coming of Christ, I became deeply impressed with the truth of his expositions. On a more full and prayerful examination of the whole subject, my convictions of its truth were strengthened, and finally confirmed in the doctrine of *Christ's personal Advent* to this earth, to destroy the wicked and glorify the righteous, some time in the year 1843.

From my first knowledge of the doctrine, I have felt it to be my duty to make proclamation of it to the greatest possible extent. If it was true, (as I believed,) then the church and the world ought to know it. The time being short, what was done, was to be done quickly. Our *first* object was to start a newspaper,* which should be exclusively devoted to the exposition of the Word of God, relating to the Second Advent, and the events connected with it. This, by the blessing of God, has been sustained and widely circulated for near three years past, in this country and in Europe.

Another mode of disseminating these views, was by publishing Mr. Miller's works on the Prophecies. These have produced an immense influence. Besides these, the works of brethren, Litch, Fitch, Cox, and others, have been published, with various tracts. Most of these works have been sent to all the Missionary stations that we know of on the globe. They have been sent also to many parts of Europe, Asia, Africa, as also to the Islands of the Ocean. In this country they have been scattered profusely.

While the public in New England, and other parts of the country were thus receiving information, and many were embracing our views, the great city of New York was almost wholly unsupplied. Its score of secular papers, and half score of religious, were nearly unanimous in suppressing our arguments, and many of them eagerly copied or manufactured absurd falsehoods, to please the scoffers of these last days.

We, therefore, commenced a daily paper which we call the Midnight Cry, intending to publish 10,000 copies daily for twenty-four days. The interest has so greatly increased that we hope to be sustained in continuing it weekly at this office.

Another way of publishing these sentiments to the world has been by public lectures. Arrangements were early made to visit the principal towns and cities in the Union, and give full courses of lectures. Mr. Miller, who has spent the last ten years in lecturing on this subject, and to whom, under God, we are indebted for much of the light we have upon it, was invited to lecture in these places These lectures, with those of brethren, Litch, Fitch, Hale, French, Green, Preble, Atkins, Cole, Barry, Storrs, and very many others, in connexion with our General Conferences, and numerous Camp and Tent Meetings of the last season, have awakened the whole community to the investigation of the subject. So far as we can learn, there are hundreds of Clergymen, and thousands of Christians, of the most devoted class, of all denominations, who have heartily embraced the doctrine. Besides, to the praise of the merciful and "*Coming One*," thousands of backsliders have been reclaimed, and careless sinners converted to God.

In our first efforts, we were treated as Mr. Miller had been for many years, with great contempt. The great mass of

THE CLERGY

Looked upon the subject as a *visionary one*; the church were with them in this opinion, "like priest, like people." The world, as a matter of course, unprepared for the judgment, were willing to hide themselves in the folds of the church, and scoff at the idea of the judgment being *nigh*.

THE TIMES HAVE CHANGED,

The world is alarmed. The church is waked up from her dreamy slumbers. The ministry are aroused; some of whom are embracing the truth, and others defending the traditions of the past—saying, "My Lord delayeth his coming."

THE CRISIS HAS NOW COME.

The opposition have at length begun to put forth their energies to crush the advocates of the midnight cry, and to hush the voice of alarm to the slumbering virgins.

The opposition now comes from all quarters. Ministers and laymen of all sects, and parties, with Infidels and Nothingarians, meet in delightful harmony, and unite their influence to put down the doctrine of the advent, as being NIGH *at hand*. Among these we might name some twenty or thirty *authors*, besides the thousand newspaper scribblers; all uniting in the cry of "peace and safety, when sudden destruction cometh."

By all such we are exceedingly blamed, censured, judged and condemned, shut out of most pulpits—cut off from a fair hearing in the public journals of the day, which, by the way, are very ready to publish all they can find prejudicial to us, or the doctrine we preach.

Under these circumstances it has been suggested, that with the mass of the clergy and church against us, we ought to *hesitate and cease our operations*. We ought to take it for granted we are wrong, confess our error, and set the public mind at rest. To this we reply, that we cannot give this matter up simply because the mass of the church and ministry are against us. They were against Christ and his apostles. Yet Christ and his apostles WERE RIGHT. Again: Their expositions of the Word of God are so dark, so unnatural, that we cannot receive them as true. And as to the spirit of abuse and slander, which is exhibited towards us by a large class of our opponents, we are sure it will never lead us to renounce the present glorious truths of light and love, we 'cherish, as the faith once delivered to the saints."

We are left then to pursue our work. This will be our great concern—to finish the work that God in his providence has called us to do. We have nothing to fear from the frowns of our opponents; neither have we any reason to fear their arguments, unless they can produce better ones than we have yet seen.

WHAT IS OUR WORK?

It may be asked, what our work consists in? We reply

1. To expose the *fabulous* and soul-destroying doctrine of what is termed the *temporal millenium*. The promise of "peace and safety," a thousand years yet to come, before the Lord shall personally appear a second time, without sin unto salvation. We brand this doctrine as a fable—a deception—a thing which is of recent origin, and therefore has no foundation in the Word of God.

2. To expose the doctrine of the literal and political return and establishment of the Jews in Palestine as a nation. This is rank *Judaism*. It has no foundation in the New Testament. In that covenant all are one in Christ, and "if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The idea of the re-establishment of the Jewish nation as an event to precede the coming of Christ, we can but regard as a stratagem of the devil, to blind both Jew and Gentile to the doctrine of Christ's speedy coming. As such we feel bound to treat it.

3. The notion of the *world's conversion*, is another false notion which blinds the minds of the church and the world to the speedy coming of Christ. "Christ cannot come as yet, for a long time." Why not? "The world is to be converted." Thus all are lulled to sleep. Even the advocates of the world's conversion are dreaming over empty treasuries, and singing the song of "hard times," while the emissaries of Anti-Christ are wakeful, diligent, and indefatigable in the Jesuitical work of winning the nations to a corrupt religion. They have *ten* missionaries where the advocates of the world's conversion have *one*, and as a general thing, they are more efficient. They are "making war with the saints," (witness their efforts in the Sandwich Islands) and are "prevailing." The Missionary enterprise is of heaven, but the idea of the entire conquest of this world by human instrumentality, is of men. It originated in a spiritual ambition which has deceived the church, and blinded her eyes to the positive doctrine of her Lord, who assured her that the "wheat and tares should grow together till the harvest, and, the *harvest was the end of the world*." And at his Second Coming, so far from all the world being converted, it should be as it was in the days of Noah, and of *Lot in Sodom*. This done,

WHAT IS OUR DUTY?

The only answer we can give, is, to sound the "*Midnight Cry*." To show that nothing remains to be fulfilled in historical prophecy, but the coming of the Son of man in the clouds of heaven, to raise the righteous dead, and set up his everlasting kingdom; and to warn the church and the world, to prepare for this, as the next great event before us. The prophetic periods have nearly run out. The vials, the seals, the trumpets, and the signs of the times, all indicate the near approach of the coming of the Son of man, "even at the doors."

We shall, therefore, in connection with our respected colleagues, continue to lecture on this subject. We shall "sound the alarm in God's holy mountain!" We shall publish more extensively, and scatter our publications more profusely than ever. We shall hold public meetings, and by every effort in our power, endeavor to arouse the world to prepare for the coming of the Bridegroom. More than this we cannot do; less, we dare not.

It is sometimes said we are ignorant; let our opponents show it—at other times, we are fanatical; let them prove it—and again, we are heretical in sentiment; let them point it out—that we are not orthodox; let them show wherein. Finally, that we are not seeking the glory of God, but *notoriety*, &c. Well, God knoweth and our works will prove what we are, in the great day. We shall not be deterred from our work by such means. We shall be prepared to meet all these things, and keep about our work as though no "strange thing had happened."

We tell our opponents once for all, that the only way for them to stop this work, is to take the Bible and disprove our theory, and give us one in return which is more clear, harmonious, and scriptural than that we now advocate. Till this is done, we shall keep about our work. We shall appeal to the people—the common people—(with whom the truth always resides) they have heard, and they will still hear us.

BUT WHAT, AFTER ALL, IF YOU SHOULD BE MISTAKEN?

Well, if it will be of service to you, we will reason a little on this point. 1. If we are mistaken in the *time*, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have produced, and now are producing the most salutary effect upon the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted—that the "*virgins*" were awakened, and prepared to meet their Lord? If, then, we are mistaken about the *time*, what harm can result to the church or world?

TO THIS OUR OPPONENTS MAY REPLY;

1. *It will make Infidels.* If your calculations fail, the faith of the people will be shaken in the Bible. Let us look at this objection. Who will be made Infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then, will be made Infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty-one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. "This is settled forever." Well, in the course of time, certain members of the church, by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the "fifty-first" event will take place in a given year:

* "Signs of the Times," Boston, Ms.

say 1843. No one in the mean time is able to disprove it or show a better calculation. Well, we continue looking for the event until the time expires, and the "last event" does not take place as they had calculated. What will believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making Infidels!!!

2. *You will lose your influence.* How so? Have we not done our duty to the church and the world? Have we not been honest? Have we not laid all upon the altar of God, and for his sake become as the offscouring of all things, that we might discharge our obligations to God and man. Shall we lose our influence for this?

3. *But we shall laugh at you.* On what account? Will it be for believing the Bible, and faithfully promulgating its truths as we understand them? Will it be for giving the clearest and strongest reasons for our faith? "But we did not believe your expositions." Neither did Deists, or Atheists! "Well, we did not believe a word about it." Why not? *Ans.* Because you had not examined it—you knew nothing about it! And you are going to laugh in '44,—at what! Why at your own *ignorance* and *unbelief*, of course. "Well, you cannot say that of our ministers. They will laugh at you, they did not believe it." Why did they not believe it? Did they not acknowledge that it was proved by the Bible? Or at least fail to give us a better and clearer view of the prophecies? What then will they laugh at? Plainly, 1. Their unbelief in a theory proved by the Bible; and with all their boasted knowledge, their inability to give a better one! All this they will have to laugh about in 1844.—Wonderful! Wonderful!!

BUT WHAT, AFTER ALL, IF WE SHOULD BE RIGHT.

1. What will become of that faithless and graceless minister who has been crying "peace and safety, when sudden destruction cometh"—"saying, My Lord delayeth his coming." "The Lord of that servant will come in a day when he looketh not for him, and cut him asunder and appoint him his portion with hypocrites and unbelievers."

2. What will become of skeptical and backsliding members of the church? They must be cut off with the wicked. Yes, the entire throng of the fearful, and the unbelieving, will perish together in the day when the Son of God is "revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the gospel; when he shall come to be glorified in his saints, and admired by all them who believe."

O ye professed servants of God, awake, awake from your slumbers. Look into the subject; examine it well, pray over it, and get the truth—be ready, for the Son of man is at the door. Charge your flocks to be ready. O let them not reproach you in the day of judgment as unfaithful watchmen, and the instruments of their damnation!

O Christian professor, awake from your dreamy slumbers. Trim your lamp, provide oil in your vessel, for behold the Bridegroom cometh, go ye out to meet him.

O ye careless, ye unbelieving ones, turn to your Bibles, read your duty and destiny. Do it now. Escape for thy life, tarry not, hesitate not. "PREPARE TO MEET THY GOD." JOSHUA V. HIMES.

New York, Dec. 9, 1842.

Prophecies Investigated, in 1827.

The London Evangelical Magazine, for September, 1827, contains the following announcement:

"A SOCIETY FOR INVESTIGATING THE PROPHECIES OF SCRIPTURE.—A Society, we understand, has been formed under the above denomination; the object of which is easily understood by its title. The meetings are held in the large room of Salvador House, Bishopsgate street, on the second and fourth Thursday evenings of every month, at half past six o'clock. Visitors are permitted and invited to address the meetings, under certain rules and regulations: and the investigations have hitherto been conducted in a mild and solemn manner, befitting the sacred nature of the subjects before them.

"The Society has lately been occupied, several evenings, in considering the interesting subject contained in Amos ix. 11, to the end. After much studious investigation, it appeared to be the general sense of the Society, that the greater part of the passages quoted in support of the opinion of the restoration of the Jews to Palestine, had reference to the return of the Jews from the Babylonish Captivity, and that the other passages clearly referred to the ultimate prosperity of the church of Christ: there appears, therefore, no ground to believe that the Jews would ever be put in possession of any temporal superiority whatsoever."

Thus it seems that candid examination effectually cleared their minds of Judaism, and the traditions which have sprung from it.

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 9, 1842.

Lectures, &c.

There will be no lecture at the corner of Catharine and Madison streets till Sabbath morning.

There will be a Bible class at this office, at seven o'clock, this evening.

The lecture by Brother Himes at Newark, Wednesday evening, was very fully attended, and seemed to be received with great interest.

It was clearly shown that Popery is gaining upon Protestantism, and that, if there is to be a temporal millenium before Christ's coming, it must consist in the triumph of the Catholics.

The lectures in this city, yesterday, were well attended, notwithstanding the storm, and conviction of the truth of our views was deepened in many minds.

Lecture at Wallabout.

Brother S. C. Chandler will lecture at the Methodist Protestant Church, in Wallabout, on the Sabbath, Dec. 11th, in the morning, afternoon and evening.

Lecture in Newark.

Brother S. C. Chandler with lecture at Newark, this evening, in the Free Church.

Meeting at Vergennes, Vt.

Brethren Miller and Himes will commence a series of lectures at Vergennes, Vt., on Thursday the 15th of this month, at half past 6 o'clock in the evening.

Meeting at Utica.

By a letter from Utica, we learn that the Second Presbyterian church is opened for lectures, and an earnest request is made for brethren Miller and Himes to come and speak in it. The writer says: "All the city and country are very anxious to hear. The house will be more than full." Providence permitting, the meetings will commence the last week in December, of which more full notice will be given.

LETTERS TO EDWIN F. HATFIELD,

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. I.

HONORED SIR,—Having a full conviction that I must soon stand before the judgment seat of Christ, I feel impelled by a sense of duty, to address you in reference to your recent sermon against the doctrine of Christ's coming at hand. It is from no feeling of disrespect that I omit the customary title, Rev., but because Christ has said: "Call no man father upon the earth, . . . neither be ye called masters."

It has refreshed my soul to hear of your zeal and devotion in your Master's work, and I rejoiced in the ability which God has given you to meet the enemies of the truth as it is in Jesus. When I heard that you were about to address your people on a subject, in which I have recently felt a deep interest, I resolved to listen with a willingness to be convinced of my error, if I had embraced one.

Your text was well calculated to awaken eager expectation: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. But I could not avoid noticing the great difference between your comments, and the answer given by Christ. HE enumerated certain coming events, and then said: "but the end is not yet." HE then recounted other signs, and added: "Then SHALL the end come." HE proceeded to say: "They shall see the Son of man coming in the clouds of heaven with power and great glory," and gave certain signs, accompanied by this *command* to those who should witness their fulfillment. "When ye shall see all these things KNOW that it is NEAR, even AT THE DOORS." On turning to the same discourse, as reported by the accurate inspired historian, Luke, I find that Christ said: "When ye see all these things come to pass, know ye that the KINGDOM OF GOD is nigh at hand." In the same connection it is said, "Then look up, and lift up your heads, for your redemption draweth nigh."

I cannot, for a moment, suppose that Christ, in answering the question, "What shall be the sign of thy coming, and of the end of the world?" would use this impressive language respecting an event of comparatively trifling importance, which was in no sense the redemption of the disciples, and in which no eye saw him coming in the clouds of heaven. I was glad to learn from your remarks that you fully agree with us in believing that the coming of Christ, so copiously spoken of in the New Testament, is his coming to JUDGE the quick and the dead at his appearing and HIS *kingdom*."

Christ having told us to KNOW when this coming is AT THE DOORS, it seems to me peculiarly unreasonable to nullify the whole strength and impressiveness of this command, by putting a *forced* construction on the adjoining declaration, that no man or angel *then* knew the precise "*day* and HOUR."

When I remember the terrible condemnation of those who did not "discern the signs of the times," at Christ's first coming, I must listen, with extreme caution to any sermon, tending to prevent us from noticing the impressive signs of His second coming at hand. In studying the New Testament, I find no intimation of a rebuke to those who may err by expecting that coming, before it shall actually occur. On the contrary, it is to those "that LOOK for him," that "he shall appear, the second time, unto salvation." Heb. 9: 28. In reading on a few verses, I find these words: "Let us hold fast the profession of our faith without wavering," (a caution much needed now, for when the Son of Man cometh shall he find *faith* on the earth,) "not forsaking the assembling of ourselves together, but exhorting one another, and so much the more as ye SEE THE DAY APPROACHING. Now, if I understand your sermon rightly, we can never see the day approaching, and of course this consideration which gives so much force to the exhortation of the apostle, is founded on an *entire mistake*. Is it not so?

I have many more inquiries to make respecting the conclusions to which you arrived—but must defer them.

I remain your fellow servant
Of our coming Lord,
N. SOUTHARD.

BIBLE DICTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

TEETH, LARGE IRON. Strong devouring enemy. Dan. vii. 7, 19. Rev. ix. 8.

TEMPLE. The church professedly of Christ or Antichrist. Mal. iii, 1. 2 Cor. vi. 16. Rev. vii. 15.

THUNDER. Sudden dispersion of armies or kingdoms. 1 Sam. ii. 10. Isa. xxix. 5, 6. Ps xviii. 13.

TREE OF LIFE. Jesus Christ. Rev. ii. 7. xxii. 2.

VINE. A class of people, as wicked or righteous. Hosea x. 1. Rev. xiv. 18.

VOICES. Many people engaged in the same cry to be eased of burdens, or rejoicing. Luke xxiii. 23. Rev. viii 5, xi. 15, 19.

WALK WITH GOD, is to live with and be in communion with him. 2 Cor. vi. 13. Rev. iii. 4.

WATERS. Flesh, or People. Num. xxiv. 7. Isa. xlviii. 1. viii. 7. John v. 8. Rev. xvii. 15.

WHIRLWIND. Heavy judgments of God. Ps. lviii. 9. Prov. i. 27. Isa. lxvi. 15.

WILDERNESS. Outlawed from the great city. Deut. xxxii. 10. Jer. xii. 10. Rev. xii. 6.

WIND. Doctrine, good and bad. Cant. iv. 16. Isa. xxvi. 18. Eph. iv. 14.

WINE is consolation, and anger, and justice. Cant. v. 1. Isa. lv. 1. Rev. xvi. 19. xvii. 2.

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and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes, when I reflect on the simple truths of the word of God, and the exact fulfilment of the prophecies, that more do not believe, repent, and turn to God.

LECTURE VI.

DANIEL'S VISION OF THE LATTER DAYS; OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

DANIEL x. 14.

Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

This is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel viii. 16. This was 553 years before Christ. The second time he came was when Daniel was praying for the deliverance of his people from their Babylonish captivity, fifteen years after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and four years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning *the vision* in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel ix. 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jernsalem, which began our seventy weeks, Daniel ix. 25; Ezra vii. 1—14. For the first Persian king was then on the throne, Daniel x. 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom "there should be yet three kings," which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, iv. v. and vi. chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not "noted in the Scripture of truth," (see Daniel x. 21, "But I will show thee that which is noted in the Scripture of truth,") therefore the language of our text now under examination will be this—"There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all," &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra vii., and the first and only king of Persia, "noted in the Scriptures," who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. xi. 3, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those," (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that *he died* 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel xi. 5—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria: and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan. xi. 14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the *robbers of thy people* means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in *the vision?* Again; "*to establish the vision*," must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the *vision*, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself," &c., the same as exalt himself, Daniel vii. 7, 23; viii. 10—12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, *the vision* will be completed, fulfilled, established. "But they shall fall," says the angel, in the verse under our present examination; "they shall fall;" that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) "shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, "But he that cometh *against him*" (Pompey coming against Egypt) "shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him," (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—"upright ones with him." And "thus shall he do: he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him." When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, *compelled them to settle their differences by* marriage. Afterwards, when Julius Cæsar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Cæsar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Cæsar with her whole fleet, which turned the fortune of the day in favor of Julius Cæsar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Cæsar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Cæsar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Cæsar's) reproach he shall cause it to turn upon him," (Pompey.) 19th verse, "Then he (Cæsar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Cæsar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Cæsar, who first taxed the Roman provinces, Judea being taxed (see Luke ii. 1, 5) when our Savior was born; but Octavius Cæsar, afterwards called Augustus Cæsar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Cæsar, who was the successor of Octavius Cæsar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks, this prophetic history being divided into four divisions; the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Cæsar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 22d verse, "And after the league made with him he shall work deceitfully: he shall come up, and shall become strong with a small people."

Let us in the first place inquire, Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, "and through his policy also he shall cause craft to prosper in his hand;" see Daniel viii. 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was

small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, "Now I am come to make thee understand what shall befall *thy people* in the latter days." See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this *vision;* and, secondly, when and how the Roman kingdom became connected with *the vision*. If I am thus far correct, then the angel has reference to the league made with the Romans 158 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees ix. 72. For the history of this league, you can read 1 Maccabees viii. and Josephus B. XII. chap. x., sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, "He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time." This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by their munificence and benevolence in the outset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves. 25th verse, "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." This is a description of the war in Egypt, under the government of Mark Antony and Octavius Cæsar. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain." When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. "And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." These two kings are Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarrelled; Octavius Cæsar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ. 28, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Savior, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, "At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter." The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. "He shall return, and come towards the south," not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verse, see 30, "For the ships of Chittim shall come against him;" the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. "Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant."

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. "And arms shall stand on his part," that is, the force of the empire would be on the side of Paganism. "And they shall pollute the sanctuary of strength." *They*, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. "By sanctuary of strength," is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. "And shall take away the daily sacrifice." The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel vii. 24. This is evident by his using the plural pronoun instead of the singular, as before or as he does afterwards, when the little horn obtains the power. To "take away the daily sacrifice," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. "And they shall place the abomination that maketh desolate" *They*, meaning the ten kings, *shall place*, shall put in the room or *place* of the *daily sacrifice* or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. xvii. 12, 13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but *shall* receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;" that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years,—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 158 years B. C., would end the beast's reign A. D. 508, having reigned but a short time, (*one hour*, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls "the abomination that maketh desolate." This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel xii. 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days,—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1798, being 1260. This, then, is the history the angel will give us next. 32, "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, "*many days*," suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, "the bloody city which has reigned over the kings of the earth." 34, "Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries." This text agrees with one in Revelation, xii. 16, "And the earth helped the woman." "But many shall cleave to them;" that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of this image beast's reign, which time is appointed, as I have already shown, to be "time, times, and a half," 1260 years, ending A. D. 1798. 36, "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done." *The king* here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. xiv. 12—15; Rev. xiii. 5, 6. The same Paul has described in his Epistle, 2 Thess. ii. 1—8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—"*their fathers;*" and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things." It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family,—each one having their patron saint to rule over them, by the appointment of the Pope,—were strange gods indeed; and rational beings might truly wonder

THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

HEAR BOTH SIDES.

The following article is published on a sheet with an ornamental border, that it may be suspended where it will catch every eye, and make Christ seem to say "the end is a great way off." Its author is the same "B" alluded to in our paper last Monday. He advises every body to stay away from our meetings. We advise our readers to read his article, and see if deserves the title he has given it.

MILLERISM REFUTED.

"BUT THE END IS NOT YET."

There has scarce been a period of the Christian Church, from the days of the Apostles to the present time, in which she has not been agitated and distressed by the teachings and doctrines of false prophets. It is well known, that the whole of Europe was in a state of convulsion during the tenth century, in consequence of the prevalent belief, that at the close of that century Christ would appear in person to judge the world. But the time passed, and the world still continued to exist, and move on as before. Since that period, in almost every age, prophets have arisen in Europe, who have predicted a speedy dissolution of the world; but the respective times which they have assigned as the consummation of all things here below, have passed away, and it requires no proof to show, that all their beautiful theories have fallen to the ground. Another *prophet* has recently arisen in our own country—the immortal MILLER—who informs us that all the great and learned scholars who have written in relation to the prophecies, have been mistaken, and that it has fallen to his lot alone to discover the truth. According to his theory, the world will come to an end in 1843; Christ will then appear to reign with the saints for a thousand years on the earth, after it is purified by fire; and the wicked will be cast into the bottomless pit. As we think that his views are calculated to have an injurious tendency, we have been induced to present in this form as brief a refutation as possible of his doctrines, in order that it may be accessible to all classes. We therefore give the following reasons why we believe the world will not be destroyed in 1843.

I. *There are many predictions in the Scriptures which have never been fulfilled.*

The following are unfulfilled predictions in relation to the glory of the millennial state, showing conclusively that there must be a time when Christianity will be more universally established than it now is, before the end of the world. God's promise to Abraham, Gen. xxviii. 14, "And in thee, and in thy seed, shall all the families of the earth be blessed."—Num. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Ps. ii. 8, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—xxii. 27, "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee."—lxvii. 7, "All the ends of the earth shall fear him.—lxxii. 11, "Yea, all kings shall fall down before him; all nations shall serve him."—Isa. ii. 4. 18, 19, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—xi. 6, 9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them—they shall not hurt nor destroy, in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—lii. 10, "All the ends of the earth shall see the salvation of our God."—Jer. xvi. 19, "The Gentiles shall come unto thee from the ends of the earth."—Joel ii. 28, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh."—Zech. ix. 10, "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—xiv. 9, "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one"—Matt. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The following are unfulfilled predictions in relation to the Jews:—Is. lx. 15, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."—lxii. 12, "And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—lxv. 10, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—Jer. xxxi. 10, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—Ez. xxxvii. 25—27, "And they shall dwell in the land that I have given Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my seravnt David shall be their prince forever. Moreover I will make a covenant of peace with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.—xxxix. 28, 29, "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, said the Lord God."—Hos. iii. 4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—Amos ix. 14, 15, "And I will bring again the captivity of my people of Israel, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more pe pulled up out of their land which I have given them, said the Lord thy God."—Rom. xi. 25, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

II. *The different prophetic numbers mentioned in the Scriptures, do not terminate at such periods as to bring the end of the world in* 1843.

The first number which we shall notice is the 2300 days. This is mentioned in Dan. viii. 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This Mr. Miller considers as referring to the end of the world. He says the word sanctuary means the Christian church, and the 2300 days represent 2300 years. He dates the commencement of this period with the commencement of the 70 weeks mentioned in Dan. ix. 24, B. C. 457; which will bring its termination in 1843. But there is no "satisfactory evidence to show that the 70 weeks and the 2300 days run parallel with each other, and that the former is the key to the latter. The 2300 days are found in Dan. viii. 14, and the 70 weeks in Dan. ix. 24; and the vision respecting the former was in the third year of Belshazzar, and the latter in the first year of Darius, some fifteen years apart."* We see, then, that there is no authority for placing the beginnings of these two periods at the same time. There is another objection to this interpretation. This number cannot properly be considered as representing years; although we are willing to grant that many of the prophetic numbers may be so understood. The original word which is translated days, means literally, evening-mornings; so that the passage might be translated, "Unto two thousand and three hundred evenings and mornings;" referring to the practice of the Jews, of offering up a sacrifice both morning and evening. Consequently, most commentators consider the number either as being literal days, or as referring to the number of sacrifices: which would make one half as many days or 1150. This period they consider as referring to the persecutions of Antiochus Epiphanes.

We shall now examine the 1260 days, mentioned both in Daniel and Revelations. This is the same as the 42 months, and the time, times, and the dividing of time. We are ready to agree with Mr. Miller that this number represents 1260 years, and that it denotes the continuance of Papacy. We disagree with him as to the time of dating the commencement of this period. We do not see why A. D. 538 "is the proper period to begin the reckoning of the 1260 years. The principal argument is, that then the Papacy arose; the emperor Justinian declared the Pope head of all the churches. But history informs us that the churches did not, after this, for a long time, acknowledge his supremacy; that it was contested by the bishop of Constantinople, who assumed the title of Supreme Pontiff in 583; which was confirmed by a council then in session in that city, and that it was retained by his successors until 606. In that year, the profligate Emperor Phocas, to gratify the inordinate ambition of Boniface III, Bishop of Rome, the successor of Gregory, deprived the Bishop of Constantinople of the title, and conferred it upon Boniface; at the same time declaring the Church of Rome to be the head of all other churches. This is the most propable date of the establishment of the Papal supremacy over the churches. But it was not until the middle of the 8th century, A. D. 756, that the Pope became a temporal prince, and was clothed with civil power."* In commenting upon this passage, the learned and excellent Mr. Scott says: "From carefully comparing what different expositors have stated concerning this 'little horn,' and the time at which the predicted term of 1260 years began, with the prophecies themselves, I am led to conclude that 'the little horn' was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion. That he sprang up soon after the empire was divided into ten kingdoms. That though the Bishop of Rome, even then, nay, before, made arrogant claims; yet, 'the little horn' was comparatively harmless, till by the decree of Phocas he was constituted 'Universal Bishop and Supreme Head of the Church,' A. D. 606.'" But, Mr. Miller says that the fulfillment of the prophecy shows his computation to be correct: for, in A. D. 1798, the termination of the 1260 years, according to his calculation, Berthier invaded Italy, and destroyed the civil power of the Pope. It is true that the civil power of the Pope was, for a time, suspended, but since that period he has been restored to his throne, and is now wielding civil power, at least over his own dominions. His ecclesiastical power, no one will dispute, has been but little diminished.

There are two other prophetic numbers which we have not yet examined; the 1290 and the 1335 days, which Mr. Miller supposes commenced A. D. 508. The first, therefore, will end in A. D 1798, with the 1260 days, and the latter will continue until A. D. 1843, the end of the world. But it is evident that if the date of the commencement of the 1260 years be not A. D. 538, the termination of all the numbers will be altered; for if the termination of the 1260 years be altered, the termination of the 1290 years will also be altered, for they must end at the same time; consequently, the commencement of the 1290 years will be altered, and, therefore, the commencement of the 1335 years will also be altered, for these numbers must begin at the same time. Consequently, the termination of the 1335 years will be altered; that is, the world will not come to an end in 1843. Mr. Scott, in speaking of these three numbers, says, "The 1290 days must be calculated from the

* Rev. H. Morris.

* Rev. H. Morris.

same time as 'a time, times, and a half;' or three years and a half, or forty-two months, or 1260 years, and they reach to thirty years beyond them. The subversion of the kingdom of the papal Antichrist, and the destruction of the seat of the beast, and of the Mahommedan delusion, will probably be at the end of the 1260 years; thirty years more may be taken up in wholly extirpating every antichristian power; and the last number of 1335 years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea;" and happy will they be who wait and live to see that time."

III. *It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.*

The Saviour says, "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Many refer this to the destruction of Jerusalem, but Mr Miller refers it to the end of the world. If, then, it denotes the end of the world, how can the time be pointed out? Mr. Miller says that he does not pretend to know the day nor the hour, but only the year. This is a manifest forcing of the passage The expressions day and hour evidently refer to the time of the end. The Saviour also told his disciples that it was not for them to know the times and seasons which the Father hath put in his own power. St. Paul says, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." B.

REPLY.

The author makes his debut by laying down on the very introduction of the subject, *false premises*, viz:—that Mr. Miller is a *prophet*—insinuating that his views are not the deductions of a careful study of the Bible, and based upon the Scriptures, as being what *they* teach, but that they are his own prophetical hallucinations, than which nothing could be wider of the truth. How any man, who lays any claim to moral integrity, could lay down such premises in the present stage of this great question, we have not the sagacity to perceive. We feel ourselves compelled to one of the following conclusions, viz:—that the writer of the article in question, has never acquainted himself with Mr. Miller's real views, and is therefore unqualified to animadvert upon them—or, he is morally dishonest, and intentionally misrepresents. Which of the two is correct, we do not pretend to say; but that it is one of them, we cannot doubt. The author, after stating his preliminaries and premises, says,—"We, therefore, give the following reasons, why we believe the world will not be destroyed in 1843"

1st. "*There are many predictions in the Scriptures which have never been fulfilled.*"

He then proceeds to make a number of quotations from the Scriptures, which he supposes teach the doctrine of a temporal millennium, and which evidently have either already been fulfilled, or remain to be fulfilled in a future state. We will quote a few of the most important passages, which will serve as specimens of the author's Biblical knowledge. He quotes the following, to prove that all the world is to be evangelized or converted. Ps. ii., 8, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now, if his readers will take their Bibles and read the 9th verse, they will learn for what purpose the heathen were to be given to Christ. It says—"Thou shalt break them with a rod of iron; thou shalt DASH THEM IN PIECES like a potter's vessel." This is what our sage author calls the conversion of the world. Is *he* a Bible student!

Again, he quotes Rev. xi, 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world, are become the kingdoms of our Lord, and his Christ; and he shall reign forever and ever." This, he seems to think, has reference to the conversion of the world—or a temporal millennium. But he has overlooked the fact, that the 5th, 6th, and 7th trumpets, and the three woes, are to be simultaneous. Rev. viii. 13, "And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, *Woe*, WOE, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound." What our author calls the greatest blessing that has ever yet fallen to the lot of man, the Revelator represents as the last and most terrible Woe, that God has ever inflicted upon the earth. It is in allusion to the time when Christ shall be revealed from heaven in flaming fire, to take vengeance on the ungodly—to destroy them that destroy the earth—to gather home His saints—set up His Glorious Everlasting Kingdom, and reign forever and ever.

The other passages quoted by our author, are just as irrelevant, and just as inapplicable to the subject of the first proposition, as those we have given. They necessarily refer to the Resurrection state. We will notice one or two more. Ps. lxvii., 7, "All the ends of the earth shall fear him." This cannot be, while the tares, which are the children of the wicked one, are on the earth; and they *will* be, Christ informs us, till the end of the world. Isa. xi.,9 "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This cannot be said of a state this side of the first resurrection, for as long as there are tares they *will hurt*; and so long the knowledge of God will not *perfectly* fill the earth. This prediction is also partly repeated in Isa. lxv., 25, where it follows the prediction of the new heaven and new earth.

He next proceeds to quote certain passages of Scripture, to prove the return of the carnal Jews to Palestine. The very first quotation he makes, shows the fallacy of his position. Isa. lx., 15, "I will make thee an eternal excellency," &c. Now, are the carnal Jews, as such, to be made an *Eternal* Excellency? Let it be remembered, that to the unbelieving Jew, there is no promise in God's book. Hence, if the Jew goes back to Palestine, it will not be under the promise of Jehovah. In the next place, if the Jew is converted to the faith of Christ, he has no longer any motive to induce him to go back to old Jerusalem. All the great and glorious promises of the Bible, are made, only to the true seed. And Paul says, Gal. iii., 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Rom. ii., 28, 29, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; but circumcision is that of the heart, in the spirit, and not in the letter."

It will be seen, that nearly all the quotations made, necessarily refer to the restoration of the *true Israel* to the glorified state; and not to the restoration of carnal Israel. For nothing is more clear, than that all the promises made to Israel, have either already been fulfilled in the restoration of the Jews from Babylon, or remain to be fulfilled in the gathering of the TRUE ISRAEL, at the second coming of Christ, and the resurrection of the just. This is evident from Stephen's address, in the seventh chapter of Acts, where, in speaking of the promise made to Abraham, he says—"And he (God) gave him none inheritance in it, (the land of promise) not so much as to set his foot on," yet he promised that he *would* give it to *him* for a possession, and to his seed. It was promised to Abraham *personally*, as well as to his seed, and therefore can only be fulfilled in the resurrection, when the second Adam shall take to himself his great power, and establish his reign, and his government in the renewed earth.

"*II. The different prophetic numbers mentioned in the Scriptures, do not terminate at such periods as to bring the end of the world in* 1843.

The above proposition is a strange anomaly—a violation of the author's own premises—and a perfect outrage of his *third* proposition, which reads as follows:

"*III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.*"

Under the second proposition, the author labors to show that "*the prophetic numbers*" do not terminate in 1843; and lays down premises that will carry them down sixty-eight years further. Is it any *more criminal* in Mr. Miller to fix on 1843, for the termination of the prophetic periods, than for Mr. "B" to fix on 1911? He would condemn us for fixing on *any time* for the termination of the prophetic dates, and yet *he* proceeds to show that the time in question is more than half a century off yet!! 'Who art thou, O man! that condemnest thy brother, when thou thyself doest the same things?"

Now, that our author has picked a quarrel with himself, it would seem unnecessary that we should take any farther notice of his article, and especially as it is a mere echo of "Rev. H. Morris." But, lest some should think it all good argument, we will make a passing notice of some of the most prominent points.

He first wishes to take exceptions to commencing the 2300 days and 70 weeks of Daniel (chapters viii. and ix.) at the same point. Now hear some of his *argument* on the subject. After quoting a sentence from Rev. Mr. Morris' work on the subject, which is a naked assertion, without a shadow of evidence, he says: "We see, then, that there is no authority for placing the beginnings of these two periods at the same time." In what light he "sees" this, he does not tell us, and we cannot divine it, unless it be the light of Mr. Morris' assertion, which, to every Bible man, must be a very *dark* light.

Next, the jaded position is assumed that the visions of the 8th and 9th chapters do not refer to the same thing, because they were 15 years apart. But we cannot make good sense of the prophecy unless we consider both chapters as speaking of *one vision*. After Gabriel had told Daniel (chapter viii.) to "shut up the vision, for it shall be for many days," Daniel says, "I was astonished at the vision, but none understood it." Yet Gabriel was commanded to make him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books that the 70 years of the Babylonish captivity were accomplished. And as he had been informed (chapter viii. 14) that the sanctuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chapter viii. is, that none understood the vision. He then goes directly on (see Coit's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered, that chapter ix. is not a vision, but simply an explanation of *the vision* spoken of in chapter viii., for he does not say in chapter ix. that a vision appeared unto him, as he does in chapter viii.; but he says, verse 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in *the vision*, touched me," &c. Whom he had seen in what vision? Why, the vision spoken of in chapter viii., of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of great ignorance on the subject, or of being so pressed for argument, as to wilfully violate common sense! Let the inquiring, read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of such an argument; for no new vision is once mentioned in chapter ix. This fact alone annihilates any argument on this point. Gabriel goes on to say to Daniel, (ix. 21,) "I am come to give thee understanding. Therefore understand the matter and consider *the vision*." What vision, we ask? If it be said the vision in the 8th chapter, our point is gained; and we challenge them to find a vision in chapter ix. Gabriel, after telling Daniel that he had come to explain to him the vision, (of chapter viii. of necessity) says, "70 weeks are determined upon thy people," &c., or as our best Hebrew scholars say, "70 weeks are cut off," &c. Now, if 70 weeks are cut off, they must be cut off from some greater number. Professor Scixas says there can be no doubt that the 70 weeks were to be cut off from the 2300 days. This admitted, and the point is settled. Gabriel then told Daniel, verse 25, when to commence that period, viz., at the going forth of the commandment, which was in the seventh year of Artaxerxes, B. C. 457.

Now, we have not the sagacity to see how Gabriel gave Daniel any light or understanding on the subject, unless the 70 weeks are considered a key to the 2300 days. Will "B" be so kind as to tell us, or at least to get his friend Mr. Morris to do it for him? But this seems too much like laboring to prove a self-evident truth. Our position is so clear, that the unbiassed cannot but perceive it.

Again—an objection is made on the ground that the original word is evening-mornings, and means only 1150 days. If this is the case, it overruns the time to which they would apply it, viz., the persecutions of Antiochus Epiphanes, by more than 50 days! Who disputes that evening and morning was used for each day in the creation week? See Gen i. 5, 8, 13, 19, 23, 31.

The next objection is against commencing the 1260 days (which he acknowledges to be years,) in A. D. 538. He says, "We do not see why A. D. 538 is the proper period to begin the reckoning of the 1260 years." We will try and aid his vision a little.

The Roman Bishop was *constituted* head of all the churches by the Emperor Justinian, A. D. 533 or '4.* But the Pope was not established in his see until A. D. 538, at which time the siege of the *Ostrogoths* was raised, which left the Catholics in the peaceable possession of Rome. The historian says, speaking of the siege. "One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burned their tents, and tumultuously passed the Milvian bridge." This was A. D. 539. See GIBBON'S Rome, Vol. 3. p. 87. Harpers' edit.

The events of 1798 corroborate this interpretation. A. D. 1798 is a point which stands out as a mighty light-house on the voyage of this vision of time. In 1798 the power of Popery was broken, though not utterly destroyed. Berthier, a French General under Bonaparte, entered Rome, deposed the Pope, and led him into captivity, where he died the following year; since which time the civil authority of the Pope has been cut off, except in a very small state which Bonaparte restored. Now let it be remembered that the Beast (Papacy) was to tread down the Church for a *time, times*, and the *dividing of time*, which is forty-two months, or 1260 days or years. See Daniel vii. 25, Rev. xi. 2, 3, xii. 6, 14, and xiii. 5. Now if we calculate back, 1260 years from 1798, it carries us to A. D. 538, at which time the Bishop of Rome began to exercise his power as head of all the churches, by the authority of the Emperor Justinian, which is evidently the point of time where we are to commence the time, times and a half, or 1260 days.

The objections of "B." to our application of the 1290, and 1335 days of Daniel xii. 11. 12. being entirely *petitio principii*. (a begging of the question) need no reply.

The *finale* of "B.'s" argument against the Advent in 1843, is,

"*III. It is evident, from several passages in the Bible, that God is unwilling to reveal the time of the end of the world to man.*"

We have Scripture authority to support us in the sentiment that Christians may know about the time of Christ's Second Advent. Daniel was commanded, chapter xii. 4, 9, 10, "to shut up the words, and seal up the book to *the time*

* See Litch's Review of Dowling's Reply to Miller, page 76; also his Prophetic Expositions.

of the end," when, we are given to understand, many shall search and understand it. The best Hebrew scholars so interpret the above passages. Christ said, when ye see such and such signs, "then *know* that it is nigh, even at the doors." The Apostle says, "Brethren, ye are not in darkness that that day should overtake you as a thief." But to the worldly and time-serving professor, and to the unbelieving, &c., it will come as a thief, and they shall not escape. "As it was in the days of Noah, so shall it be at the coming of the Son of Man." Did not God reveal the time of the coming of the flood? He did, and Noah proclaimed it. But few believed it. "So shall it be at the coming of the Son of Man." The following passages we think will settle this point. Dan. viii. 13—19; ix. 21—27; x. 1, 14, xii. 10—13. Matt. xxiv. 32—39; xxv. 5, 6. Who will give the midnight cry if none know of the time? See Luke xxi. 25—28.

Great stress is laid on the following passage: "Of that day and hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage:

Matt. xxiv. 36. "But of that day—the day of judgment—knoweth no man—not while our Lord was on earth. Yet it might be afterward revealed to St John consistently with this." It does not say of that day and hour no man shall know, but simply no man then knew. It is also said to be correctly rendered thus, No man may make known, &c., but God only will reveal it.

In conclusion, we would say, look well to this great subject. Be cautious how you drink down the anodynes of those servants who are saying "my Lord delayeth his coming." "Can ye not discern the signs of the times?" Do not let others settle this great question for you. Oh! beware, lest that awful day overtake you as a thief in the night. Portentous clouds are hanging over the moral heavens! And those who oppose our views are constantly prophecying that some "great event" is at hand. And while they do not say what it is, we think we are authorized, not to prophecy, but to say from the testimony of God's word, that we believe the coming of the Lord draweth nigh. O, dear reader, let me say again, be ye also ready. L. D. P.

As we are crowded into a small space, by giving so large a share to our opponents, we are compelled to be brief. Some points will be more fully taken up hereafter.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 10, 1842.

Lectures To-Morrow.

Public worship to morrow, at the corner of Catharine and Madison streets, at the usual hours, in the morning, afternoon, and evening.

The Junior Editor of this paper will lecture on "The Signs of the Times," and "Christ's Kingdom at hand," unless we are favored by the presence of some other speaker.

Lectures on Long Island.

Brother S. S. Brewer commenced lecturing on Christ's near coming about six months since, in Brooklyn, and has continued to labor occasionally there and in Wallabout and Williamsburg, with cheering success. The new Methodist church in Gowanus is now open for lectures, and he expects to commence a course to-morrow (Sabbath) morning.

Brother Chandler's lectures at Williamsburgh have been attended by crowds, among whom the work of the Spirit has been very manifest. Thursday evening, "it seemed as if the whole congregation would come forward for prayers," as one brother who was present, remarked.

We had the pleasure of seeing last evening, that the half had not been told us respecting the interest felt in this cause. Long before the hour of meeting, every part of the house was crowded to excess, and many stood about the doors. The audience was dismissed before nine o'clock, when a prayer meeting commenced, in which seven young men and several females testified that they found the Saviour.

When the meeting broke up, just before eleven o'clock, the house was still almost as crowded as ever. The Lord was with us of a truth.

Rules of Bible Interpretation.

We have just published on a letter sheet, Mr. Miller's rules of interpreting the Scriptures, designed to be used as a letter sheet, by which a person writing to a friend, can send the whole of this valuable article, and still have room for two pages of written matter on the same sheet. To be had at this office, for 25 cents a quire, or two cents a single sheet.

"It is all Speculation."

Our opponents sell "Millerism Refuted" for 4 or 6 cents. We give it to you, with a Reply, which may be called Bible Truth Vindicated, or Millerism Established, for 2 cents.

Who are the speculators?

We are frequently accused of being engaged in a speculation, in the publication and sale of the various works on the Second Advent. We should be very willing to give any one a share in our income, if they would only share with us in the investments. But they choose, it seems, to speculate on their own hook.

LETTERS TO EDWIN F. HATFIELD,

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. II.

HONORED SIR,—After a brief introduction, in which you alluded to the possibility that we had enjoyed our last thanksgiving, you proceeded to inquire if there was any good ground for such a belief. Your first proposition was: "That the world is to come to an end, the Scriptures abundantly declare." Among other clear proofs on this point, you quoted the strong language of Peter: "The heavens and the earth which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men." As this follows the prediction, that there shall come in the last days, scoffers, saying, "Where is the promise of his coming?" you very properly remarked, that Peter thus connects the coming of Christ with the judgment. I hope we shall never lose sight of this admitted truth.

In reflecting on these many clear declarations of God's word which you quoted, I have accustomed myself to look on the world as under sentence to be burned, and to believe that the time of its execution is very near. Those who would convince me that this execution will be delayed, are bound to bring *positive proof* that the Lord has granted a respite, extending into some remote period of the future. Without such proof, I must believe that the Bible teaches Christians, in all ages, to expect Christ's coming as near, until faith is changed to sight. The inspired Peter made no mistake when he said: "The *end of all things* is at hand; be ye, therefore, sober and *watch* unto prayer," 1 Peter, 4: 7. If this was true, then, what a momentously interesting truth it has now become! Looking over the four thousand years which had passed by, Paul could say: "Now is our salvation nearer than when we believed. The night is far spent, *the day* is at hand." Rom. 13: 11, 12.

While writing to the Philippians, he throws in this expression, "The Lord is at hand," as if it dwelt almost constantly on his mind. After the lapse of 1800 years shall we exclude it from ours? When James would comfort those suffering oppression, he says: "Be patient, brethren, unto the coming of the Lord." He then makes a beautiful reference to the patience of the husbandman, waiting for rain, and adds: "Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." As if anticipating that some would grow weary, and give up their faith, Peter says: "Be sober, and HOPE TO THE END, for the grace that is to be brought unto you at the revelation of Jesus Christ."

Paul encourages the Thessalonians in their fiery trials, by directing their hopes to the coming of Christ, thus: "We glory in you in the churches of God, for your patience and faith, in all your persecutions and tribulations that ye endure, —(a manifest token of the righteous judgment of God,)— that ye be counted worthy of THE KINGDOM OF GOD, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, WHEN THE LORD JESUS SHALL BE REVEALED from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, WHEN he shall come to be glorified in his saints, and to be admired in all them that BELIEVE,—(because our testimony among you was believed)—in THAT DAY." 2 Thes. i. 4—10.

Here is a beautiful summary of the Second Advent faith. No wonder the early Christians eagerly looked for their coming Lord, and that the hope of his speedy approach cheered them as they were led to the stake, or were tortured by their cruel persecutors,—as you so eloquently told us. They did but observe the apostle's injunction when he wrote his former letter to the Thessalonians, "Comfort one another with these words."

It is true the apostle proceeds, in his second epistle, (2 Thes. ii. 3, &c.) to unfold what he had not before declared: "That day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God, (or declaring himself to be a God, as the true idea of the Greek is expressed, in a critical translation before me.)

This prediction, the *only* one the apostles ever uttered, containing a hint that Christ's coming was not the next event to be looked for, certainly did not require a long time for its fulfilment, and, of course, was not designed to give the least encouragement to future watchmen to say: "My Lord delayeth his coming." But now, that the Man of Sin *has been* revealed, in that power whose head is blasphemously styled, "My Lord God the Pope," the apostle's prediction becomes to us a startling signal, like the sounding of the sixth trumpet, that the third wo* cometh quickly, for the end of that power is thus described:—"Whom the Lord shall consume with the spirit of his mouth, and shall DESTROY *with the brightness of* HIS COMING."

Thus this passage, from the reading of which, I understood you to infer, that Christ's coming was yet a great way off, seems really to teach that it may be *even at the doors*. O may we be all "ready" "waiting" and "looking," for it is "to them that look for him" that "he shall appear unto salvation."

I remain your fellow servant

Of our coming Lord,

N. SOUTHARD.

* The third wo is connected with the seventh or LAST TRUMP, as may be seen in the 8th, 9th, 10th, and 11th of Revelations.

For the Midnight Cry.

"Behold, I Come Quickly."

The coming of the Lord draws nigh,
For lo! we hear the "Midnight Cry,"
Proclaim him at the door;
The "virgins wise" their lamps prepare—
They break from every earthly care,
And "slumber" now no more.

Hark! how the faithless "servants" say,
"My Lord his coming doth delay,
For many, many years."
Scoffers increase—the lukewarm sleep,
Nor "oil" within their "vessels" keep,
But silence all their fears.

But thou, my soul, awake! awake!
Remember how the Saviour spake
About the "Latter Days."
"The love of many shall wax cold,"
"And scoffers also shall wax bold,"
His servant, Peter, says.

O sinner, hear the gospel call;
Before the Lord for mercy fall,
Ere he to earth descends:
Oh, now to Jesus haste away,
For endless night, or endless day,
Upon thy choice depends.

Let all the friends of Christ arise,
And banish slumber from their eyes;
Behold! "Redemption's near."
O, be not faithless, but believe,
The "Word of Prophecy" receive—
The Saviour comes NEXT YEAR.

JOHN LYLE.

Newark, N. J., Dec. 3, 1842.

when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by *his crazy title to St. Peter's chair.*

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "*and at the time of the end*," meaning the end of his power to tread on the church by the civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2300 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

LECTURE VII.

DANIEL'S 1260, 1290, AND 1335 DAYS EXPLAINED.

DANIEL xii. 8.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

PREVIOUS to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "*time, times, and a half*," as in Daniel vii. 25, and xii. 7. But he had been informed of many events which should transpire after his "*time, times, and a half*" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily *sacrifice abomination would be taken out of the way*, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his *little* horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, —therefore the propriety of Daniel's saying in our text, "Then I heard, but I understood not." He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "What shall be the end of these things?" "And he said, go thy way, Daniel; for the words are closed up and sealed *till the time of the end*;" that is, *my mission* is closed, the words are finished, and registered in the roll of God's word; they are *sealed*, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished: not, as some suppose, that Daniel's prophecy is *sealed*, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, *he would have said* to Daniel as he did to John in similar circumstances, Rev. x. 4, "Seal up those things, and write them not." But it is the reverse; for he says in the next verse, 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. "But the wise shall understand," says the angel. What shall the wise understand? They shall understand *the vision; or the words before spoken by* the angel at least. But say you, "Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?" I answer, These texts explain each other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain, —"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And "secret things belong to God; but things revealed, to us and to our children." And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Æsop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither *suffer ye them that are entering to go in*;" and this passage in Daniel, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Now Daniel had all he could ask for; now he could understand the time, and the length, and *part of every division which the angel had given him* in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

	490
	475
	1335

would make the sum total of his whole vision, 2300 years. And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his number, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus—

	1335
	1290
	45

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ, ...	490
From crucifixion to taking away daily abomination, ...	465
From taking away Pagan rites to the setting up abomination of desolation, ...	30
From setting up Papal power (time, times, and a half) to the end of his civil reign, . .	1260
From the taking away the Papal civil rule to the resurrection, ...	45

Now add these together, and you have the whole 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way:—"The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D. 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, "and at the time of the end" of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler *of the French nation. This year of which we are now* treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: "And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and *shut himself up in the island of Sardinia.* The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. "And he shall enter into the countries, and

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, MONDAY, DECEMBER 12, 1842. NUMBER 21.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, *it will not tarry*."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

MONDAY, DECEMBER 12, 1842.

Lectures and Meetings.

The Second Advent Association meet this evening at this office at 7 o'clock.

TO-MORROW EVENING,

Brother Calvin French, from Massachusetts, is expected to lecture at the Methodist Protestant Church, in Attorney street.

THURSDAY AFTERNOON,

A Prayer Meeting is called at No. 24 Rose street, for those who seek for a deeper work of grace in their own hearts.

MIDNIGHT CRY WEEKLY.

After this week, *this paper will be published weekly.* Subscriptions received for 24 numbers, to be mailed or delivered in the city. Terms: 50 cents, for 24 weeks, payable, *in all* cases, in advance.

THE DAILY PAPER,

Will cease, as we at first announced, after 24 numbers have been issued.

BACK NUMBERS,

Containing a great variety of valuable articles, for sale at this office.

JUDAISM OVERTHROWN.

Brother Litch's clear and convincing arguments on the restoration of the kingdom to the true Israel, has just been published in a pamphlet form. It is for sale at this office—price *six* cents.

Polyglott Bibles.

Those who have not a pocket Polyglott Bible are not aware of the loss they sustain. The references to parallel passages are of great importance to those who would compare Scripture with Scripture. The marginal readings are really a part of the Bible, for they were given us, *by the translators*, to show, more clearly, the meaning of the original. We have obtained a supply of the very best edition, in a pocket form, which we have *for sale*, at *only* $1 *per copy.*

Will the World be Destroyed so Soon?

"It would be very foolish for a man to spend many *years in building a house, and then burn it up.*"

This was the argument of a young lady, who could not bear to think that "all these things shall be dissolved."

Such persons seem to forget that our habitation, which God at first called very good, is defiled by sin, and defaced by the curse. When Paul wrote to the Hebrews, he could say, of the earth, "which bringeth forth briers and thorns," it "is nigh unto cursing; whose end is to be burned."

We believe the Lord is going to restore it, as a new coin is made by melting an old one. "We look for new heavens *and a new earth, wherein dwelleth righteousness.*" Then "there shall be no more curse," as we are told in Revelations, 21: 9. When a wise man finds his house defiled and broken, should we not expect him to make it over new? On this point, we find the following sentiment in a commentary on the 2d Epistle of Peter, by Rev. Wm. Adams, Rector of St. Gregory's church, published in London, in 1660:

"Toward the latter end of the world charity shall wax "cold, piety be nipped with a frost, and faith almost "starved to death, and the world thus benumbed, shall "be set on fire.

"It is perfection, not abolition, which is the natural "appetite of heaven and earth. *This world shall have,* "not a destructive, but a perfective end. The world "shall be re-polished, man immortalized, and in all God "shall be glorified."

Another Witness.

A friend has just shown us an extract from a book called "Heaven Opened," by Alfred Addis, B. A., of Trinity College, Cambridge, England; published by Robins, London, 1829.

The writer had probably never heard of Mr. Miller, yet *he argues from prophectic periods*, that "the abomination will cease, or the sanctuary be cleansed," in 1843.

STILL ANOTHER WITNESS.

A friend has just lent us a book, of 578 pages, entitled, "The SECOND ADVENT; or, Coming of the Messiah in Glory, shown to be a Scripture Doctrine, and taught by Divine Revelation from the beginning of the World.—By an American Layman." It was published in Trenton, N. J, in 1815. The author was led to examine the subject by the stirring events of the French Revolution, and especially the taking away of the Papal dominion in 1798. The following is an exact copy of the hymn, which closes the book. It is not perfect poetry, but is valuable, as *showing how* Bible students then regarded the signs of the times. The writer, evidently, believed he was living in "the time of the end," so frequently referred to in Daniel. We believe the same:

To you it is spoken, ye virgins be watchful,
And strengthen the things, that are ready to die;
Your loins still be girded, and be ye found faithful,
For *see all around you proclaim He is nigh.*
O Hallelujah! Hallelujah! Hallelu! Hallelu! Hallelujah!

Now tumult and uproar; commotions are making,—
Kingdoms against kingdoms, dire slaughter prepare;
The powers ordained of Heaven are shaking,
And men's anxious bosoms are troubled with fear.
O Hallelujah! &c.

Great Babel of Rome, firmly seated on her throne,
Long said in her heart,—as a queen I shall reign;
Her merchants afar off, her sad fate now bemoan,
And gnawing their tongues, cry alas! for her slain.
O Hallelujah! &c.

The kings she once ruled, and nations forsake her,
Bereaved of her children—and robb'd of her hire;
The wealth and the treasure she heaped together,
Now serve to consume her, and burn her with fire.
O Hallelujah! &c.

The blood of the martyrs and saints is found in her,
The cup that she filled, she drinks now in her turn;
Ye Heavens, Apostles, and Prophets shout o'er her,
O queen of great Babel! 'tis yours now to mourn.
O Hallelujah &c.

Her plagues and her sorrows, shall never be healed,
Her violence to Zion the Lord will repay,
In fire, to consume her, He'll soon be revealed,
The smoke of her torment shall rise up for aye,
O Hallelujah! &c.

Then let all her lovers, with trembling be taken,
The children of Zion have nothing to fear;
They seek for a kingdom that cannot be shaken,
Their treasure, their hope, their protector is there.
O Hallelujah! &c.

Then watch ye, his servants! see the signs from above;
He bade you observe them—He will soon come again;
Be steadfast! unmoved! be assured that your love
To Him and his people, shall not be in vain.
O Hallelujah! &c.

Letter from Brother Litch.

PHILADELPHIA, Dec. 7, 1842.

Dear Bro. Southard,—As I have a little leisure this morning, I sit down to give a brief account of the state of things in this city, on the great subject of the Second Advent. Brother Hale and myself, as you know, left New-York on Saturday, Nov. 29, for Newark, where we had a lecture in the Halsey Street M. E. Church. The Spirit of God was manifestly present to accompany the word to the hearts of the people, and a most deep feeling pervaded the assembly. The effect of the Second Advent lectures in that place is glorious, both on the professing church and the unconverted. But still the opposition is strong, and comes, too, from a source where we should expect better things.

The next day we took the cars for the city of brotherly love, for the purpose of fulfilling some engagements made while here in the former part of the month. Thursday we succeeded in making an arrangement for a depository for our publications, at 67 South Second street, in the store of Brother *O. Rogers, the late publisher of the* "Literalist," and as such, cannot go with us on the Jewish question, nor does he go with us on the time, yet he believes the Lord is soon to come personally and reign on the earth; and that the midnight cry should be sounded.

The doctrine is spreading here more or less in most of the different churches; and as the fruit of it the opposition is beginning to develope itself. Several ministers *are now out upon us.* The ministry in the city are very generally hostile to the discussion of the question in their churches; but the people want light and mean to have it; and we mean, by the grace of God, that they shall have it. We commenced a course of lectures in the Methodist Protestant Church in Kensington, the north-east part of the city, which continues this week. The pastor of the church, although not a believer, has received us most cordially, and takes hold and labors to bring sinners to Christ. The Lord accompanies the effort with his blessing.

Last evening I began a course of lectures in the Western M. E. Church in this city, to continue this week.—We have also two or three invitations to lecture before some of the *Literary* Institutions of the city. *Finally,* the way is opening before us as fast as we can fill up the appointments. We feel that the work is of God, and he will carry it on in his own way. But when we think that we are within one month of '43, and such multitudes are unsaved, we tremble for them.

Yours, J. LITCH.

BIBLE DCTIONARY.

EXPLANATION OF PROPHETIC FIGURES.

WINGS. Protection, defence. Exod. xix. 4. Ps. xvii. 8. xxxvi. 7. Rev. ix. 9. xii. 14.

WITNESS. Christ, prophets and apostles. Isa. xliii. 10. Acts i. 8, 22. Rev. i. 5. iii. 14. xx. 4.

WITNESSES, TWO. Two testaments, scriptures, figured by the two cherubims. Rev. xi. 3, 4. Zech. iv. 3—6. John v. 39. I John v. 9. Exod. xxxi. 18.

WOMAN. The true church and anti-christian church. Isa. liv. 6. Jer. vi. 2. Rev. xii. 1. xvii. 3, 7.

WOOD. People. Jer. v. 14.

WORDS OF GOD. Fire. Jer. v. 14.

WRATH, DAY OF. Judgment day. Job xxi. 30. Ps. cx. 5. Zeph. i. 15. Rom. ii. 5. Rev. vi. 17.

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shall overflow, and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightsome country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. "And many countries shall be overthrown." It is said that Bonaparte conquered three kingdoms at the battle of Marengo. "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, "escaped out of his hands." 42, "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." "*Hands*" signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt." Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. "And the Libyans and Ethiopians shall be at his steps." When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt —what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, "But tidings out of the east and out of the north, shall trouble him." This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France.

The news of this alliance caused him much trouble, and also his immediate return to France. "Therefore he shall go forth with great fury to destroy and utterly to make away many." This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan,—Italy lying between two seas. To "plant the tabernacle of his palace" would be to establish him as king. "Yet he shall come to his end, and none shall help him." This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. "Yet he shall come to his end and none shall help him." How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. "He shall come to his end, and none shall help him." Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where is the empress Maria Louisa, and the young king of Italy? "And none shall help him." Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come to his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ *stands up* for his people to accomplish; one is their faith, and the other their judgment, Jer. iii. 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity: but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.* "And at that time thy people shall be delivered, every one that shall be found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Every one, the poor and despised child of God, will then be delivered, when he makes up his jewels. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only had been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the "children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. x. 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. vii. 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. x. 6, "that there should be time no longer," or, as some translate it, *that there should be no longer delay;* which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter iii. 9. Take either one or both positions, and it proves my *object*, that a part of the *45 years*, the *history of which* we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come," Matt. xxiv. 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after, Rev. xiii. 3. 7th verse, "And I heard the man clothed in linen, which was upon the

*Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1298, Gibbon, however, fixes it upon the 27th of July, 1299. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third woe: when the sixth angel had ceased sounding, it is said "the second woe is past; and behold the third woe cometh *quickly*," Rev. xi. 14. The time that would intervene between the close of the second woe and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "*quickly*," and which was not so immediate as Mr. Miller supposed.

It would seem that the present turpitude of public morals, the defalcations, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the authority of these times, his anticipations have not been altogether unrealized.

waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly, *that it is the same angel which John saw in* Rev. x. 1—7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Daniel vii. 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. xi. 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. xi. 3, for the two witnesses to prophesy, clothed in sackcloth, 1260 days. *Also*, Rev. xii. 6, 14, *for the* church in the wilderness; and, again, in Rev. xiii. 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fail on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, "the scattering of the holy people;" a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the "lo heres" and the "lo theres," by dividing the people of God into parties, *divisions and subdivisions. And methinks* I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yea, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-masons, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel xii. 11—13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, *which is forty-five years, the difference* between the two numbers, 1290 and 1335. I then began at Daniel xi. 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

LECTURE VIII.

THE NEW SONG.

REV. v. 9, 10.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

THERE is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a mysterious veil that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reproved and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Savior in Bethlehem of Judea. It explains to us, in a divine song, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

I. Who they were that sung this new song;

II. Show *the song, and the occasion of it*; and,

III. Speak of the reign and the place where.

I. We are to inquire who are the singers in this grand chorus. The prophet calls them "the four beasts," or, as it might have been more properly translated, *four animate beings;* and the "four and twenty elders," he also calls them "saints." See the 8th verse, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they sung a new song," &c. The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and twenty elders are *the twelve* patriarchs, which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief corner-stone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. xxiv. 7—19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and his was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in all probability was a lion. And the "first beast" under consideration was "like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching, and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christian beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days, Rev. xii. 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti-Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." In this vision John has the same view *which Daniel had in his vision. See Daniel vii. 10.* Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time *when he was writing*; "every creature," that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, "out of every kindred and tongue, and people, and nation." See our text. If it had been "all nations," &c., he would not have said, "out of," &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. vi. 1—3, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Ezekiel also saw the same living creatures that Isaiah calls "seraphims," and John "four beasts." Ezekiel calls them "cherubims." See Ezek. i. and x. chapters. John says, Rev. iv. 8, "And the four beasts had each of them six wings about him," the same as Isaiah's "seraphims." These wings are the graces of the Spirit, as is strongly implied by Ezekiel i. 12, "And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went." "With two they covered their face"—humility and repentance; "with two they covered their feet"—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; "and with two

they did fly"—hope and love. They "mount up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, xl. 31. And again, John says, they were "full of eyes before and behind, and they were full of eyes within;" showing that they would have just views of sin, of God, and his word, and of themselves: they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, "and golden vials full of odors, which are the prayers of saints." Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? "Having every one of them harps;" showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by *the four and twenty elders* and *the four beasts*. I shall now,

II. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a *new song*. It is *new*, because it is sung only in that state where all things are made new. See 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 5, "And he that sat upon the throne said, Behold, I make all things new." Now John saw, in Rev. iv. 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before "him that sat upon the throne." And as he has not mentioned him in this language in any other place, we may have strong reason to believe that the time and subject matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again: we are expressly told that no man could learn the *new song*, but those who are redeemed from the earth, Rev. xiv. 3. And redemption from the earth is nowhere spoken of until the resurrection of the body. Christ says, in Luke xxi. 27, 28, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And Paul says, Rom. viii. 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In this state they can sing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It is also a holy song; for they cry, "and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight; for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, "Wo is me." Ezekiel fell upon his face, Ezek. i. 28. Daniel's comeliness was turned into corruption, so that he retained no strength, Dan. x. 8. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders,—"clothed in white raiment," and they had on their heads "crowns of gold," and they "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power,"—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; and not only him, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. "Holy, holy, holy is the Lord God Almighty: blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen."

III. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, nor any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long-desired period of some who profess to be the servants of Christ would come; when church and state would be united, and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again: they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what must we say to Christ's words, "My kingdom is not of this world!" and again, "In the world ye shall have tribulation!" The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation! But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1800 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this:—"All the Old Testament prophecies," said he, "which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained." I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, "Let them grow together until the harvest." His prophecy and parables in Matt. xxiv. and xxv. give us a prophecy until his second coming, and not a word about a happy period previously, but much about "lo heres," and "lo theres," and wicked servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming," 2 Thess. ii. In his 2 Thess. i. he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world: nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. xx.; but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Savior; and all the arguments to do away or destroy the word *resurrection* are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter, and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh." Can this be the millennium? No! unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2 Peter, where he expressly speaks of the last days. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c., agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth his coming. Can there be this happy time described in the above theory? All must answer, No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objections.

I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and, of course, personally; and that it will be on the earth.

I. Then I am to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; "So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. xv. 23—26; "But every man in his own order; Christ the first fruits, (resurrection;) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. v. 17, "For if by one man's offence death reigned by one, much more they which receive abun-

THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

THE SCOFFER AT THE ARK.

BROTHER HIMES,—The following extract is taken from an old Magazine. Should you think it calculated to benefit the numerous readers of your invaluable little sheet, you will confer a favor on one, who, like the builder of the ark, in olden times, is making ready to step on board of Zion's ship, and launch away to the port of eternal blessedness.

S. S. BREWER.

Brooklyn, December 6, 1842.

A short time since, little else was talked of but the late destructive flood. When two friends happened to meet, instead of the usual remark upon the mildness or roughness of the weather, the first observation was,—"The river was still rising, or beginning to subside." I happened to be in company at a friend's house, when the waters were still out, and questions, and anecdotes, and arguments, and exclamations of wonder and pity were echoing from all corners of the room.

After retiring to rest, I dreamed—and it will not be thought surprising that my dream took its form and color from those sad events of which I had been listening the instant before. I saw before me an ancient man, who hardly looked like an inhabitant of this world. The undressed skin of some wild animal was his only garment, while his shaggy beard and locks were so drenched and dripping that he might well be taken for a type of those departed ones whom the sea will deliver up at the sound of the last trumpet. His countenance was not pleasing, and there was a ghastly expression in his sunken eye that looked like the index to some fearful tale of guilt and punishment. As he gazed upon the waters, which had now overspread the low country, and were risen nearly to a level with the tops of several houses, I observed a slight convulsion of his frame, and could distinguish a suppressed groan, which seemed to imply that some terrible recollections were brought up by the sight. My curiosity now overcame the alarm which I felt at the first appearance of this strange visitor, and I ventured to ask who he was? Fixing upon me a look which chilled my very soul, he began as follows; "I am one of those unhappy beings who perished above four thousand years ago in the general deluge. Of the cause of that deluge, and the principal circumstances attending it, those who have read the Bible cannot be ignorant. You are aware, doubtless, that the wickedness of men had become so great that the Lord repented of having made him, and resolved to destroy him from the earth; only pious Noah was excepted from the sentence of destruction. I hardly need remind you that he was commanded to build an ark—a large covered vessel, which had rooms in it, in which he and his family were to be preserved when the flood was upon the earth. He was employed a hundred years in making this vessel, and during all this time he never ceased declaring to us the purpose for which it was building, and beseeching us, even with tears, to 'flee from the wrath to come.' You will readily suppose that so strange an undertaking could not but engage our attention; indeed, numbers of us were hired to assist in the work. Yet, instead of giving heed to the great man's counsel, and forsaking our evil ways, we reckoned him no better than a crack-brained enthusiast, and laughed at the idea of a flood. Time stole on, and the ark, which had been so long in hand, was now finished. I can well remember going up to the venerable prophet, along with a troop of roaring reprobates like myself, and begging, with an insolent sneer, to fix an early day for launching his ark, as I was tired of waiting. 'Alas,' he replied, with a look of serious compassion that abashed me, hardened as I was, 'the day will come too soon, as you will discover too late.' We returned home, and spent the evening in riotous feasting, and making game of the crazy preacher, and thanking our stars that we were not going to be cooped up in this dismal ark.

About the middle of that very night a heavy rain came on, but we thought nothing of it. It continued through the next day pouring down in torrents. The rivers were already swollen almost to overflowing, and some uneasy suspicions forced themselves into my mind. But I was ashamed to own them even to myself, and rallied my wife with some tartness, when she exclaimed with an affrighted look, as if anxious to get at my thoughts, 'What if the threatened flood be coming?' Nevertheless, when the rain continued with unabated violence—when the channels of the rivers were no longer to be seen, and the very sea seemed rolling itself from out of its deep bed upon the land, my heart sank within me. Our dwelling stood on high ground, and by that advantage continued dry long after a number of houses about me were under water. Yet I could mark the progress of the deluge as it gained upon us, foot after foot, I felt an anguish which it was no longer in my power to conceal. Every minute our ears were assailed with the groans and shrieks of drowning neighbors, and their corpses were seen floating before our door. At length the increasing waters washed us out of our house, and, followed by my weeping family, I mounted the hill near the top of which our house was built. There I stood, one moment with my eyes fixed and hands closed, motionless as the dead—the next moment, crying like a child, or raving like a mad-man. Then again I tried to persuade myself that the waters would retreat before they had overflowed my last shelter. Wretch that I was, not to spend this last remnant of my days, imploring grace and mercy of that God who can give repentance at the latest hour. Before another morning, my wife and children had been swept away, one after another, and perished before my eyes.

As a last effort for life—for though I no longer valued life, yet I feared to die—I climbed a lofty tree, and now, as I gazed wildly on the waters, there caught my eye something of an uncommon shape floating upon them at some distance. It glided gently on, and as it came full in sight, I perceived it to be that very ark at which I had so often scoffed. Oh, what would I have given for a place within it! It continued to approach, and I beckoned and shouted and wrung my hands, conjuring Noah to open the door and let me in. Alas, I knew not that the door had been shut by God himself; and could be opened by him only. The ark was now within a few yards of the tree on which I was, and I could distinguish the venerable prophet at the window, mournfully shaking his head, while a tear trickled down his cheek, and pointing upward with his finger. The agony of my soul would not allow me to understand those signs, and I ventured a desperate leap, in hopes of clinging to the side of the ark, but failing in the attempt, I sunk into the great deep, never to rise again. And then I remembered—'too late.'" Such a dismal groan seemed to break from him, as awoke me with a sudden start.

THE TRUTH BLESSED.

The following, from the New-York Luminary, will cheer the hearts of our readers.

Hackensack, Dec. 5th, 1842.

Dear Brother Jacobs,—I take pen in hand to record the wonderful dealings of God to us here. We have been since last conference striving, by the help of the Lord, to get things straight, and glory be to God, He has begun to answer our petitions. We feel that, though we have been despised, yet, as God says with a worm He would thrash a mountain, so He hath made use of us to shake the sandy foundations of many in this village, and we say glory to God for his unspeakable goodness to us. We appointed to-day two weeks ago to commence a protracted meeting and the Lord began to work in a powerful manner. The first evening one came forward for prayer and received the blessing. On Tuesday evening one more was struck with the power of God—her mother, a backslider, came to the meeting to take her home. We prayed for her, and the Lord convicted her of her error before she got off the stoop; so on Thursday she also experienced the blessing of salvation, as also 9 or 10 with her. And so has the Lord been working ever since; and now there are whole families here serving the Lord.

The Lord has converted between 40 and 50 souls among us, and many more are awakened, and are seeking the Lord.

We were the first in this village to preach on the Second Advent of Jesus Christ next year, and the Lord has shaken the whole place by his powerful spirit.

I will now close this letter by asking our friends to pray for us.

Yours, in Christ Jesus, our Lord.

JOHN H. KIRK.

Wide Awake.

Many of the Clergy in this city are engaged in preaching on the prophecies in opposition to our belief We pray for God's blessing on their labors. May they stir up the people to search the Scriptures daily, to see if these things are so.

THE MIDNIGHT CRY.

TUESDAY, DECEMBER 13, 1842.

Lecture this Evening.

Brother Calvin French *has arrived*, and will lecture this evening, (God willing,) at the Methodist Protestant Church in Attorney street, at seven o'clock.

Brother G. F. Cox.

A letter has been received from this brother, stating that he cannot come to this city at present, on account of his health and engagements. He is lecturing at Bangor, Me., in the City Hall, once a week.

Typographical Errors.

In last Saturday's paper, in Brother Miller's seventh lecture, 465 is put, by mistake, for 475, in the figures added up in the third column. The lectures are copied, almost word for word, as first published, almost six years ago. This will account for some seeming inconsistency in the dates where it is said we *now* live 1803 years after Christ's death, when it should read 1809 years.

COX'S LETTERS ON THE SECOND COMING OF CHRIST,

And the character of his Millennial Kingdom. This excellent book should be more generally read. It is for sale at this office.

LETTERS TO E. F. HATFIELD.

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. III.

HONORED SIR,—I was much pleased with your account of the faith of early Christian martyrs. You said, that for three centuries, while Christians were imprisoned, tortured, torn by wild beasts, or burnt at the stake, they were looking earnestly for Christ's near coming. You did not quote the language of any of these death-defying disciples, who received their doctrines directly from inspired teachers.

You mentioned Papias, who was a bishop of Hierapolis, and a martyr. Let him speak for himself. He lived in the first century and was one who attended on the ministry of St. John, the "Elder." He taught, "that Jesus Christ was to appear on earth, and there to reign with his saints for the space of a thousand years in great glory." Papias says of himself, in his book called the Explanation of the words of the Lord, as St. Jerome gives us an account of it, (De Script. Eccles.) "that he did not follow various opinions, but had *the apostles* for his *authors*; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord; as also what Aristian, and John the Senior, *disciples of the Lord*, what they *spake*; and that he did not profit so much by reading books as by the *living voice of these persons*."

The testimony of Irenæus is very clear. He was bishop of Lyons, in France, and was one of the best Christian writers of the second century. Irenæus was a disciple of the venerable martyr, Polycarp, who was a disciple of St. John; both of whom were doubtless influenced—the one by the writings—the other by the *personal testimony* of St. John. Irenæus testifies, in reference to the "times of Christ's kingdom," that "the just, *rising from the dead shall reign*; and nature, *renewed and set at liberty*, shall yield abundance of all things, being blessed with the dew of heavn, and *great fertility of the earth*, according as has been related by those ecclesiastics who *saw St. John*, the disciple of Christ, and heard from him *what our Lord taught* concerning those times." And Irenæus argues the point from the promise which Isaac made to Jacob, which promise he thought was not fulfilled in the patriarch's lifetime; and is therefore yet to come to him in this world, MADE NEW.

Justin Martyr who was beheaded at Rome, A. D 165, and who is reputed to have been sound in the faith, and well prepared to write, says, in his Dialogue with Tryphon the Jew, "that a certain man among us Christians, by name John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should *live* a thousand years in the new Jerusalem, and *after that* should be the general resurrection and judgment." And he quotes, to prove the same doctrine, the 65th chapter of Isaiah; Ezekiel is also quoted as consenting to it, and Peter in Acts iii. 21. And he gives this as the faith of *all the Orthodox Christians of his day*.

I will only add to the above the testimony of the Nicene Council, which had its session at Nice, in Bithynia, A. D. 325, and consisted of over three hundred bishops—combining all the wisdom of Africa, Europe, and Asia, in the Christian church. "In their ecclesiastical forms or constitution, in the chapter about the providence of God, and about the world, they thus speak:—The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect *a new heaven and a new earth*, according to the Holy Scriptures, *at the appearance and kingdom* of the great God and our Savior Jesus Christ. And *then*, as Daniel says, (chap. vii. 18,) the saints of the Most High *shall take the kingdom*, and the *earth* shall be pure, holy, the *land of the living*, not of the dead. Which David, foreseeing by the eye of faith, cries out, (Psalm xxvii. 13,) *I believe* to see the good things of the Lord in the *land of the living*. Our Saviour says, happy are the meek, for they shall inherit the *earth*. And the prophet Isaiah says, (chap. xxvi. 6,) "The feet of the meek and lowly shall tread upon it." The council might also have quoted Ps. xxxvii 9, &c.,—"For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace, and their inheritance shall be FOR EVER. But the wicked shall perish; into smoke shall they consume away; but the righteous shall inherit the land, and dwell therein forever."

The account you gave of the disappearance of this doctrine from the church was very instructive. You said, "The union of church and state under Constantine seemed to set the church at rest respecting the coming of Christ. Some even asserted he had come already. The doctrine of his near coming did not survive the coronation of the cross." Thus, it seems, when the church grew worldly, and the cross of Christ was profaned by an earthly crown, the popish notion of an earthly kingdom sprung up. I find the Catholic commentators on the book of Daniel, consider their church as the everlasting kingdom, which is there predicted to be set up when the kingdoms of this world have been dashed to pieces. This notion of Christ's kingdom being of this world, (though HE expressly declared it is not,) has been ever since arrayed in hostility to the doctrine which teaches us to look for Christ's near coming, to raise the dead who sleep in Jesus, and set up his everlasting kingdom.

Your enumeration of individuals, or classes of persons, who have, at different later periods, been disappointed in their expectations, is no reason why we should not continue "looking" and "waiting," and watching for the sure fulfilment of Christ's promise, and study God's word, and the signs of the times, in reference to this event. Though it was "after a long time," that the "lord of those servants" mentioned in the parable, returned, and reckoned with them, yet he *did* return to the joy of those who continued waiting and watching. Doubtless the evil servant, who is supposed to say in his heart, "My Lord delayeth his coming," while eating and drinking with the drunken, could jest about the mistakes which his watchful fellow-servants had made. "But the Lord of *that servant* shall come in a day that he LOOKETH *not* for him." I do not find that Christ uttered one word of rebuke to those who might be looking too earnestly for his coming, or expecting it too soon; but the doom of the unwatchful servant is left on record as a terrible example.

The notions of David Austin, of Elizabethtown, had so very slight an affinity with our belief, that I cannot suppose you intended to be understood that there is any striking similarity. He was expecting Christ to come on a white horse, in the streets of that village, which Christ had never promised to do; while "we, according to his promise, look for new heavens and a new earth" In compliance with the Apostle's admonition, we are "LOOKING for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—(Titus ii. 13.) It must be exceedingly dangerous to infer from the past that we are now looking in vain for Christ's coming, and to anticipate the privilege of making future comments on our mistake, for there must be a *last time* when such expectations will be wholly disappointed. "For yet a LITTLE WHILE, and he that shall come, WILL COME, and will not tarry." Heb. x. 37. The danger of making this irretrievable mistake is increasing with the approach of every new period when the prophetic numbers are supposed to close, and may well make us beware how we speak against this counsel or this work, for, if it be of God, ye cannot overthrow it. I shall consider your criticisms on the prophetic numbers tomorrow.

I remain your fellow servant

Of our coming Lord,

N. SOUTHARD.

THE MIDNIGHT CRY—WEEKLY.

We hope our brethren will send their orders, with the money, immediately. We believe it is the Lord's will that the Cry should be kept sounding. "Behold, He cometh." We have used up nearly all the money He has given us, and, if this shall reach the eye of any steward of the Lord's money, who believes in his near approach, we hope he will devote some of it to the support of a weekly paper in this great city. Unless means are furnished for printing a large paper, we shall commence just the size of the daily, but we are very anxious to print two numbers in one, on account of postage.—Price 50 cents for 24 numbers.

HYMN.

O Glorious hope of heavenly love!
It lifts me up to things above;
It bears on eagles' wings:
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings.

Rejoicing now in earnest hope,
I stand, and from the mountain-top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.

A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps his own in perfect peace,
And everlasting rest.

O that I might at once go up!
No more on this side Jordan stop,
But now the land possess!
This moment end my legal years,
Sorrows, and sins, and doubts, and fears,
A howling wilderness.

Now, O my Joshua, bring me in!
Cast out thy foes; the inbred sin,
The carnal mind remove;
The purchase of thy death divide;
And O! with all the sanctified,
Give me a lot of love.

SECOND ADVENT BOOK DEPOSITORY IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No. 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times,"—weekly—(located in Boston,) and "The Midnight Cry,"—daily. Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

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dance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Here the saints are promised to reign after the gift of rightcousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This must, of course, be in the immortal state, for it fadeth not away.

II. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these:—John xii. 24, "If any man serve me, let him follow me; and where I am, there also shall my servant be." Again, John xiv. 3, "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John xvii. 24, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Paul says, 1 Thess. iv. 17, "And so shall we ever be with the Lord." "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Our text says, "And hast made us unto our God kings and priests." Rev. xx. 4, 6, "And they lived and reigned with Christ." "And shall reign with him." xxi. 3, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

III. "And we shall reign on the earth," says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the antediluvians were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, "*Thy will be done on earth, even as in heaven.*" When the bride has made herself ready, and married to the bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him forever and ever on the new earth and in the new heavens; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet Isaiah, liv. 5, "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name,—then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in that general assembly, and clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is" *now come.* Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth;" saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." And methinks I can now see every one who loves our Lord and Savior Jesus Christ in this assembly, rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly."

But you, O impenitent man or woman, where will you be then? When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? *In hell!* O think! *In hell!* a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner; think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat of you to think—*in hell!* I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes, of this warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered; but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed *will* and *wit*, and said, "*in hell*" was only *in the grave.* In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump will sound, the last wo be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting wo!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the *new song?* Then come in God's appointed way; repent. Do you want a house not made with hands, eternal in the heavens? Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward; become a pilgrim in the good old way. "Seek first the kingdom of heaven," says Christ, "and then all these things shall be added unto you."

LECTURE IX.

THE SEVEN SEALS, AS REPRESENTING EVENTS TO THE END OF TIME.

REV. v. 5.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

THE book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins, as it were, back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course, until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats, and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea.

Four times the Revelation seems to bring us down in this manner, as though he had begun on one mountain, and traced four different streams of history down to the great ocean of eternity; like the river of Eden, which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land, taking different points of the compass, but falling at last into the ocean, Gen. ii. 10—14; and these having seven tributary streams in their course. The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in, like tributary streams, and filling up the grand river of prophecy, until the whole ends in the ocean of eternity.

This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. I shall then pursue the following method:—

I. Explain the book which was in the right hand of him who sat on the throne.

II. Give the history of the seven seals, and their opening.

I. I am to explain what is meant by the book.

The book is often spoken of in the word of God. Sometimes we hear it spoken of as a little book, open in the hands of the angel; and sometimes it is commanded to be sealed up; and sometimes to be unloosed, as in our text. The question arises, What can this book mean? It cannot mean the book of Revelation, for John was commanded not to seal the sayings of this book, Rev. xxii. 10. Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, "That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon." We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testaments, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon. There is one more book which answers to John's description, which no man, neither in heaven, nor on earth, nor under the earth, has yet been able to look thereon, or open and read, as we have any account of; and which, according to the whole tenor of the Scripture, will never be opened, read, or looked upon, until the last seal is broken, and the judgment sets. "And I saw the dead, small and great, stand before God; and the books were opened; *and another book was opened, which is the book of life;* and the dead were judged out of those things which were written in the books." In this book, which is called the *book of life*, the names of all the redeemed in heaven, in earth, or under the earth, are written, which are not known to any man, neither will be known, until the last seal is broken open; for the judgment will declare who is on the Lord's side. For the apostle tells us, plainly, "Our lives are hid with Christ in God; that, when he appears, then we shall appear with him in glory." And John tells us, Rev. xxi. 26, 27, "And they shall bring the glory and honor of the nations into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; *but they which are written in the Lamb's book of life.*" "And whosoever was not found written in the book of life, was cast into the lake of fire." Again: "And they whose names were not written in the book of life, from the foundation of the world, shall wonder," &c. This book, although we are abundantly informed there is one, in the right hand of him that sitteth upon the throne, no man, as we are anywhere informed, has been able to look upon it, or open it, or to read its contents. This, then, is the book, on account of which John wept to know its contents. And so it has been with all Christians. They are anxious to know whether their names are written in the Lamb's book of life,

But you must first learn, my dear brother in Christ, to live by faith; and faith, too, founded on the book in which you can look—of which you may read the promises, the prophecies, and commands. But into the book of life you can never look, until the Lamb of God shall open the seventh seal, and the righteous dead be raised, to meet with the dear Savior in that world of glory, when the book will be opened in the presence of the universe, and he will own you as his, and crown you with joy unspeakable and full of glory.

II. I shall now give the history of the seven seals, with the time of their opening. After the prophecy of the seven churches, in the 2d and 3d chapters of Revelation, John has a view of the heavenly host, singing the grand song, and gives us a description of the heavenly choir, and a part of the song. He likewise introduces the book, sealed with seven seals, and shows who can open the book, in the fourth and fifth chapters. These we have attended to in a former lecture.

We shall now begin with the sixth chapter, 1st verse, "And I saw when the Lamb opened one of the seals;" and I heard, as it were, the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." The "beast," in this passage, is the first, which was like a lion, representing the church in its first state, in the days of the apostles, when the church went everywhere, preaching the word, bold as a lion. The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel. This is proved by the passage, Rev. xix. 11—13, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself, and he was clothed in a vesture dipped in blood; and his name is called The Word of God." This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living. Therefore, the first seal opens with the promulgation of the gospel, as the last will be closed by the same. 3d and 4th verses, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The red horse denotes blood and carnage, and has reference to the times of persecution in the days of Nero and other Roman emperors, and answers to the same time as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority. The second beast spoken of in this passage is the representation of the church, which was like a calf, showing that the church would be given to the slaughter, like a calf fatted for the market, during the period of the opening of this seal, which period lasted until about A. D. 318, when Constantine put a period to the persecutions of the Christians.

5th and 6th verses, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The third beast, which represents the church, under this seal, had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly. This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill, with sword and with hunger, and with death, and with beasts of the earth." The fourth seal opened in the year A. D. 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. "And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent." The pale horse is named, in this passage, Death. And hell followed, showing us plainly that it is the anti-Christian power, which would have the ascendancy over one fourth part of the earth, during the opening of this seal. "Power was given unto them," shows conclusively, that it is the same power mentioned in Rev. xiii. 2—5, "And the dragon gave him his power, and his seat, and great authority." "And there was given him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." Again, 7th verse, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." In our text he says, "Power was given them to kill with the sword," that is, to make war, which was fulfilled in Europe, when the papal power sent out large armies to exterminate the heretics, as they were called, who would not worship the beast or his image. "And with hunger;" this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. "And with death;" inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict death in every possible shape that men or devils could invent; thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. "And with the beasts of the earth;" after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during the bloody and persecuting reign of the papal church.

9th—11th verses, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." On the opening of the fifth seal, there is no beast to say, "Come and see," for this very good reason—the church has not changed her position, and is yet in the wilderness, like the flying eagle. Therefore, under the fourth beast, the church is likewise under the control of the same anti-Christian power as under the fourth seal, but the difference appears to be only in one thing—the church appears to enjoy a little respite from her persecuting enemy; and it would seem by the language of the souls of the martyrs that they are now looking for a day of vengeance, which God hath promised upon them who worshipped the beast or his image; and the inquiry is, How long before this day of vengeance will come? The answer is given to these praying souls to rest a little season; and they are informed there must be one more day or little season of persecution, when their brethren must be killed in like manner with themselves, and when that is accomplished, they would then experience the last promise of God, the resurrection. This seal was opened about the beginning of the 18th century, A. D. 1700, when the bloody persecutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th—17th verses, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." On the opening of this seal there is a great earthquake. This earthquake is spoken of in other places in this book, and alludes to the French revolution; and of course this seal opened about A. D. 1790. "And the sun became black as sackcloth of hair, and the moon became as blood." *Sun* sometimes denotes rulers or kings, as in the case of Joseph's dream, when the sun, moon and stars made obeisance to him, meaning his father, head over all Israel, his mother, and his brethren; for where the king is called the *sun*, the queen is called *the moon*, and inferior rulers are called *stars*, as Christ is called *sun of righteousness*, because he is king of Zion. The church is called *the moon*, because she is the bride of Christ. Ministers are called *stars* because they are inferior rulers in Christ's kingdom. Therefore I understand this to mean in that revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, and afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth. One decree levelled all titles and distinctions with the commonality, like a fig-tree casting her untimely figs. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The heavens must mean that circle in which the planets move; and if that is to be understood figuratively, so must this. *Heavens* must then mean the laws and government of France. These were all swept away, or rolled up and laid away like an old parchment out of date or use. "And every mountain and island were moved out of their places." Mountains and islands are figures of large and small governments, and in the French revolution every government was removed from their legitimate sovereigns, except England, in the old Roman empire, and given to kings of Bonaparte's creation. And certainly all the kingdoms in Europe were changed from what they were before; so that when legitimacy was restored, the ancient kings could not and have not found their kingdoms in the same situation they were in before the revolution. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is a well-known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom during the space of about five and twenty years: the king of Portugal to Brazil; the king of Spain to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom and fled to the island of Sardinia; the king of Naples to the island of the same name; the king of Austria left his capital; and the king of Prussia took shelter under Russia; the emperor of all the Russians left Moscow to its fate; and Bonaparte himself fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of their fathers, and seek an asylum among strangers. So truly was this passage of Scripture fulfilled that many writers and divines actually supposed that it was the last great battle and supper of the great God. "For the great day of his wrath is come, and who shall be able to stand?" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last day, the great day of wrath which will immediately follow the sealing time which he gives us in the next chapter.

Rev. vii. 1, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that it should not blow on the earth, nor on the sea, nor on any tree:" Daniel tells us, vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." The *four winds*, then, mean the opposing elements, war and contention. These principal elements of war and contention God would restrain for a little season, so they should not fan up the spirit of war and strife, neither in the Roman government, (called earth,) nor on the great nations, (called great sea,) nor on individuals or small societies of men, (called trees;) and this has been remarkably fulfilled for twenty years past. Not a particle of opposition has been experienced against the translation and spread

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, WEDNESDAY, DECEMBER 14, 1842. NUMBER 23.

'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

Prayer Meetings.

☞ There will be a prayer meeting at this office this evening,—and at 24 Rose street, *to-morrow afternoon*, at two o'clock.

Brother French

Lectured last evening to an intensely interested audience in Attorney street. The word was attended by the demonstration of the Spirit, and led many to seek earnestly for entire sanctification of heart, that they might be in complete readiness for our coming Lord.

He lectures at Jersey City this evening, and leaves for Wilksbarre, Pa., to-morrow, where he expects to labor till Christ comes.

HYMN.

In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day.

He comes! the Conqueror comes!
Death falls beneath his sword;
The joyful prisoners burst the tombs,
And rise to meet their Lord.

The trumpet sounds, "Awake!
Ye dead, to judgment come!"
The pillars of creation shake,
While man receives his doom.

Thrice happy morn for those
Who love the ways of peace;
No night of sorrow e'er shall close,
Or shade their perfect bliss.

The Cry in Illinois.

It will be seen by the following extract from a letter, that "the midnight cry" is being sounded through those western wilds, and the people are beginning to wake up on the subject of the speedy coming of the Lord. May the alarm go forth, and the slumbering virgins be aroused, before the Master shall have shut the door; and may the blessing of God attend the efforts of those dear brethren, who, alone, as it were, are lifting up their voices to give the people the word of warning:

DEAR BROTHER FLEMING,—There is a great interest awakened upon the subject of the second coming of our Saviour, even in this western country, although there are not wanting those who are saying, "Where is the promise of his coming?" I am trying, in my way, to declare that the kingdoms of this world are about to become the kingdom of our Lord and his Christ, and to be given to the people of the saints of the Most High.

Please send me such publications as you may think best to aid a young preacher to proclaim that the coming of Christ is at hand.

Brother Simon Fitch, and myself, are the only ones I know of in this part of the state, who believe, or at least dare to preach the coming of Christ as soon as 1843. Yet there are a great many of the people who believe.

Yours &c. J. L. BURNHAM.

We hope, as the time is short, that our brethren in the far west will cry aloud and spare not. Let the alarm go out. Wake up the virgins—startle the sleeping watchmen—alarm the guilty sinner, and let them know that what they do, they must do quickly.

Books, Pamphlets, and Charts.

We have a good supply at 36 Park Row, (up stairs.) Call and buy—read and circulate.

From the N. Y. Luminary and Messenger.

SECOND ADVENT—"WONDERS"—"FEARFUL SIGHTS, GREAT SIGNS," &c.

Mr. Editor,—In this article I am to give some instances or remarkable specimens of the Aurora Borealis, or Northern Lights; as they have recently appeared on various occasions, apparently fulfilling the foretold "*Wonders*" and "*Signs*," (in "*the last days*") of Christ's "*coming*" and "*kingdom at hand.*"

The following account is copied from the New York Commercial Advertiser of Oct. 22, 1839, showing a wonderful exhibition of these phenomena in London a few weeks before that date. These were also seen in this country on the same night, but far less remarkable:

From late London Papers.

"London, Sept. 5, [1839].—Between the hours of 10 on Thursday night and 3 yesterday morning, in the heavens, was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and Northern Lights witnessed for many years past. The first indication of this singular phenomenon was ten minutes before 10, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness.—There were to be seen mingled with it volumes of smoke, which rolled over and over, and every beholder seemed convinced that it was a 'tremendous conflagration.' The consternation of the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire-brigade stations in Baker-st., Farringdon-st., Watling-st., Waterloo Road, and likewise those belonging to the West of England stations—in fact, every fire-engine in London, was horsed, and gallopped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomena presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor—they appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth, that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it—they increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away."

The writer of the above account, it will be seen, makes no allusion to the fact, that such "alarming" appearances are foretold in prophecy as "*great signs*" of the Second Advent at hand. And though it may be that he knew, or thought of no such thing while writing, he has described the phenomena as being an exact fulfilment of the many prophecies of these very things. He speaks of them as something "wonderful"—"singular"—"extraordinary"—"a vast sheet of light"—"most magnificent"—"alarming"—"a terrific fire"—"awful"—"a tremendous conflagration"—"volumes of smoke"—"columns of silvery light"—"intense brightness"—"producing very great consternation," &c., which the Almighty had previously foretold and described them as "*wonders in the heavens*"—"*blood and fire, and pillars of smoke*"—"*fearful sights and great signs from heaven,*" "*before that great and terrible day of the Lord come.*" Just so sure then as the Lord cannot lie, and would have us, as little children, to understand him to mean as he says, these now fulfilled wonders and signs admonish us, together with many other signs fulfilled, that Christ's coming is verily "*near, and even at the doors.*"

Again, on the evening of January 25, 1837, there was a remarkable exhibition of this same phenomenon in the various parts of our country, as our readers will doubtless recollect. Where the ground was then covered with snow, the sight was grand and "fearful" in a most unprecedented manner.—In one place, situated near a mountain, the people who witnessed the scene, informed us that it resembled "waves of fire rolling down the mountain." And generally, so far as learnt, the snow covering the ground appeared like fire mingled with blood, while above, (as the apostle says,) "*the heavens being on fire,*" resembled so much the prophetic description of the last day, that many were amazed, the children beholding it were affrighted, and inquired if it were the coming of the judgment, and even the animals trembled with much manifest alarm.

HENRY JONES.

New York, December 10, 1842.

THE MIDNIGHT CRY.

WEDNESDAY, DECEMBER 14, 1842.

LETTERS TO E. F. HATFIELD.

Chosen Pastor of the Seventh Presbyterian Church in New York.

NO. IV.

HONORED SIR,—It is important that we have a clear view of the points on which we differ. Some of the positions you attribute to us are strange to me. We do not contend that the vision in the 8th chapter of Daniel represents all the important events which have ever taken place in the world: but we do maintain that there are in the book of Daniel four or five distinct lines of prophecy, which unite in one, (like the two dreams interpreted by Joseph,) reaching to the second coming of Christ to set up his everlasting kingdom.

You say there is nothing in the vision of the 8th chapter to identify it with the end of the world; but that it merely reaches down to the cleansing of the sanctuary, which you apply to the times of Antiochus Epiphanes. On this point we appeal to the Bible.

The first argument to prove that the vision in the 8th of Daniel reaches to the end of the present state of things, is derived from the connection between it and the two preceding visions, and the following one. This vision was shown to Daniel fifty years after the time of Nebuchadnezzar's dream, and two years from the night vision, in which the four great successive empires were exhibited to him. It was followed, about nineteen years afterwards, by the appearance of a glorious PERSON, whose "body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." It is generally agreed, says the learned and pious Matthew Henry, "that this could be no other than Christ himself." "It must be He, for He appears in the same resemblance wherein he appeared to John in Patmos. When Daniel saw this person, he says, "there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength." When Daniel had seen this vision, he heard a voice, probably that of the angel Gabriel, saying, "I am come to make thee understand what shall befall thy people in THE LATTER DAYS, for yet the vision is for many days."

You have, yourself, argued on the ground that the communications made after this vision of Jesus Christ, were an elucidation of the vision in the 8th chapter. I am, therefore, saved the necessity of proving that point. Now, the revelations given to Daniel, in the discourses of the angel Gabriel, and the Lord Jesus Christ, when they came to make known what should befall his people in the latter days, do certainly reach to the resurrection of the just. This point is so plain, that all the common people, who examine for themselves, will see it.

The angel gives Daniel a few glimpses of the future history of the powers which were to oppress his people. Here is a specimen:—"They shall be overflown, from before him, [the oppressive Roman power,] and shall be broken, yea, also, the PRINCE OF THE COVENANT." I do not think the Bible teaches us to call a Jewish priest the Prince of the Covenant. To Christ "gave all the prophets witness," &c. And I dare not explain away what appears so direct a reference to him, especially when I remember how much of the Old Testament is referred to Christ in the New, where no allusion to him would at first sight be imagined. The angel proceeds to unfold future history, giving a striking description of the extravagant pretensions of the papal power, and the career and fall of Napoleon Bonaparte, under whom the pope's dominion was taken away. Gabriel then says: "There shall be a time of trouble. And at *that* time *thy people* shall be delivered, every one that shall be found written in the book. And the multitude* of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Here we have the resurrection of the righteous, and their shining for ever. Christ says: "So shall it be in the *end of this world*. . . . Then shall the righteous shine forth as the sun in the KINGDOM of their Father." (Matt. xiii.: 43) If you explain away the passage in Daniel, by applying it to anything but the end of the world, you help Universalists to explain away Christ's words. Surely *you* cannot wish to yield up the whole Bible argument to those preachers of peace and safety, whom you have so ably opposed. I believe we have Christ's warrant for "identifying this with the end of the world."

We will now inquire who are meant by "thy people?" They are "delivered" at the first resurrection. Christ says: "They that are in their graves shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the 20th of Revelations, we are told, Blessed and holy is he that hath part in the first resurrection," but in the same chapter it is said: "And another book was opened, which is the book of life," and "whosoever was not found written in the book of life, was cast into the lake of fire." Do not these passages prove that "thy people" here spoken of, are the righteous, "who shall be recompensed at the resurrection of the just?" They are the saints of the Most High, of whom it is said, (Dan. vii.: 8,) they "shall take the kingdom, and possess the kingdom forever, even forever and ever." Thus I think this vision is bound by adamantine bands to the *end of the world*. It is not till then that "the righteous shine forth as the sun in the kingdom of their Father."

The fact that the angel came to make known what should take place in the LATTER DAYS, it seems to me, is CONTRADICTED by the application of this vision to the times of Antiochus. Did Christ appear in vision to Daniel, to impress on his mind predictions in relation to the "latter days," when they related to events which *ended* more than 2000 years ago? Remember those events are coupled with the resurrection by the emphatic expression, "AT THAT TIME."

This wonderful vision ends with these emphatic words: "Blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days. But go thou thy way till THE END be, for thou shalt rest, and stand in thy lot, at the end of THE days."

Cruden, that diligent Bible student, says a lot signifies that which "falls out by lot to be one's portion or inheritance." Matthew Henry applies this language to Daniel's "happiness in death, judgment, and eternity." When Daniel received this vision, he was about ninety years old, and just ready to "rest" in his grave. At the end of the days he will rise to his glorious "lot," or inheritance. Nearly all the old reference Bibles refer the reader to 1 Cor. Cor. xv. 23, for the time when Daniel shall stand in his lot. There we are told of the resurrection of those "who are Christ's AT HIS COMING," and in immediate connection, it is added: "THEN cometh THE END." Is not this "the end" mentioned in Daniel? Thus we have the company of almost all the learned and pious men of past ages, in the belief that this vision reaches to the end of the world.

Let us now turn to the other visions of Daniel, and see if they are identified with the end of the world?—Those who *study* the 2d chapter of Daniel will notice that it represents *universal empires*. The first is the Babylonian, which was founded by Nimrod the "mighty hunter," and it was the first of a line of powers, which have been mighty hunters of the saints, who have been in subjection to earthly powers from Daniel's days till now. When the fourth universal empire becomes divided, like toes of iron and clay, as the Roman has been for 1300 years, the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall BREAK IN PIECES, and CONSUME all these kingdoms, and IT shall STAND FOREVER."

We have been taught to call this [second] chapter, an account of Nebuchadnezzar's dream, but, on looking more carefully, we find the whole glory of it consists in recording Daniel's vision, which included what the proud monarch had seen and forgotten, together with its interpretation. The four friends prayed fervently for wisdom, and "then was the secret revealed unto Daniel in a NIGHT VISION." Here, then, we have the commencement of those wonderful revelations to Daniel, "the man greatly beloved," which were repeated to him with enlargements, till, 69 years afterwards, he was assured that he should stand in his inheritance at the end of the days included by the vision which could mean nothing less than his portion in the everlasting kingdom so frequently presented to his view.

In this vision, Daniel has a most vivid representation of the fact, that oppressive powers, which "break in pieces and BRUISE" will have dominion, till they are ANNIHILATED at a stroke, for the solid metals which represent these dominions, become as the chaff of the summer threshing-floors, and NO PLACE is found for them. That which *exists*, must have a place. At the *same* time, the everlasting kingdom, represented by a great mountain, FILLS the WHOLE EARTH. *Till* then, earthly kingdoms will BRUISE; *afterwards*, "they will not hurt, in all my holy mountain, saith the Lord." The modern doctrine of a temporal millennium before this world's kingdoms are destroyed, is thus left, with "*no place*" in which to stand. This vision is certainly identified with the end of this world as it now is.

Turning now to the seventh chapter, we find the same series of empires exhibited to Daniel; with a similar character given to the fourth. "It shall DEVOUR the WHOLE EARTH, and tread it down, and break it in pieces." That this is the Roman empire, the learned men of all ages, (with very few exceptions,) are agreed, and it is so plain, that any child who has taken a few lessons in history, must perceive it. Now let us notice its end, and the destruction of the persecuting power growing out of it, which "wears out the saints of the Most High."

"I beheld, *till* the thrones were cast down, [this language implies a continuance of the persecuting and devouring powers till the judgment,] and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered to him, and ten thousand times ten thousand stood before him; THE JUDGMENT was set, and THE BOOKS WERE OPENED. . . . I beheld, even till the *beast* was *slain*, and his *body* DESTROYED and *given to the* BURNING FLAME." Here we have the same destruction of the same devouring power mentioned in the second chapter. After a brief parenthetical or explanatory remark, Daniel unfolded the following scene which completes the view of the judgment: "I saw in the night vision, and behold one like the Son of man came to the Ancient of days, and they brought him near before him; and there was *given* unto him dominion and glory, and a kingdom [of course it had not been set up before, for the devouring beast had reigned] that all people, nations, and languages should serve him. His dominion is an EVERLASTING dominion which shall not pass away, and his kingdom that which shall not be destroyed." But has Christ any "joint heirs" to this everlasting kingdom which is to be set up when earthly kingdoms are destroyed? Yes; praise the Lord, He "hath chosen the poor of this world, rich in faith, and *heirs* of the KINGDOM." When Christ shall say, "Come, ye blessed of my Father, *inherit* the KINGDOM," this vision of Daniel will be fulfilled, when the saints of the Most High shall take the KINGDOM, and possess the kingdom forever, even FOREVER AND EVER.

O may we be heirs of this kingdom, and not be found explaining away the language which describes the terrible destruction of the wicked when Christ comes to set it up. We shall continue our view of the oneness of the visions, in their progress and their end, to-morrow.

I remain, &c.

N. SOUTHARD.

☞ It may be thought we have devoted too much space to the very plain truth set forth on this page, but it seemed unavoidable. Prof. Stuart, whom Brother Hatfield calls "the greatest biblical critic on this continent," says, the glowing description of the judgment we have quoted, relates to the condemnation of the little horn, who, he says, is "*beyond all doubt*, Antiochus!!"

Let me "receive the kingdom of God as a *little child*, rather than be led by such wisdom."

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* "*Many of them*," &c. is the reading in our translation, but Matthew Henry reads it as I have quoted it, and says: "The Jews, themselves, understand this of the resurrection of the dead at the end of time. The Jews are our teachers in Hebrew, except in cases where their prejudices against Christianity, incline them to explain away the force of a text. Here, where they give the text its full force, their testimony is truly valuable."

of the Bible, or the missionary cause. Kings have been nursing fathers, and queens nursing mothers, to help forward the cause of God. The wind of Papacy has been kept down by the angel, so that all the opposition they could raise has been weak and inefficient. The Mahometan wind has not blown a blast for twenty years; the idolatrous and pagan nations of the East have, by some invisible power, been kept in check; the infidel and deistical principles of the West have been held in complete subjection by the same invisible hand, until the servants of God should be sealed. Therefore, since the French revolution, none of these four winds of opposition to Christ have been permitted to use any physical force, as formerly, to suppress the spread of the gospel through the earth. "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea." The angel here spoken of as ascending from the east, is the angel standing on the land and on the sea, with a little book open, and the same that is represented in another place as flying through the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth. Coming from the east, the place of light, and having the seal of the living God, show plainly that it is the angel of the gospel. The four angels are the four messengers of God, who suppress those four opposition principles, until the sealing time shall be over, "saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." The four angels are here commanded not to let these four winds of opposition hurt the earth, sea, or trees, until the sealing time is past, which is the same time spoken of, Daniel xii. 1, "Then shall Michael stand up, the great Prince which standeth for the children of thy people." "And I heard the number of them which were sealed; and there were sealed a hundred forty and four thousand of all the tribes of the children of Israel." John first gives us an account of the number that were sealed in his day, out of all the tribes of Israel. They *were sealed*, as he tells us when he wrote, it being finished in the close of the Jewish dispensation. It being a complete number, 144,000, and therefore could be numbered; and as these were sealed at the close of that dispensation, so John now saw in vision a great number, which no man could number, sealed at the close of the Gentile dispensation, of which he has been prophesying; for after he has gone through with numbering twelve thousand in every tribe, he then says, Rev. vii. 9, "After this I beheld," that is, after this sealing, by which 144,000 had been sealed among the Jews, he beheld, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." This evidently refers to the last sealing time among all nations; for he again hears them singing the grand chorus song, as at the close of the history of the seven churches, "And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen."

This shows us that we are again brought down the stream of time, to hear a part, at least, of the song which no man can sing, but those whose bodies are redeemed from the earth. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This passage shows who those were that John saw, and how they obtained the honor and glory, which John saw them possessing, through great tribulation, and the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them;" the same as in Rev. xx. 6, "And they lived and reigned with him," in the New Jerusalem state; for he goes on to describe this state of happiness, which John does in Rev. xxi. 1—5, compared with the two following; and there can be no doubt on the mind that John is describing the same in one place as in the other. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." There can be no doubt left on the mind of any man, that John has, in these passages, given us a view of the New Jerusalem in the immortal state. We have been permitted to hear a part of the new song, and have received, in the passage just read, the blessed promises contained in that beloved city. And now, we only wait for the last seal to open. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Zechariah says, ii. 13, "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation!" Habakkuk says, ii. 20, "But the Lord is in his holy temple; let all the earth keep silence before him!" From these passages I should infer, that when God arises up to the prey, when his great white throne is set in the heavens, and when the Son of man shall come in the clouds of heaven, with power and great glory, then will all flesh be silent before him. And it is reasonable to suppose that the whole universe of rational beings who may be permitted to witness that grand scene, will be so filled with wonder and awe at the sight of the glory of God, that they will be silent. Then, too, will the redeemed souls, while the great Judge is separating them from the wicked, while they are rising to meet their Lord in the air, be *silent*. They will, like the children of Israel, stand still, (be *silent*,) and see the salvation of God. And the wicked world, who have scoffed at the idea of Christ's second coming, who have said, "Where is the promise of his coming?" and laughed and ridiculed the servants of Christ, who have cried to them, in their midnight revels, "Behold, the bridegroom cometh," will *be silent*. Then will those servants who have "said in their hearts, My Lord delayeth his coming," and "begin to beat and bruise their fellow-servants" who have proclaimed his coming, "and to eat and drink with the drunken," *be silent*. Then, too, will all the false prophets, who have cried Peace, peace, when there was no peace, *be silent*, when they see the frowns of an angry Judge whom they have disregarded. Then shall those who have promised the wicked life, though he should not turn from his wickedness, *be silent*. Then, every one found in that great assembly, when the Son of man shall come in the clouds, and all the holy angels with him, and all the saints who have slept, and all nations then shall be gathered before him, and every eye shall see him; then, I say, will every one found in this vast multitude, not having on the wedding garment, *be silent;* for the Scripture says, "*He was speechless.*"

And now, my dear friends, what say you? Have you wept much to know whether your names are written in the Lamb's book of life? "Weep not," for "behold, the Lion of the tribe of Judah hath prevailed to open the book." And he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." Therefore, "rejoice, because your names are written in heaven," says the dear Savior.

But you, my impenitent friends, who have never wept, nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the book of life, remember, you too will weep when all heaven is silent—when the last seal is broken—then you will see the book, and your name blotted out. Then you will weep and say, "Once, my name was there; I had a day of probation; life was proffered: but I hated instruction, I despised reproof, and my part is taken from the book of life. Farewell happiness; farewell hope!" *Amen.*

LECTURE X.

THE TWO WITNESSES, AS HAVING BEEN SLAIN IN THE FRENCH REVOLUTION.

REV. xi. 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

THE two witnesses in our text have caused as much speculation among the writers on the New Testament, as any other passage in the word of God. Some have supposed that it was a succession of othodox divines, whom God had raised up to witness to the truth, during the time specified, which all agree is twelve hundred and sixty years. And those writers who have taken this side of the question, have endeavored to find some favorite divines, among their sect, answering to the description given of the two witnesses. Upon this construction, every sect might claim the honor of giving to the world the two witnesses. And were this explanation true, instead of two witnesses, we should have more than eight hundred; for every sect must have a set, and I dare not give preference to any. This would destroy the idea of *two witnesses* at once.

Other writers have fixed on the church as the two, clergy and laity; but here are many difficulties to encounter, the same as above. Every sect must have their own church and clergy, or admit at once that they are not the true church. But let us now come to the word of God. And if the word of God does not explain the "two witnesses," I shall despair of ever coming to the truth on this subject, for I am commanded by Christ himself to call no man master. I shall, then,

I. Attempt to show what the Bible calls the two witnesses.

II. What we may understand by their being clothed in sackcloth.

III. Their history, prophecy, and time specified.

I. What is the Bible account of the two witnesses? And, first, What is a witness? I answer, A witness is a person, or legal instrument, testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony, either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows, by the medium of his own senses, and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that one must be chosen. "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a *witness* with us of his resurrection." But these could not be the "two witnesses;" for here were twelve. But we learn by this history what a witness must be. He must go in and out; he must know by actual observation, or he could not testify anything concerning Christ. That was the manner of oral testimony in that day, and so it is at the present. This, then, precludes the idea at once of any men, or set of men, being Christ's witnesses at the present day, or since the days of the apostles. But, says the objector, does not the word of God call all Christians witnesses for Christ? I do not know of any scripture where Christians are called *witnesses*, except the prophets and apostles, or inspired writers, that is, concerning Christ. They may witness a good profession, or they may witness for themselves that they believe in Christ or his word; but further they cannot go. They are not witnesses either to the person of Christ, to his works, death, miracles, or resurrection and ascension; and if there was no other testimony but oral, we should be no better off than the darkest Hindoo or most ignorant Hottentot. But, thanks be to God, he has not left us without a witness. There is a better testimony than all Christendom, which is written; and it is this which I hold in my hand; it is the word of God. It tells the truth; "for not one jot or tittle of this word shall fail." It tells the whole truth, "that the man of God may be perfectly furnished to every good work." It tells nothing but the truth; for it is the truth indited by him who cannot lie.

You are well aware, my friends, that written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal, in presence of witnesses chosen by himself, and ratified by his death, no oral testimony can be brought against it; unless the instrument itself shows some contradiction or discrepancy, it cannot be destroyed. So it is with these two testaments revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. And although wicked men and devils have endeavored to show some contradiction or discrepancy in its testimony, it has stood the shock of ages, the wreck of kingdoms, and will stand when these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat; for by this word we must all be judged; by these witnesses we shall be justified or condemned. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The angel tells John, in the next verse following our text, that the two witnesses "are the two olive trees, and the two candlesticks standing before the God of the earth." The angel, in his allusion to the two olive trees, quotes the prophet Zechariah, iv. 3, "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Here the olive trees are used in a figurative sense, and properly denote the "sons of oil," or the two cherubims which stood over the ark, and spread their wings over the mercy-seat. The wings of the cherubims stretched from either side of the house to the centre over the mercy-seat, and their faces turned inwards down upon the mercy-seat, and the glory of the God of Israel was above the cherubims. These cherubims are a lively type of the Old and New Testament. The signification of *cherub* is "fulness of knowledge;" so is the word of God, "that the man of God may be thoroughly furnished, perfect in every good work." They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the centre over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherubim's wings reached from the centre over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubims were made of olive trees, and overlaid with pure gold, 1 Kings vi. 23—28. Again: the angel tells Zechariah what the two olive trees are; Zech iv. 4—6, "So I answered and spake to the angel that talked with me, saying, What are these, my lord?" (the two olive trees.) "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel," &c. Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John, Rev. xi. 4, that "the two witnesses are the two olive trees and the two candlesticks." As candlesticks are the means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, "Thy word is a lamp to my feet and a light to my path." Therefore, I humbly believe that I have fairly and conclusively proved that the two witnesses are the Old and New Testament. And I will,

II. Show what we may understand by the two witnesses being clothed in sackcloth.

Sackcloth denotes a state of darkness, as in Rev. vi. 12, "The sun became black as sackcloth of hair;" that is, the sun became dark, invisible, and did not give its light. Just so, during the dark ages of papal rule, the word of God was darkened by monkish superstition, bigotry, and ignorance in its sacred principles. It did not give its true light, because the laws, doctrines, and ordinances were changed by the laws of the Latin church; its doctrine was perverted by the introduction of the doctrine of devils and the anti-Christian abominations: its ordinances were so altered as to suit the convenience of carnal men; and it was obscured, because the common people were forbidden to read it, or even to have it in their houses, by the Papal authority. It was hid from the world in a great measure for the Papal beast, the church of Rome, forbade its translation into any language except the Greek and Latin, which languages ceased to be spoken in the Roman government in the middle of the sixth century. *Sackcloth* denotes great calamities and troubles, as in the days of Hezekiah, 2 Kings xix. 1, 2, "When king Hezekiah heard (the threatenings of the king of Assyria) he rent his clothes, and covered himself with sackcloth;" also, the Ninevites put on sackcloth at the preaching of Jonah, when their city was threatened with a final overthrow. So with the two witnesses; while they were clothed in sackcloth, it was a time of great calamity and trouble to the people of God; persecution raged without any mitigation in some or all parts of the Roman government, and the church of God, which was fed and nourished by the "two witnesses," during her residence in the wilderness, was threatened with a final destruction by the Papal armies, the inquisition, and every other means that could be devised by wicked men or devils. But God has preserved his word, through all the persecutions of the Roman power. I shall now,

III. Show their history, prophecy, and time specified in the text.

1st. Their history, contained in Rev. xi. 5—13, inclusive. Let me read and explain. 5th verse, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed." If any man shall add or take away from the book or revelation of God, "God shall take away his part out of the book of life, and out of the holy city;" and "God shall add unto him the plagues that are written in this book." This verse has been verified in our day in the history of deistical France. The rulers of France, in the revolution, proclaimed a war of extermination against the "fishermen's Bible," as they were pleased to term it; and within six years they exterminated themselves, the republic, and almost their principles. The kingdom was deluged in blood; anarchy was the law of the land; and the judgments denounced by this word were literally accomplished, so that deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes.

6th verse, "These have power to shut heaven, that it rain not in the days of their prophecy." Allusion is here had to "the three years and a half," in the days of Elijah, when the heavens were shut up, Luke iv. 25, which is the same time the witnesses prophesy clothed in sackcloth, 1260 days, forty-two months, thirty days, to a month; that being common time, and this prophetic. The Scriptures are the means which God has made use of to convert sinners from error to truth, from sin to righteousness, and to convey the knowledge of grace (which in this verse is compared to rain) to a lost and perishing world. During the reign of anti-Christ, 1260 years, the church in the wilderness, and the two witnesses clothed in sackcloth the same 1260 years, the doctrine of grace in Jesus Christ was but partially taught. Much of the professedly Christian world have been taught that doing penance, purchasing indulgences, obeying the holy Catholic church, or performing some outward act for pardon, would insure them heaven and happiness. But when the Scriptures began to be read and understood, and where the doctrine of grace in Jesus Christ has been published by the translation and circulation of the word of God, how different the scene! Now, we can hardly find a Roman Catholic who will pretend that heaven is purchased by infliction of bodily torment, by doing penance, or by a monastic seclusion from the world; neither do we see them selling indulgences, and promising the holders pardon for the most abominable crimes. And but rarely do we hear the infallibility of the mother, or holy Catholic church, advanced from pulpit or press. Why this mighty change in public sentiment? Because the reign of grace is not withheld; the two witnesses are no longer clothed in sackcloth; "Michael has stood up, that standeth for the children of thy people." And the "angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." "And have power over the waters to turn them to blood." By *waters*, we understand people; and by *blood*, war. This text has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical power, claiming their prerogatives from the two witnesses, and wresting and perverting the word of God to their own destruction. "And from thence come wars, tumults, fightings," because they understand not. "And to smite the earth with all plagues, as often as they will." In Old Testament times, it was the word of God, through Moses and Aaron, that smote Egypt with the ten plagues, and through Joshua the Canaanites. So, in New Testament times, the seven last plagues, and the three woes, are denounced against the anti-Christian beast, who dwells on and has great power over the earth. "As often as they will;" meaning as often as they have prophesied of them, so often will the plagues be sent. Not one jot or tittle of the word of God will fail.

7th verse, "And when they shall have finished their testimony," that is, when the 1260 years are about fulfilled, the "beast that ascendeth out of the bottomless pit;" this beast is the same as the little horn, Papal Rome, and is said to ascend out of the bottomless pit, because it is founded on error. The principles taught by this beast were first Paganism, and ended in Deism, which are not built on the word of God, and, therefore, have no foundation, and may truly be said to be "*bottomless*." "Shall make war against them." The governments, under the authority of Papal Rome, shall endeavor to exterminate the "two witnesses," the word of God. "And shall overcome them, and kill them;" have power over them, pass laws or edicts against them, and, by this means, destroy their usefulness, life, and activity. For where the Scriptures are not read, and believed in, they become a dead letter; but when read, and believed, "they are spirit, they are life," John vi. 63.

8th verse, "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This verse teaches us that the word of God would be made a dead letter, by the authority of one of the principal kingdoms out of one of the ten into which the Roman government was divided; and that they would be guilty of the same sins that Sodom and Egypt were guilty of; and, also, of crucifying our Lord, that is, in a spiritual sense. This will apply to France in particular. France, previous to, and in the French revolution, was guilty of Sodomitish sins; she also had held in bondage, like Egypt, the people of God; and, in France, Christ had been crucified afresh in his people, on St. Bartholomew's eve, A. D. 1572, when 50,000 Huguenots were murdered in one night. The people of God are called Christ's spiritual body, 1 Peter ii. 5, Col. i. 24.

9th verse, "And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." This decree, or edict, should be generally known among all nations; and although they could not prevent the witnesses from lying in the streets of the great city three years and a half, yet the nations about them would prevent the Scriptures from being buried, or put out of sight.

10th verse, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." We learn by this text that the nation, who would suppress the reading of the word of God, would make great rejoicings upon this occasion, and congratulate each other upon the destruction of the Bible, as they would suppose, for this reason, because the doctrine and precepts of the Bible would be hateful and disagreeable to them.

11th verse, "And after three days and a half, [years,] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the Bible would be dormant three years and a half, God would so order in his providence, that it would again be permitted to be read and enjoyed as usual, and the Bible would again stand upon its own foundation, or merits, and would again have its bearing on the hopes and fears of mankind, and the governments of the world, and its enemies would see it and tremble.

12th verse, "And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them." This verse shows us that many voices would unite in calling for a general spread of the Bible through the world, and that the Bible would be exalted among the nations, and great multitudes of them circulated, and the enemies of the word of God could not prevent it. Here we have a plain and distinct prophecy of the Bible societies.

13th verse, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men [names or titles] seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." At the same hour the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, which had given their power, and support to the Papal beast, would fall; and seven thousand names, or titles of nobility, in church and state, would be destroyed; and this revolution would produce great fear among the nations, and some would acknowledge that the word was fulfilling, and God was producing these wonderful events. Here we again see exactly depicted the French revolution, and its effects; and we cannot but see that the whole of this prophecy has been literally fulfilled.

In the beginning of the sixth century, about A. D. 538, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. The Bible at that time

THE MIDNIGHT CRY!

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"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

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THE MIDNIGHT CRY.

THURSDAY, DECEMBER 15, 1842.

LETTERS TO E. F. HATFIELD.

NO. V.

HONORED SIR,—*Is Antiochus Epiphanes the hero of Daniel's prophecy?* This now seems to be the main question. If he was, our conclusions fail. If he was not, I *think they are irresistably confirmed.*

Let us enter on the inquiry, with the closing words of the vision (which you apply to him) fully in our view. "Shut thou up the vision, for it shall be for MANY days." It was so grand and extensive that it overwhelmed him. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which ceases to be obscure when we *compare it with other parts of the Book, and the rest of Scripture*, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9,) "Go thy way, Daniel, for the words are closed up and sealed, *till the time of the end*,"—and the words of Gabriel, (Dan. xii. 4,) "Shut up the words and seal the book, *even to the time of the end*." What follows, in Gabriel's language, might be better rendered as it is in the French,—(auquel plusieurs le parcourront et auquel la connoissance sera augmentée,)—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and *to them* knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, *while the vision was shut up*. Josephus may declare that the vision related to Antiochus, but he could not know it, for he did not live at the time of the end.

We yesterday looked at three great lines of prophecy which reach to Christ's coming. The commencement of the 8th chapter is remarkable. The previous one, which reaches to "THE JUDGMENT," begins thus,—"In the FIRST year of Belshazzar, Daniel had a dream," &c. Then turning to the 8th chapter, we read: "In the THIRD year of the reign of king Belshazzar, a vision appeared unto me, even unto me, Daniel, AFTER that which appeared unto me at the FIRST." Did Daniel use this striking language, merely to inform his readers that the *third* year is later in time than the first? Certainly not. It is *after* in resemblance as God created man *after* his likeness.

This view of it is strikingly corroborated by the translation in the old Doway Bible, which shows how the Catholics have understood this vision from the earliest ages. The first verse is there rendered thus; "In the third year of Baltasser, the king, a vision appeared to me I Daniel saw in my vision, *after that which I had seen in the beginning*," &c. In the marginal note it is said, "Daniel here insinuateth that this vision was in explication of some part of the former, (chap. 7,) where four monarchies are mentioned." But do we find the four monarchies in this vision? We do, all but the Babylonian, and Daniel certainly needed no revelation about that, which was just then tottering to its fall. But you say we do *not* find the other three monarchies here, and ask for proof. The angel gives it. Hear him: "The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia." That "king" is here put for kingdom, is evident from the sense, but, beside that, we have positive proof that the angel uses the word to mean the SOVEREIGNTY of an empire, extending through a long succession of consuls, emperors, and kings. In Dan. vii. 17, it is said: "These four beasts are four KINGS which shall arise,"—and in the 23d verse, the same angel says, "the fourth beast shall be the fourth KINGDOM." As the third power is declared to be Greece, we have only to remember that Rome conquered Greece, and became the mistress of the world, see Luke ii. 1, to *know* that the empire of Rome, extending through hundreds of years, is spoken of as *one* of the four *kings*. Now we understand what the angel means by king, let us hear him further.

Angel.—"A king of fierce countenance, and understanding dark sentences, shall stand up."

Bible Student.—I remember Moses prophesied very much like that, when he described the nation which should subdue the Israelites, and my reference Bible directs me to his language to illustrate yours. (Deut. 28: 49, 50.) "The Lord shall bring against thee a nation from far, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand, a nation of *fierce countenance*." We all know that means the Roman power.

Angel.—"And his power shall be mighty, but not by his own power."

Bible Student.—I remember that the mighty Roman generals, confessedly, derived their power from the people. In the three former dominions, the people were treated as if created only for the glory of the monarch.

Angel.—"And he shall destroy wonderfully and shall prosper and practice."

Bible Student.—No power ever so wonderfully "devoured the whole earth,"—to use an angel's language—as the Roman power. It was founded by two deserted children, who became leaders of banditti, and, by a long series of astonishing successes, "broke in pieces and bruised" all other nations.

Angel.—"And shall destroy the mighty and the holy people."

Bible Student.—Moses said that same nation of fierce countenance should "besiege," and "distress" the Jews, till they should be "destroyed." The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome pagan and Rome papal.

Angel.—"And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace, [or prosperity,] shall destroy many."

Bible Student.—Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, "who opposeth and exalteth himself above all that is called God or that is worshipped." Popery has "made craft prosper" by Jesuitism, and by its prosperity has destroyed many.

Angel.—"He shall also stand up against the PRINCE of princes."

Bible Student.—In the French Bible, published by the American Bible Society, I read your words, "Seigneur des seigneurs," that is, Lord of lords. *No* dominion *could* stand up against Christ, the Lord of lords, *except* the Roman. But how does this power end?

Angel.—"He shall be broken without hand."

Bible Student.—Daniel could easily understand that,—for you told him before, that the fourth power was "broken in pieces" by the stone "cut out of the mountain *without hands*." We have an additional clue, however, for Paul describes the end of the Man of Sin which shall be consumed "by the brightness of Christ's coming."

In all this there is no difficulty. Rome strikingly fulfils the whole. But you apply all this language to Antiochus. *Let us consider a few of the many absurdities and difficulties you thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the "Prince of princes."*

First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—or Grecia—are represented, each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now Antiochus Epiphanes was but *one* of *twenty-six* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

Second Absurdity.—The angel told Daniel, "At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be." Dr. Scott properly inquires, "in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day?" We shall not come to the *last* end of the indignation till the fourth power is "broken without hand," and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question, which is "**EXCEEDING GREAT.**" Here we might close the discussion on this point, for you will not pretend that the power of Antiochus, was *exceedingly great!* above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history: "He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this *tribute* end exactly with his life. He reigned but eleven years." Surely there need be no question which power was EXCEEDING GREAT,—that which was OBLIGED TO PAY TRIBUTE, or that which exacted it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

Fourth Absurdity.—The power *in question* was "little" at first, but it waxed or grew "exceeding great, toward the SOUTH and toward the EAST, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from

Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. *He* "*enlarged* his CONQUESTS *daily*, and was undoubtedly preparing to cross over into Europe,"—towards the north-west, NOT south and east. Of the king whose *greatness!* we are now considering, Rollin says: "He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious.*) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet *vile* is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a *shameful* REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus:—"When he was grieving for this disappointment, some person told him of the defeat of his commanders, whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so he called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." We shall refer to Josephus again, but we will now simply inquire where were Antiochus' exceeding great conquests?

Fifth Absurdity. The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that "exceeding great" power, under which the Jews "fell by the edge of the sword, and were led away captive into all nations,"—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen "by flame, sword, captivity, and spoil," during "many days" since? O why, beloved brother in the Lord, why do you run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was "shut up" till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, "How completely it fits!" But such men as Sir Isaac Newton have told you how fallacious your reasoning is. That great philosopher, after tracing God's laws in the heavens, turned to the still brighter revelation in his Word. There, as he had done before, he exposed the absurdity of long cherished notions. Hear him:

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frighted out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at anend. They were to last till the sanctuary which had been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

After writing thus far, I noticed, for the first time, that Dr. Jenks, whom I will venture to call *one* of the most learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, 'the transgressors in the Jewish nation were not come to the full.' The holy city was inhabited 'with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1." Bp. Newton These and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy: and as these formed no part of this goat, "the horn grew strong not by its own power." The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this prince of the host," the King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds and sending forth vivid flames, and pouring red hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position you unfortunately occupy. It ridicules itself.

To-morrow we shall consider the question, "How long the vision?" But that inquiry need not be long.—Our premises being God's eternal truth, instead of Jewish fancies, the conclusions follow irresistibly that the END of Daniel's visions must be next year. May the Lord enable us to be ready for the GREAT DAY.

I remain, &c. N. SOUTHARD.

"I am not Ready."

So said a fashionable lady, who is in good standing in an evangelical church in this city. She trembled as she spoke. "I don't want to hear Mr. Miller," she added. "I don't wish to have his doctrine true. I would much rather hear Mr. Bellamy," [who is preaching against the faith of Christ's near coming,] "I think he speaks beautifully."

Readers, Christ will soon *try* every man's work of what *sort* it is. ARE you ready?

THE DAILY, CONTINUED TWO DAYS MORE.—In order to finish Brother Miller's Course of Lectures, we have decided, though short of funds, to continue the daily two days longer. The whole 26 numbers will then be bound up, in the form of a large pamphlet, and sold at the low price of 50 cents per set.

THE MIDNIGHT CRY—WEEKLY.

We hope our brethren will send their orders, with the money, immediately. We believe it is the Lord's will that the Cry should be kept sounding. "Behold, He cometh." We have used up nearly all the money He has given us, and, if this shall reach the eye of any steward of the Lord's money, who believes in his near approach, we hope he will devote some of it to the support of a weekly paper in this great city. Unless means are furnished for printing a large paper, we shall commence just the size of the daily, but we are very anxious to print two numbers in one, on account of postage.—Price 50 cents for 24 numbers.

A Shameful Fact.

The Baltimore correspondent of the Tribune says:

The Rev. Amos Herring, a colonist from Liberia, who is reputed a pious and most worthy colored minister, in the employ of the Methodist Missionary Society, being on a visit to the United States, took passage a few days since in the rail-road line from New York to Philadelphia; on his way to Baltimore, with a view to sail in the vessel about to depart for Africa, on his return to his missionary labors The day was extremely cold on account of the snow-storm, and he was not permitted to ride in the cars with the gentlemen who were 'not guilty of a skin colored like his own," but was thrust into the "negro car," where there was no stove. The result was, that he suffered an attack of pleurisy on the passage, which has confined him to his bed ever since, and his life is supposed to be in *imminent hazard.* Dr. Goheen, the late Mission Physician from Africa, being casually in the city, on his way to Virginia, visited him yesterday with Dr. McGill, and knowing the worth of Mr. Herring by personal acquaintance during his long sojourn at Monrovia, he manifested a becoming interest in his case, and expressed great anxiety as to the probable *fatal* termination of his disease.

Mr. Herring, though now dangerously ill, expresses great anxiety to return in the vessel about to sail, and says that he would go back to Africa in her, if he was only able to "crawl on board."

How long will it take the Christianity of this nation to convert the world, so that there shall be none to *hurt?*

As it was in Sodom.

"As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be when the Son of Man is revealed." "This was the iniquity of Sodom, PRIDE, *fullness of bread*, and abundance of *idleness* was in her and her daughters, neither did she strengthen the hand of the poor and needy," Ez xvi. 49.

That the whole of this description applies to the present time, we have only to open our eyes and see.

It was said on good authority, that ten thousand clerks were out of employment in this city during the past summer. The number of poor laborers who are idle is immense, in all parts of this country, and in Europe. The "fullness of bread, and the pride, and the neglect of the poor and needy," are strikingly characteristic of this age. The following, from yesterday's Aurora, completes the picture of our resemblance to Sodom;

"THE STREETS AT NIGHT.—Since the horrible outrage at the Broadway Cottage, we hope the ladies will see the necessity of staying within doors after nightfall, unless they are attended by a gentleman. Humiliating as is the necessity of making the declaration, in the midst of *the most refined and enlightened city on the continent*, yet duty to the public compels us to say that *no* lady is *safe* in the streets of New York after dark, unless accompanied by a male friend."

The Truth Blessed.

The revival at Williamsburgh continues with great power. Eighteen souls rejoiced in finding a precious Saviour, Monday evening, in the prayer meeting which followed Bro. Chandler's lecture.

not being written or translated into any other languages in Europe, it became an easy task for the bishop to obscure the doctrine and discipline of the word of God, so far as suited his convenience, and to obtain universal power over the minds and consciences of men, and clothe the Scriptures in sackcloth. If, then, the Scriptures were first clothed in sackcloth in A. D. 538, and were to prophesy 1260 years in this situation, their prophecy would end in 1798. About the close of the eighteenth century, in consequence of the abominable corruptions of the church of Rome being exposed to public view, the men of the world began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the pillar and ground of the truth, "their imaginations became vain, and their foolish minds were darkened." They declared war against the Bible, the "two witnesses," which war became general all over Europe and America. Some of the most eminent and principal writers in this controversy were in France, the principal kingdom among the ten, into which Rome had been divided at the close of the fifth century; and so successful were these writers, that almost the whole nation of the French became Deists, or Atheists, in a short time. This nation had long been guilty of the abominations of the anti-Christian beast, the sins of Sodom and Egypt, and the persecution of those who protested against her national corruptions: the slaying of the witnesses; their lying in a dead state three years and a half in the street of the great city; the revolution spoken of in this prophecy—all happened in the French revolution, between the years 1793 and 1798. A decree was passed by the council and directory of France, prohibiting the Bible to be read in public, in any of the chapels in France; and Bibles were gathered in heaps, and bonfires were made of them, and great rejoicings were had all over the kingdom at the downfall of priestcraft, as they called it; and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the greatest contempt, and other things transacted in the exultation of their triumph, which are too shocking to narrate. Let it suffice, then, to say, that after three years and a half the Bible was again permitted to be read, and religion had free toleration in France; and what is equally as remarkable, is, that the same year a few individuals in London established what has since been styled the Bible society, which has been instrumental in sending Bibles among all nations, and of translating them into more than 150 languages since that period; and almost all the writers, who acknowledge the Bible to be the two witnesses, do agree that the events, prophesied of in this passage, were literally accomplished in the French revolution. Now, the Bible is more than restored to its former state in society; it is exalted, and every person can have, and read, and examine for themselves into its sacred truths. It is also a fact, that the progress of the Bible society has exceeded the most sanguine expectations of its advocates; and the atheists and deists of our day appear to be perfectly confounded at these events. Instead now of declaring open war against the Bible, they make pretence at least of drawing their rules of morality from this blessed book; and the man who should now undertake to write down the word of God, would be considered either a madman or a fool. One thing more: In the French Revolution, the names or titles of men were abolished; and it is said by some writers, that, in the long list of titled nobility, and the great catalogue of priestly orders, there were seven thousand destroyed at once. Well might the remnant be affrighted, and give glory to the God of heaven!

Let us now for a moment see what follows the history of the two witnesses.

14th verse, "The second wo is past, and behold, the third wo cometh quickly." The second wo began by the civil wars in France and Germany, and ended in the French revolution; and the third wo will come quickly. It is the last great wo denounced against the woman sitting upon the scarlet-colored beast, and against the earth, which she hath filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this wo.

15th verse, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." The third wo and seventh trumpet are both the same thing, (see Rev. viii. 13;) and the seventh trumpet is the last trump, when the dead shall be raised. See 1 Cor. xv. 52. It is evident, also, that we are carried into the eternal state forever and ever.

16th verse, "And the four and twenty elders, which sat before God on their seats, fell on their faces and worshipped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the twenty-four courses of the priesthood appointed by David, 1 Chron. xxiv.

17th verse, "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of every humble and devoted minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed.

18th verse, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

This verse shows us what takes place at the sounding of the seventh trumpet and third wo, which the angel says will come quickly after the French revolution, if I am right in my explanation of the two witnesses. It is morally certain that the word of God is not now in an obscure state; it is not hid from the world, neither is clothed in sackcloth. It is true that many voices have united in the Bible societies to spread the knowledge of the word of God; and that it is translated into about all the known languages in the world. It is almost absolutely certain that the French people are the nation that is compared to Sodom and Egypt in the passage we have been examining; and likewise the earthquake spoken of is the French revolution. Then if the two witnesses are the Old and New Testament, we are certain the third wo is coming quickly, and the seventh trump must shortly begin to sound. You have undoubtedly seen, my friends, that we are likewise brought down to the judgment, when God will reward the righteous, and destroy the wicked, who have persecuted the saints and trampled them under foot.

And once more let me inquire how it stands with you, my dear hearer. Are you prepared for that great and solemn day? Are you ready to meet the judgment? The two witnesses will appear for or against you. Their testimony will not fail. Do you believe them? He that believeth shall be saved, and he that believeth not shall be damned. "The word that I have spoken," says Christ, "the same shall judge you in the last day." Why will you not be warned? If half the evidence that I have brought of our being on the end of this dispensation, was brought to prove there was a great treasure hid in your field, how soon would you search and how diligently would you seek until you found it!

In this book of which we have now been speaking, are durable riches, gold tried in the fire, seven times purified. "Search for it as for hidden treasures; seek and you shall find." Can you tell me where the word of God, the Bible, has failed of being accomplished literally, and in the time specified? Many events have been foretold, the times given, and not one failed. How can you disbelieve? How can you shut your eyes against so much light! Where will you have an excuse in the day of judgment! I have repeatedly brought you down to this time, and shown, by Scripture proof, the judgment must commence immediately. You are in your hearts convinced that what has been declared concerning the two witnesses, in this discourse, is true. And if so, your reason must teach you that what follows under the third wo must be equally as true. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

LECTURE XI.

THE WOMAN IN THE WILDERNESS.

REV. xii. 6.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The history of the church, in all ages of this present world, is but a history of persecution and blood, when we follow her through all dispensations, from Adam to Moses, and from Moses to Christ; so likewise from Christ's first coming, down to his second appearance, the church have experienced, and, according to the whole tenor of Scripture, must expect to realize from the kingdoms and men of this world, this one promise at least, "In the world ye shall have tribulation." These facts are so plain and obvious, that it has given rise to a common saying among almost all writers, that "the blood of martyrs is the seed of the church." Yet there is a bright side to her history; for she has come out of all her persecutions more purified, more faithful, and with more energy, to prosecute the work her divine Master has left her to perform. And one other thing is certain—God has preserved her, whether in the wilderness or among the nations of the earth, in an extraordinary and miraculous manner, even her enemies themselves being her judges. Where has a kingdom stood when all the nations about them have conspired their overthrow? Where is the Assyrian, and populous Nineveh? Where is Chaldea, the queen of nations? Where is the Grecian empire, once the colossus of the world? Where is imperial Rome? Gone, gone, by the power of earthly foes. But behold the church of Christ and of God, delivered first from Egyptian bondage by the mighty arm of the God of Jacob, led by miracles through the wilderness forty years, brought into the promised land, although all the nations of the earth were her enemies, preserved as a nation through the rise and fall of mighty empires, and experiencing a reverse of fortune only when she courted the aid of worldly kingdoms, or suffering diminution only when she adopted the more popular worship of heathen idolatry. Yet in her lowest estate, God told his servant the prophet, that "he had reserved seven thousand that had not bowed the knee to Baal." And if men would reason on the subject of religion as they do on other subjects, there could not be an infidel in the world. For nothing is or can be more manifest than the miraculous interposition of Providence in the preservation of his people through the most severe trials, heaviest afflictions, and deadliest hatred of all men, that men or societies ever endured.

Our present discourse will show us the history of the church by prophecy, through the darkest age the church has ever been permitted to experience since the days of Abraham.

I. I shall show what we may understand by "the woman" in our text.

II. I shall show what we are to understand by the great red dragon and beast.

III. I shall give the history of the woman given in the chapters of our text.

IV. The time specified in the text, 1260 days, their beginning and end.

I. What may we understand by *woman* in our text?

I answer, We must understand the people of God, in all ages of the church, whether among the Jews or Gentiles: she is called a *woman* because she is the spouse of Christ; she is likewise called a *woman* because of her dependence on Christ for all things. As a man is the head of the woman, so is Christ the head over all things to the church, says the apostle. As the woman depends on her husband for a name, for food, and for raiment, so likewise the church on Christ, for a name—"And thou shalt be called by a new name, which the mouth of the Lord shall name," Isa. lxii. 2—5. "And they were called Christians first at Antioch." *For food*, our text says "that they should feed her there," &c. The prophet Isaiah says, xl. 11, "He shall feed his flock as a shepherd." John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." *For raiment*, the psalmist, speaking of the church, says, "She shall be brought to the king in raiment of needlework; her clothing is wrought gold." The angel to the seven churches says, "He that overcometh, the same shall be clothed in white raiment." And again, "I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." This shows conclusively that the people of God are compared to a woman. And now let me show,

II. What we may understand by the great red dragon and beast that persecuted the church, or woman that fled into the wilderness.

The *red dragon* is the same power as Daniel's fourth kingdom, the Roman, for the description is the same, having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully, &c. John says that the dragon drew a third part of the stars of heaven and did cast them to the earth, and that he deceiveth the

whole world. The Roman government, then, must be the apocalyptical red dragon beast, having seven heads and ten horns. The Roman power is called *red*, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state; either might be sufficient to entitle them to the appellation "red." "*Dragon*" is undoubtedly given the Roman government from the fact that the Romans changed their forms of government so often, having seven different forms in about five hundred years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John by anything seen on earth; and therefore they took one of the inhabitants of the bottomless pit, "the dragon," to describe to us by figure this dreadful, persecuting, and bloody power. The red dragon is, therefore, used as a figure to denote Pagan Rome, and the woman sitting on the scarlet-colored beast to denote the church of Rome, or Papal Rome; and both together, civil and Papal, make the anti-Christian abomination, which would drive the church of Christ into the wilderness, where she would be fed 1260 days, or time, times, and half a time. I shall,

III. Give the history of the woman, as in the twelfth chapter of Revelation.

Verse 1, "And there appeared a great wonder in heaven,"—John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel, the circle in which the church moves, here called *heaven*,—"a woman clothed with the sun," the church adorned with gospel light; as the natural sun gives light to the world, so does the gospel the church,—"and the moon under her feet." This shows us that John had a view of the church while it was in its Jewish state. For the moon represents the ceremonial law, which was typical of the gospel, like the moon shining in a borrowed light, and liable to change when the Shiloh should come. "Under her feet," shows that she walked or stood on the ordinances of God's house, which, like the moon, pointed to the sun both before and after Christ. "And upon her head a crown of twelve stars,"—first the twelve patriarchs, afterwards the twelve apostles, Eph. ii. 20. Like stars, they are smaller lights in the government of God, and teachers under the law and gospel.

Verse 2, "And she, being with child,"—having the promise that the seed of the *woman* should bruise the serpent's head,—"cried, travailing in birth,"—denoting prayer in faith,—"and pained to be delivered,"—that is, an anxious and deep longing for the advent of the promised Messiah, when she expected deliverance from bondage, sin, and all her foes, Matt. xiii. 17.

Verse 3, "And there appeared another wonder in heaven,"—another sight or view of God's government of the world in connection with the gospel,—"and behold, a great red dragon"—a figurative representation of the Roman kingdom.

Verse 4, "And his tail drew a third part of the stars of heaven, and did cast them to the earth." Judea became a Roman province before the Messiah's advent, which is figured by the *tail*, and the Jews had for a number of years been governed by tetrarchs or kings of the Romans' appointment. The Jews were governed by three different offices, figuratively called *stars*—kings, high priest, and sanhedrim, or the seventy elders. When, therefore, the Jews were deprived of their right to appoint their own kings, one third part of their rulers fell to the Roman power, in this passage called "*earth*." "And the dragon stood before the woman which was ready to be delivered,"—Herod was then king of the Jews, at the birth of Christ, a representative of the Romans, because he was supported by their authority,—"for to devour her child as soon as it was born." Herod sought the young child's life, to destroy him. See Matt. ii. 13.

Verse 5, "And she brought forth a man-child,"—Jesus Christ, born of a virgin. "For unto us a child is born, unto us a son is given," &c. Isa. ix. 6, 7. "Who was to rule all nations with a rod of iron," denoting the power of Christ to break in pieces and subdue all the kingdoms of the earth, Psalms ii. 9. Rev. xix. 15,—"and her child was caught up to God and his throne." Christ has ascended up on high, and is seated at the right hand of the Father until he makes his enemies his footstool. See John vi. 62. Eph. iv. 8—10.

Verse 6, "And the woman fled into the wilderness, where she hath a place prepared of God." The church had grown weary of the protection of the Roman power, for she found, by woful experience, that whenever she placed herself under the protection of this *red dragon*, he destroyed some of her blessed privileges, and brought in a flood of errors, which caused divisions and subdivisions in the church. The Jews had tried their friendship and protection for more than two hundred years before and after Christ, and the event proved the destruction of their nation and place. The Christians, too, had tried the friendship of the same power, under Constantine and succeeding emperors, for little more than two hundred years, beginning A. D. 313, and ending in A. D. 538, as we shall show; which so corrupted the Romish church that she became the anti-Christian abomination, and the true children of God were driven into the wilderness out from her connection with the anti-Christian church, "the city of the nations," as she is called. But God took care "that they should feed her there a thousand two hundred and threescore days," which is 1260 years, from A. D. 538 until 1798, during which time a free toleration of religious rights was not permitted in any of the kingdoms which formerly composed the Roman empire; but God raised up teachers among them, who retained in a good degree the doctrine and purity of the word of God, and practised the ordinances as they were delivered to the saints in the apostles' days: yet but little is known of them for six or seven hundred years.

Verse 7, "And there was war in heaven." After the prophet John had given us a history of the church, as in the preceding verses, he now goes back to bring up the history of the dragon, the Roman kingdom, and begins his history in the days of Christ and his apostles. "Michael and his angels fought,"—Christ and his apostles; see Matt. x. 34, "Think not I am come to send peace on earth: I came not to send peace, but a sword,"—"*against the dragon*," against principalities and powers, and wickedness in high places. "And the dragon fought, and his angels,"—imperial Rome and worldly men.

Verse 8, "And prevailed not, neither was their place found any more in heaven." Rome could not prevail against the kingdom of Christ or the gospel; for it differed materially from the Jewish mode of worship; and although Rome in her Pagan state could find easy access into the Jewish sanctuary, because of the similarity of their worship, yet when Christ set up his gospel kingdom they were excluded, for none could enter this kingdom without regeneration, faith, and repentance.

Verse 9, "And the great dragon was cast out,"—Rome Pagan was deprived from having any authority in the gospel kingdom, as Christ says in John xii. 31, "Now shall the prince of this world be cast out,"—"that old serpent,"—Rome Pagan is compared to the *old serpent* because he works deceitfully and deceives the church, (*woman*,) as the serpent did Eve, the woman in the garden,—"called the devil," because they devour and persecute with a devilish spirit,—"and Satan," because, satan-like, he claims power over all kingdoms of the world—"which deceiveth the whole world." This may be said of Rome, for she conquered more nations by deceit and flattery than by fair warfare. "He was cast out into the earth, and his angels were cast out with him." This was literally fulfilled when Christ cut off the Jews and all unbelievers; when he said, "My kingdom is not of this world;" when he excluded the kingdoms of this earth from participating in the spiritual kingdom which they claimed on account of their authority among men.

Verse 10, "And I heard a loud voice saying in heaven,"—many voices in the church under the gospel dispensation,—"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." This represents the grand chorus of all the saints, when they discover the true principle on which the kingdom of God is built. This was literally true at the day of Pentecost. "For the accuser of our brethren is cast down, which accused them before our God day and night." The Romans had, by drawing the Jews into idolatry, caused them to sin against God in all their evening and morning sacrifices. And by these means, they were accused before God, that is, God was angry with them, and destroyed our brethren, the Jews.

Verse 11, "And they overcame him by the blood of the Lamb,"—by the blood of atonement, all believers in Christ do finally overcome the powers of darkness and princes of this world,—"and by the word of their testimony,"—preaching and testimony of the apostles. "And they loved not their lives unto the death,"—suffered martyrdom. This was fulfilled in the death of the apostles and others.

Verse 12, "Therefore, rejoice ye heavens, and ye that dwell in them." It was a matter of great joy among the primitive Christians, to be counted worthy to suffer persecution for Christ's sake. "Wo to the inhabitants of the earth,"—those who live under the Roman government,—"and of the sea,"—meaning the principal kingdom among the ten kingdoms. France is generally meant by *sea*, in this prophecy. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The *devil* means destroyer, and the three woes, and seven last plagues, were all to be sent upon the earth and sea; which denote wars, revolutions, and changing of governments. These things would prevail in the close of this Roman kingdom, and war would be the closing up of the earthly scene of this fourth kingdom which Daniel saw, and John has been describing under the figure of the "great red dragon."

Verse 13, "And when the dragon saw that he was cast unto the earth,"—when the Roman government saw they could have no control in the things of Christ's kingdom, they hated the church and the doctrine that taught that Christ's kingdom was not of this world, and they "persecuted the woman that brought forth the man-child," which is the church that had a Savior born unto her, Christ Jesus, the Lord of life and glory.

Verse 14, "And to the woman were given two wings of a great eagle,"—by which wings I understand the means God used between the Arian and Papal controversy, at the time of the division of the Greek or eastern church from the west or Roman church, which happened in the reign of Justinian, emperor of the east, about A. D. 538, when the controversy arose concerning the worshipping of departed saints, images, and the infallibility of the church of Rome. In this controversy, many privately withdrew themselves, and settled in the north-west part of Asia, and in the north-east part of Europe; and after a number of years, colonies were sent by them into Piedmont and valleys of the Alps, where it is supposed the true worship of God was retained during the dark ages of Papal ignorance, bigotry, and superstition. (See Milner's Church History, and Benedict's History of the Baptists.) "That she might fly into the wilderness, into her place,"—a separation from the world, as says the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii. 4. "Where she is nourished for a time, times, and half a time,"—fed and nourished by the spirit and word of God 1260 years, "from the face of the serpent,"—from the knowledge of Papal Rome.

Verse 15, "And the serpent cast out of his mouth waters as a flood, after the woman,"—*Waters*, in prophecy, mean people, Rev. xvii. 15; therefore I understand this prophecy to have been fulfilled when the Pope, the head of papal Rome, sent forth his armies and inquisition to subdue the heretics, as he called them, who dwelt in the valleys of the Alps, which was about the beginning of the thirteenth century,—"that he might cause her to be carried away of the flood,"—exterminated and destroyed by his armies and inquisition.

Verse 16, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." This verse was fulfilled in the wars which followed the above-mentioned time of persecution, in which the German princes helped their subjects against the armies of the Pope, and destroyed and swallowed up many of the Papal armies, from the thirteenth to the fifteenth century. Or, as some authors have supposed, the *waters* which the dragon cast out of his mouth was the flood of errors which arose about the time of the French revolution, under the name of Deism, which was calculated to destroy the doctrine of the gospel, as they vainly supposed, backed by the republican armies of France, and afterwards by the power of Bonaparte, who was finally subdued by the combinations of the kings of the earth. But, as this transaction seems to me to be too late to affect the woman in her exiled state, I have inclined, in my humble opinion, to my first exposition of these texts.

Verse 17, "And the dragon was wroth with the woman,"—Papal Rome was angry with the true church,—"and went to make war with the remnant of her seed." This war has not yet come; for it is evident, by the expression "remnant of her seed," that it means the last of the church "who keep the commandments of God, and have the testimony of Jesus Christ." This is the last struggle of this anti-Christian beast, and is described in many places as the last great battle, or the supper of the great God. Such expressions as "and went," as though this power would go to some place out of their own territory, and "the way of the kings of the east might be prepared," show that they will go west. I am, therefore, constrained to believe

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, FRIDAY, DECEMBER 16, 1842. NUMBER 25.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 16, 1842.

Bible Class,
At this office, this evening, at seven o'clock.

Lecture in Newark,
This evening, at the Free Church.

"POWERFUL AND TIMELY ANTIDOTES."—Such is the character given by the Evangelist to the recent sermons against Mr. Miller's "wild and visionary notions," among which Mr. Hatfield's is especially mentioned. Next Sabbath evening he is to lecture on the 7th of Daniel. May the Lord guide him into all truth.

☞ Our readers see we have no room for a letter to-day.

☞ BROTHER STORRS writes that he expects to leave Albany for this city to-day. He will commence a course of lectures in Brooklyn or Harlem, as the Lord may direct.

IS THE N. Y. EVANGELIST AMONG THE SCOFFERS?—That paper, which we have heretofore so highly esteemed, commences an article this week, as follows:

"We are not certain that after all we have said, our readers wish for anything more on the subject of Millerism, or of *any* of the odd and *frivolous* theories which IGNORANT and fanciful men have attempted to palm upon the Church. The following communication contains so much plain common sense, that we think its publication will be useful."

The article which follows this scoffing introduction contains five propositions. Three contain no argument, one begs the question, and the fifth,—which gives all the point to the rest,—IS FALSE. Mr. Miller does not say there will be contention between those who are raised in the first and second resurrections. He believes what the Bible says: "The rest of the dead, [the wicked,] lived not again *until* the thousand years are finished. . . . And *when* the thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to DECEIVE the nations, which are in the four quarters of the earth, Gog and Magog, TO GATHER THEM TOGETHER to battle, the number of whom is as the sand of the sea. And they went, [will go] upon the breadth of the earth, and compassed the camp of the saints about the beloved CITY, and fire came down from God, out of heaven, and DEVOURED THEM." Is here any contention? They are DECEIVED, when they expect to contend;—and the writer in the "Evangelist" was deceived when he wrote about Mr. Miller's views.

The point on which the writer begs the question, is this: "According to this system, time continues, after the world is destroyed, and a portion of the human family are made immortal, when the Scriptures so plainly assure us that, at the end of the world, *time is no longer.*" Now, the dear brother who wrote this, has often said, "There is no time," without meaning that duration had ceased? *Can* duration cease? Did not God create time-measurers before man sinned? Will they not exist when "there shall be no more curse?" We do not contend against our translation, for it only needs to have fair principles applied in understanding it, to make it plain. We have, however, consulted the accurate and beautiful translation of the learned Gilbert Wakefield. It was made in 1791, and, where he had no temptation to choose words for the sake of favoring his own peculiar views, as he certainly had not here, it is one of the purest and most literal of all our translations. He renders the whole passage thus: "Then the angel, which I saw standing upon the sea, and upon the land, lifted up his right hand unto the heaven, and sware by Him who liveth forever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things therein; THAT THERE SHOULD BE NO LONGER DELAY: but in the days of the sound of the seventh angel, when he is going to blow his trumpet, the mystery of God should be finished, according to his glad tidings to his servants the prophets."

This is accurate; is it expressive? We might quote Matthew Henry, Campbell, Doddridge, and others, who give the sense, "*There shall be* NO LONGER DELAY." We hope the brother who wrote the article will remember that this language relates to the time of the seventh trumpet, and the SIXTH HAS ALREADY CEASED. O may we be ready for the glorious change which shall come in a moment, in the twinkling of an eye, at the LAST TRUMP!

Elder H. V. Teal.

This brother is well engaged in the work of sounding the "midnight cry" in the state of New Jersey. We, a few days since, published a letter from him, at which time he was successfully engaged at Hope. He is now at Newton, N. J., from which place he says:

BROTHER FLEMING,—I am lecturing in the Court House in this place to crowded assemblies. I have just received a letter from Hope. The work of the Lord is still going on there. I have had many enquiries for books. Send me such as will be the most useful. Send immediately. From here I go to Belvidere, and commence a course of lectures next Tuesday, the 20th inst.

Yours, in the full hope of the Lord near,
H. V. TEAL.

May the blessing of God attend the labors of our worthy brother, and he be the means of waking thousands from their dreamy slumbers, to prepare for the coming—the SPEEDY coming of our blessed Lord. What is done *must be done quickly.*

EDITORIAL CORRESPONDENCE.

CONCORD, N. H., Dec. 12, 1842.

DEAR BRO. SOUTHARD,—I have just arrived at this place, on my way to Vergennes. I lectured twice yesterday in Boston—once at Chardon street Chapel, and once at the Melodeon. Brother Hawley had lectured during the previous week to immense audiences, at the Marlboro' Chapel, which has created great sensation throughout the city. The cause is prevailing.

Yours, J. V. HIMES.

For the Midnight Cry.

MILLER REFUTED.

[We learn that this comes from an eminent scholar and theologian, who is examining for himself. Speak on!—ED.]

MR. EDITOR,—I trust that you are disposed to encourage free discussion in reference to the topics which are noticed in your sheet. Under this persuasion, I submit the following arguments, which tend to show the unsoundness of Mr. Miller's scheme. In doing this, I make no pretensions to originality, as they have been repeatedly urged by various individuals, both in and out of the church, since the attention of the public has been called to the subject.

Yours, &c.,
DORESH.

Argument 1st. If Miller's scheme be true, why has it not been found out *before*?

Argument 2nd. Mr. A. told Mr. B. that Mr. C. said that he *guessed* Mr. M was *crazy*. Now, as this proves that he is actually crazy, it follows, of course, that he can say nothing worthy of attention. Does not the Bible say, "Thou art beside thyself; much learning doth make thee mad?"

Argument 3rd. Mr. Miller is not a learned man. It is quite clear that none of "the common people" can understand the Bible; hence he cannot understand it, and all which he can say is mere nonsense.

Argument 4th. I do not believe that he is right, for if the world should be destroyed, no new improvements could be made; farewell to rail-roads, canals, and all banking operations!

Argument 5th. It would be a most *awful* thing if the earth and the works therein should be "burned up." It would be the very "perdition of ungodly men." Now, ungodly men form the majority, and does not God always take particular care of the majority? Are not we told in the Bible that the ungodly waited for Noah one hundred and twenty years, and then "all flesh" entered into the ark "by sevens?" If so, Miller is wrong.

Argument 6th. Prophecy cannot be understood; and it was never designed to be understood; and any one who pretends to understand it, is a blasphemer.

Argument 7th. All the unconverted are frightened when they think of being brought to judgment. It is wrong to frighten men by telling them that "the Lord shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel." 'Tis not speaking religiously to preach such dreadful things.

Argument 8th. The Bible certainly says, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." I defy Mr. Miller to get over this text.

Argument 9th. Mr. H. H. and Mr. T. T. both preach against Miller's doctrine. They would not preach against it unless it were false—therefore it *is* false.

Argument 10th. Whoever makes a disturbance in the world by preaching, is a fanatic. The Second Advent people have made a disturbance, and are "turning the world upside down;" therefore they are fanatics, and not to be believed.

Argument 11th. If wicked people believed that "the Judge standeth at the door," it would deprive them of reason—they would become *crazy*. Now, it is a greater evil to be crazy, than it is to be rational and die in one's sins.

For the Midnight Cry.

The Advent of Christ.

He comes, He comes, in clouds descending,
He comes, he comes, with power divine;
Hail him in triumph, saints ascending,
And meet the Lord, for He is thine.

He comes, He comes, and is surrounded
With holy angels from on high;
He comes, He comes, He that was wounded,
And on the cross did bleed and die.

The saints above on Him attending,
All decked in robes of snowy white;
The saints below to Him ascending,
Shout with triumph and delight.

The sinners look with fear and trembling,
On all the glorious scene complete,
And low before His throne are bending,
To seek for mercy at His feet.

Alas! they see they have neglected
Their soul's salvation—all is lost!
To rocks their prayers are now directed,
And they on fiery billows tost.

But to the saints, what joy and gladness,
When Christ their Saviour comes in sight—
He drives away their fear and sadness,
And now they walk in robes of white.

A. B. H

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 13—16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;"—the "unclean spirits" show that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—"for they are the spirit of devils, working miracles,"—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,—"which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in those popular and men-made societies of the day; and we are told that those will be blessed who watch, that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christian; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11—16, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or prepossessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; "and his name is The Word of God;" this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fail; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again: it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17—20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that set on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon." (margin to the word.) Rev. xvi. 16—21.

These will be the means the dragon will use, in his last great struggle, to gain ascendency over the minds, consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast or false prophet, in the pit of woe; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these *days* are to be understood *years*; and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handsfull of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle; they are furbishing their swords for the slaughter; the kings of the earth are combining against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants are braiding in firmer knots their scorpion whips for their slaves; *expediency* has taken the room of moral law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and is an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error, and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the *sower*, Son of man; *good seed*, children of the kingdom; *tares*, children of the wicked one; *harvest*, end of the world; *reapers*, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or circle

of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again: "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxii. 1—5, "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvi. 11, "O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called *virgins* by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride unto himself. This I shall prove by the cxix. Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee," Sol. Song, i. 2. "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25—28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7—9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2—4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready?

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and so far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp; but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

II. The time this parable is applicable to.

In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be level'd with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am particularly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time; he tells them what to pray for, and how to escape from the siege, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church, 30th and 31st verses, He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, Is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses, He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this *generation* shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a *generation*." 1 Peter ii. 9, "A chosen *generation*, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This *generation* shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse, He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37—44, inclusive, He informs them that his coming will be like the deluge; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45—47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing.

48—51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he

will say nothing in public against it; no, not so bad as that. Neither will he say anything in favor of the cry; but mutter in his heart, "My Lord delayeth his coming." The second mark, "And shall begin to smite his fellow-servants." It does not say he will beat and bruise his fellow-servants, or the faithful servant who watches and cries; but he shall begin to smite, &c., meaning he will begin the persecution, set others on, and himself he will keep back, in his heart deceitful. 3d mark, "And to eat and drink with the drunken." To eat and drink with the drunken—it does not say he gets drunk; no, it only says he eats and drinks with them that are so. By this I understand he fellowships with them, and is engaged in, and employs his time, his talents, his mind, to build up some popular and worldly object, which men of the world would be pleased in promoting. He courts popular applause; he seeks to please men more than God. "The Lord of that servant will come in a day when he looketh not for him, and in an hour he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." I think we cannot be mistaken in the application of this parable. "Then," that is, at the time when the wise servants are looking for and proclaiming his coming, and when the evil servant says in his heart, My Lord delayeth his coming. Then, too, when he will come, and they that are ready go in to the marriage, and the door is shut. This must mean the time when Christ comes to judgment; for he cuts off the evil servant, and appoints him his portion, and shuts the door against the foolish virgins; and when they knock, he opens not, but tells them, I know you not.

Where, then, is the millennium? say some. After the judgment sits, and not before; after the bridegroom comes, and the beloved city is completed; when Christ shall move his saints home, and live and reign with them on the new heavens and new earth, wherein dwelleth righteousness. If there could have been a millennium before Christ should come and gather his saints into one body, it must be a very imperfect one. A part of the body in heaven, a part in the earth, and the *remainder under the earth*; separated, divided, wounded, and torn by enemies and death, absent from our head. No, it cannot be; if in this life only we have hope, we are of all men most miserable. If we are to have a temporal millennium, why did not our Savior mention it on the mount of Olives, as preceding his coming? He did not, neither has any of the apostles; but all speak of troublous times, departure *from the faith, iniquity abounding, and the love of* many waxing cold in the latter days. Our parable, to which we are now attending, says, at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. "At midnight;" this teaches us that at the time of his coming there will be much apathy and darkness on this subject; that is the coming of the bridegroom. The parable implies the same. "For while the bridegroom tarried, they all slumbered and slept." Can we not bear witness that this has been the true state of the church for a number of years past? The writers on the word of God have adopted in their creeds, that there would be a temporal millennium before Christ would come. I call it temporal, because they have all of them taught that it would be in this state of things, not in an immortal state, neither in a glorified state; and that Christians would have all kingdoms under their control; that is, in a temporal sense; and that they would be married and given in marriage, until the coming of Christ after this 1000 years, or, as some say, 360,000 years. This has been, and is yet, the prevailing opinion among our standard writers and great men. No wonder Christ says, they will say in their hearts, My Lord delayeth his coming, and that the wise and foolish are all sleeping and slumbering on this important subject. For while we look for a temporal kingdom, behold, he cometh and destroys all that is perishable, all that is temporal, and erects upon these a new heaven and a new earth, which is immortal, and that fadeth not away, eternal in the heavens. I shall now,

III. Make an application of our subject. And,

1st. The time of the fulfilment of this parable is evidently come, in part at least. The world for a number of years have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God into almost every language known unto us upon the earth. Mr. Judson tells us that it has been translated into one hundred and fifty languages within thirty years; that is, three times the number of all the translations known to us before. Then fourfold light has been shed among the nations, within the short period of the time above specified; and we are informed that a part if not all of the word of God is now given to all nations in their own language. This, surely, is setting the word of life in a conspicuous situation, that it may give light to all in the world. This has not been done by the exertions of Christians or professors only, but by the aid of all classes and societies of men. Kings have opened their coffers, and favored those engaged in the work; nobles have used their influence, and have cast into the treasury of the Lord of their abundance; rich men have bestowed of their riches; and in many cases the miser has forgot his parsimony, the poor have replenished the funds of the Lord's house, and the widow has cast in her mite. How easy to work the work of the Lord when the hearts of men are made willing by his power! But shall we forget those who have forsaken the land of their fathers, the home of their nativity, and have spent lonesome years of toil among strangers, yes, worse than strangers, among heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them; the prayers of thousands have ascended before the golden altar, morning and evening, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others. But remember, my brethren, the Lord, he is God, and let him have all the glory. This is the time, and the same time that Gabriel informed Daniel, "many should run to and fro, and knowledge should increase." This, too, is the same time when the angel flying through the midst of heaven had the everlasting go pel to preach to them who dwelt upon the earth. Here are Christ's words fulfilled, where he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

2dly. It is plain to any diligent observer of the signs of the times, that all the societies for moral reform in *our world at the present day are parts of the fulfilment* of the parable, giving more light. What of our Bible societies? Are not these trimming the lamp for millions of human beings? Thirty years past, more than three fourths of the families in what we call Christian lands were without the lamp of life, and now nearly all are supplied. Many of those who sat in heathenish darkness then, are now rejoicing in the light of God's book. *And much of this has been performed through the in*strumentality of Bible societies, and not only through the agency of the church, but political men, men of the world, the great men, merchants of the earth, and those who trade in ships, all who live under the influence of the gospel, the "kingdom of heaven," have engaged in the work. Will not the most skeptical acknowledge that this society has succeeded beyond the most sanguine expectation of its most ardent advocates? And is not this strong circumstantial evidence that the bridegroom is near, even at the door?

3d. The missionary societies of all sects and denominations, which have been established within forty years, have as far exceeded all former exertions of this kind as the overflowing Nile does the waters of the brook Kidron. See the missionary spirit extending from east to west, and from north to south, warming the breast of the philanthropist, giving life and vigor to the cold-hearted moralist, and animating and enlivening the social circle of the pious devotee. Every nation, from India to Oregon, from Kamtschatka to New Zealand, have been visited by these wise servants (as we hope) of the cross, proclaiming "the acceptable *year* of the Lord, and the *day* of vengeance of our God," carrying the lamp, the word of God, in their hands, and oil, faith in God, in their hearts. All classes of men are engaged in this cause, from the gray hairs of old age down to the sprightly youth of ten years. Who, then, can doubt but that the virgins in this sense have and are trimming their lamps, and the bride is making herself ready? "Go ye out to meet him."

4th. The Sabbath schools and Bible classes are but a part of the fulfilment of the parable, yet clearly an evidence that the virgins are now trimming their lamps. This system of teaching the young and ignorant took its rise between forty and fifty years since, at the very time that the Christian world were praying, and ardently praying, for the coming of Christ, before that part of the Savior's prayer was forgotten, "Thy kingdom come." From a little fountain this stream of water has become a great river, and encompassed the whole land. Every quarter of the globe is drinking at this fountain or stream of knowledge, and the youth are taught to trim their lamps. And when the bridegroom shall come, may we not reasonably hope that the thousands of the young men and young women who have assisted in giving light to others, may be *found having oil in their vessels*, and their lamps trimmed and burning, and they looking and waiting for the coming of their Master, that when he comes they may rise to meet him in the air, with ten thousand of their pupils, who will sing in the New Jerusalem forever and ever? Search diligently, my young friends, and see to it that ye believe in this word, "which is able to make you wise unto salvation."

5. Tract societies are of much use, and are an efficient means to help trim the lamps; like snuffers that take away the preventives to the light, so are tracts. They take away from the mind the prejudice that thousands have against reading the word of God. They remove those rooted and groundless opinions which many have that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding into some scriptural truths; they are pioneers, in many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible. And in this, too, all men in this probationary state seem to be more or less engaged, from the king on the throne down to the poor peasant in the cottage, writing, printing, folding, transporting, paying, or reading, these silent little messengers of the virgins' lamp. "Then all those virgins arose and trimmed their lamps." Has not God's hand been seen in all this? Yes, glory be to him who hath disposed the hearts of men to work the work that God bids them, and to fulfil the blessed word which he hath given them. This institution took its rise about the same time with the Bible society.

6. Temperance societies. These serve one purpose in trimming the lamps and preparing the way for the virgins to go out and meet the bridegroom. Our world, twenty years ago, might be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found, by woful experience, that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or hear the midnight cry, "Behold, the bridegroom cometh." No, "they that were drunken, were drunken in the night," says the apostle. "Therefore let us watch and be sober." And Peter tells us, "But the end of *all things* is at hand; be ye therefore sober, and watch unto prayer." How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; *and in all human probability, thousands who* would have met a drunkard's grave if this society had not arose, are now watching, with their lamps trimmed and burning, ready to meet the bridegroom at his coming. Perhaps this temperance society is the virgins' last resort. The Judge stands at the door; go ye out to meet him. This society, like the others before mentioned, is a general thing, and all sects, denominations, and classes of men are *engaged in it, and it* has an important influence upon all men who are in this probationary state, and who may be termed, as in our text, "virgins." This society is of later origin than the others, and seems to be a rear guard to wake up a few stragglers which the other societies could not reach. And now, drunkards, is your time; Wisdom stands at the door and knocks; let go the intoxicating bowl, be sober and hear the midnight cry, "Behold, the bridegroom cometh." For your souls' sake drink not another draught, lest he come and find you drunken, "and that day come upon you unawares, and find you sleeping." O, be wise, ye intemperate men, for they only went in to the marriage who were found ready, "and the door was shut." "Then came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "But the wise shall understand," says Daniel xii. 10.

And now, my Christian friends, let me inquire, Are your lamps trimmed and burning? And have you oil in your vessels? Are you prepared for the coming

THE MIDNIGHT CRY!

VOLUME I. NEW-YORK, SATURDAY, DECEMBER 17, 1842. NUMBER 26.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. DAILY—NO. 36 PARK-ROW. PRICE TWO CENTS.

THE MIDNIGHT CRY.

SATURDAY, DECEMBER 17, 1842

☞ Brother George Storrs will lecture to-morrow, (Sunday,) at the church corner of Catharine and Madison streets. Services to commence at the usual hours.

Second Advent Association

Will meet at this office, Monday evening next, at seven o'clock.

MIDNIGHT CRY--WEEKLY.

"The end of all things is at hand." *Peter.*

As the time is short, we shall start the weekly, for only thirteen weeks, DOUBLE SIZE, at fifty cents. Single copies, four cents.

The first number will be issued, Providence permitting, on Friday next.

☞ We had thought of bidding farewell to our readers, in a few hints to those who may read the Midnight Cry no longer. But we trust you will all continue the weekly, and that our intercourse will be continued till we meet Christ in the clouds, to be forever with the Lord. "And the very God of peace SANCTIFY you WHOLLY And I pray God your whole spirit and soul and body be preserved *blameless* UNTO the COMING of our Lord Jesus Christ."

"How LONG THE VISION?"—A press of matter, which it was absolutely necessary to insert in this paper, has left us no room for a continuation of this subject, in the letters to Brother Hatfield.

This is the less to be regretted, because the weekly, being a larger paper, will give us room to consider the question fully, and show how irresistibly the Scriptures conduct us to the belief that very soon there will be NO LONGER DELAY, but that, in 1843, this defiled sanctuary will be purified, and God's everlasting kingdom set up.

TO AGENTS.

As the time draws nigh when we wish to have an equitable adjustment of all outstanding accounts, and as the publisher of the Second Advent publications is without capital to enable him to furnish them to agents on credit, he is exceedingly anxious that all those who are indebted to him for such publications, would make an immediate remittance of the balance now due, or return the publications unsold, that means may be increased for the circulation of light in the south and west.

Hereafter, those wishing for publications, and who expect to pay for them at all, are requested to pay in advance. Those wishing for publications who have not the means of paying for them, are requested so to state it, and we will do the best we can for them, according to our means; but in order so to do, our agents must make immediate returns.

"The harvest is the end of the World."

Mr. Thomas, a Universalist minister, has been lecturing in Brooklyn, at a shilling a night, hoping to build up Universalism by opposing our views of a judgment to come. There are many points on which we could show the falsity or unfairness of his arguments, but we have room to notice only one, where, we admit, his statement is correct, though his conclusion *by no means* follows.

In Matt. 13: 38, 39, it is said: "The field is the *world*,"—"The harvest is the end of the *world*." He says, truly, that the words rendered "world" are not alike in the original Greek. The first, (kosmos,) is rightly rendered. The second, he says, should be rendered "*age*." Well, what follows? *What* age is intended? Let Christ answer. It is the age in which the tares and the wheat both grow together. It will not end until "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Now, Mr. Thomas, wishing to cry peace and safety, tries to show that no such event is coming; and how does he prove it? His argument is this:

1. These things were to be "at the end of the age."

2. That age *ended* at the destruction of Jerusalem.

3. Therefore, all which Christ here describes HAS TAKEN PLACE! and there is NO JUDGMENT TO COME. Wonderful comfort!

He divides time into ages, to suit his own fancy, taking care to have one end soon after Christ's day. Does he fix that date as a rational man would, by enquiring when the event actually took place? O no. He *guesses* that Christ meant the age ending at the destruction of Jerusalem. Therefore, Christ *did* mean so. Therefore, the judgment is past. Then we can no longer pray "Thy kingdom come," for it *has* come already. The righteous *do* shine *forth* as the sun in the KINGDOM. Here are no tares nor anything which offends, and *no one* does iniquity! Inasmuch as *all this* is true, Mr. Miller is mistaken!

Wonderful reasoner,! indulge us in one request.—Please tell us the day when all this took place, that we may celebrate the joyful event? Our Bibles and histories do not inform us.

Impenitent reader, can you be lulled to sleep by such absurdities? *O flee from the wrath* TO COME.

It will be seen by this letter, that Dr. Brownlee has blundered into some astonishing misrepresentations. We have the name of the writer, and have full confidence in his statements. We much regret to see a D. D. contending against—he knows not what,—which we regard as the great truths of God's word.

LETTER TO REV. DR. BROWNLEE.

SIR,—The writer was an attentive hearer of your sermon on the Millennium last Sabbath evening, and would respectfully state some objections to your views of the subject—and to show that you entirely *misrepresented* Mr Miller's theory.

On the first part of your discourse, I have but little to say, as I am unacquainted with the history of the persons and sects entertaining the erroneous views which you so successfully attacked and demolished. In the next place you *attempted* a review of Mr. Miller's dates and expositions of prophecies. I cannot believe that Dr. Brownlee would *intentionally* misrepresent the views of an opponent—you must have taken the slanderous and lying reports of the penny press for your authority, as Mr Miller does NOT entertain the views which you made the subject of so much ridicule. You said that Mr. M. applied the "little horn" of Daniel's fourth beast, 7th ch, to "Antiochus Epiphanes;" and not to Papacy, which I understood you to say it *does* represent. Now, if you had ever examined Mr. Miller's writings, you would not have made such an assertion. Mr. M. is not so ignorant of the common construction of language, as to suppose that a third beast can be the fourth. He has always applied the fourth beast to the Roman Government, and the *little horn* to Papacy. It is a notorious fact, that some of Mr. M.'s learned opponents, to avoid his conclusions, based upon the above interpretation, (admitted by yourself to be correct,) have themselves been driven to the necessity of resorting to the absurdity of applying the little horn to Antiochus. At the head of those learned Doctors stands Prof. M. Stuart, of Andover. See his "Hints on Prophecies," recently published—also the labored articles in the religious papers of the day, trying to make all the prophecies of Daniel end with the death of Antiochus—who, according to Stuart, died with *cholera* 164 years B. C. Surely Mr. Miller's learned opponents are driven into close quarters, and I can see no chance for them to retreat, except they come out at the *little end* of that wonderful "little horn."

I think you will readily admit that you have done Mr. Miller great injustice, and that he is at least entitled to as public and frank an apology from you, as you made to Dr. Smith, the Geologist. See your letter, N. Y. Observer, Dec. 3d. If Mr. Miller is so ignorant and erroneous as you represent him, why do not the learned clergy agree upon some consistent explanation of the prophecies, and settle the public excitement on this all-important subject? Most of the clergymen of every denomination—Romanists and Universalists included—are preaching against Millerism, as they suppose; but the truth is, they are only opposing each other. You say the Millennium will begin about the year 2016. Prof Bush says it has already passed. Prof. Stuart says the little horn is Antiochus. You say the days in Daniel mean years. Rev. Mr. Hatfield, of Broome street, says they are literal days. Rev. A. C Thomas, Universalist, agrees with Rev. Mr. Hatfield. The Catholic clergyman in Barclay street, says "No man knoweth the day nor the hour." Now, "who shall decide when Doctors disagree?"

Again—as to the character of the Millennium. You say it will be "the golden age"—a time of great prosperity to the church—that toward the close of that glorious era, the church will become corrupt—that the infidel power, Gog and Magog, will prevail, and nearly extinguish the true church. Now what proof can you bring from the Bible to sustain such barefaced contradictions? Who can corrupt the church whilst the tempter is under chains of darkness, and not permitted to deceive the nations until the thousand years are ended? He is then to be loosed for a little season to deceive the rest of the dead—who at the same time are raised—and he, together with them, comes up and they surround the beloved city—and fire comes down from God out of heaven, and devours them.

This is an age of inquiry. People are beginning to examine the Bible for themselves, and they can find no proof of a temporal Millennium—it is a tradition of men!

Your false exhibitions of Mr. Miller's dates, (which so amused your audience,) next deserves attention.

You say he has no authority for selecting the third of the six dates which you referred to. You will find Mr. Miller's authority in Daniel ix. 23—27. The seventy weeks began with the decree of Artaxerxes 457 B. C., and ended at his death, A. D. 33—added to 457, makes 490 years—"each day for a year."

Mr. Miller believes that the seventy weeks, or 490 years, is a part of the vision of 2300 days or years, which will bring the end 1843, when Daniel is to stand in his lot—Dan. xii 13.* It is astonishing that there should be such a diversity of opinion among the learned divines upon this plain subject. The last three verses of the 56th chapter of Isaiah clearly describe the character of some of the watchmen who now stand upon the highest parts of the walls of Zion.

Now pause for one moment, and reflect upon this all-important subject. What if Mr Miller's calculations are correct? What are you doing? I have heard not a few impenitent persons say that they were willing to rest the event on Dr. Brownlee's *positive assertions*—that the world could not end in 1843. The excitement on this subject is increasing and spreading all over the world—then why not meet and examine the testimony candidly and fairly—remembering that "if it is the work of man, it will come to nought, but if it be of God, ye cannot overthrow it." Acts v. 38, 39. D.

* Two learned Hebrew Professors, without the knowledge of each other, have told us recently that the Jews understand the 70 weeks to be part of the 2300 days, and that they stand for years.—ED.

Bridegroom? And are you awake to this important subject? What say you? If this parable to which I have directed your minds, has reference to the last day and the coming of Christ; *if the "virgins"* has reference to all men in this probationary state, and dividing them into two classes, wise and foolish; if the "lamp" is the word of God, and "oil" means faith in his word, or grace in the heart, as some say,—then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can as fairly prove any other exposition of this parable, as I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to go out to meet the Bridegroom; for behold he cometh. Awake, ye fathers and mothers in Zion; you have long looked and prayed for this day. Behold the signs! He is near, even at the door. And, *ye children of God*, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And ye, little *lambs of the flock*, remember Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, *all of you*, the *wise* had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit *which searcheth all things*, and knoweth what is in the mind of man, assist you.

But, my impenitent friends, what shall I say to you? Shall I say, as the master in the *parable*, "*Behold*, the bridegroom cometh: go ye out to meet him?" Prepare to meet your Judge. Now he has given you a time for repentance; you have had a probationary season, and possibly now the sceptre of mercy is held out to you. Repent, or it will soon be said to you as Jeremiah said to the virgin, the daughter of Egypt, "In vain shalt thou use many medicines; for thou shalt not be cured;" or as in the parable, "I know you not." Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe in the word of God; receive the love of the bridegroom, and make no delay; for while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, Lord, Lord, open unto us. Again I ask, Will you repent, believe, and be saved? Are you determined to resist the truth until it is too late? Say, sinner, what think ye? "We will risk the consequence. We do not believe in your day you tell us of. The world is the *same it always was; no change*, nor ever will be; but if it should come, it will not this ten thousand years; not in our day, certainly. You do not believe it yourself. *If you did, we should* call you a fool."

Are these your arguments, sinner? Yes. Well, if I had brought no more, no stronger arguments than these, I would not *blame you for not believing*, for not one of yours can you or have you supported with a particle of proof. They are mere assertions; your believing or not believing *will* not alter the designs of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? *Suffering the vengeance of eternal fire.*

LECTURE XIII.

SIGNS OF THE PRESENT TIMES.

MATT. xvi. 3.

But can ye not discern the signs of the times?

Our text is a question proposed by Christ to the Pharisees and Sadducees, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadducees were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were versed in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather *to-day*, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, *but can ye not* (by the same simple rule) *discern the signs of the times?*"

All the signs given in the word of God, concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadducees; but it was not so. Any man of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadducees manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, and teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "*Let him that thinketh he standeth* take heed lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of *signs which the Jews* had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah, ii. 3, 4, had prophesied 760 years before, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies and learn war no more. "Peace on *earth and good will to men*," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxvi. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David, was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethlehem. Micah v. 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth *have been from of old, from everlasting.*" This was fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethlehem, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both of her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

Called out of Egypt. Hosea xi. 1, "And called *my son out of Egypt.*"

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the *way of the Lord, make straight in the desert a highway* for our God." All Judea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast, Jesus went up into the temple and taught."

11. The gospel preached. Isa. lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7, "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a roaring lion. *I am poured* out as water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of Pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." The apostle told them that this *scripture was fulfilled* at the day of Pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24—27, *which* I have *shown*, in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year, said *to the Jews*, "*Ye know nothing* at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49—52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not *stumble at the same stumbling-stone*; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, (after Bonaparte should come to his end, and none should help him,) xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel *that stood upon the waters of the river*, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy *again before many people, and nations, and tongues, and kings*;" meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his Spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes be completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Daniel xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, *still our text holds good*, and the fulfilment is obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge, given in the same text as above. "Even to the time of the end many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientifical, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James, v. 1—3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh *as it were fire*. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on our earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures *in abundance*. *But, as though this individual exertion* for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching at the present day. How many thousands do run after that kind of preaching which is only *relating fables*, and that doctrine which gives all power to man?

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, *walking after their own lusts*, and saying, Where is the promise of his coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." A right understanding of this text would show us, at once, that many of us, who fancy we are *in the highway to* heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt; and, My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth will be performed by the agency of man. Therefore, many scoff and ridicule the idea that Scripture tells us of the second coming of Christ, the manner, object, and time. And many are willingly ignorant, will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was from a modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and is now fulfilling. The whole, almost, of the Christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. *See* 2 Peter ii. 1—3, "But there were false prophets, also, among the people; even as there shall be false-teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall *follow their pernicious ways*, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4th to 19th verse, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." There can be no *doubt of this sign being fulfilled*.

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness *the Bible translated into* all languages; the Bible societies sending Bibles to every nation and family on the earth; the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty"—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahom-

stan,) and unclean, signifying they are not holy things This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings and tread the church under foot, were completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the seventh trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern Empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes, according to the reckoning of time in John's prophecy, 391 years and 15 days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the 6th and 7th chapters of Revelation, was opened in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us before the judgment-seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the words, *It is done.* The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty-six years; and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel, I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of man in the clouds. I then showed that the question was asked, How long should be this vision? The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began, by the angel Gabriel's own declaration, who was commanded to instruct Daniel into the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, if 490 years of 2300 were fulfilled when our Savior was crucified, how much of the vision remained after his death? I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Pet. ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belongs the invention of preaching "peace and safety when sudden destruction cometh. If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those be who preach "peace and safety?" Surely, no human being can invent a doctrine so full of (promised) "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose "*sudden* destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with a few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! but do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another *new* gospel, which is not the gospel of God.

"Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance, or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them nor bid them God-speed. "Can ye not discern the signs of the times?" And to you, impenitent friend, God has at all times given warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world. Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warnings and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with twofold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

For the Midnight Cry.

DISTRIBUTOR'S REPORT.

I called on some persons who partly examined this subject some time ago, but were now undecided, and some of them apparently indifferent about the result of those things. I gave them some papers to read for themselves first, and then lend them to others; by this means many may be engaged in spreading the alarm to the careless. I gave some papers to persons in the streets; others I left at houses, and some I laid on counters of shops where I did not stop to enter into conversation with the persons there. But few refused to take them, among these was a Catholic, who told me it was no use "to leave them at his people's houses, for they had religious books enough of their own:" but advised me to "give them at the houses of those who have no religion at all And added that there was plenty such houses in the city. I could not help feeling convinced that this man's last observation was, alas! too true, for there are hundreds in this city who indeed have no religion at all, but are without God and without hope in the world, and aliens from the commonwealth of Israel, who never pray to God or attend to any of his requirements. Reader, do you belong to this class? If you do, try to get your name off the list immediately—*fly for refuge to the hope set before you in the gospel—become a Christian in deed and in truth;* let no one have it to say any longer, that you have *no religion at all.*

Some try to prove that this world can never be destroyed, when Peter has declared in plain and glowing language, that it shall be burned up and all the works therein. When I remind them how God destroyed the old world by a flood—Sodom and Gomorrah, in the same way we expect that this world will be destroyed; and how he caused the destruction of Jerusalem and other cities, they tell me that people were more wicked then than they are now. But I am not certain of that. I hope there are more of God's people in the world *now* than in other ages, but I believe the wicked do as wickedly *as any people ever did.*

And now, reader, let me ask you to examine your New Testament on the subject of the coming of Christ; see if the apostles have told us any thing about a millennium, or any thing else taking place first; except the revelation of the Man of Sin, which all Protestants believe means Papacy, which is now being consumed by the spread of the gospel, and will be destroyed by the brightness of Christ's coming.

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THE MIDNIGHT CRY!

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'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

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"Thou bringest strange things to our ears."

So people said, when Paul "preached Jesus and the resurrection." We are now preaching Jesus and the resurrection, and to many it is passing strange; but we are sorry so few imitate the heathen Greeks, by saying: "May we know what this *new doctrine*, whereof thou speakest, is? For thou bringest certain strange things to our ears: WE WOULD KNOW, therefore, WHAT THESE THINGS MEAN!" The doctrine was not new in itself, but it was new to them. So it is with our views. They have been held by learned and holy men in various ages and countries. Those who wish to read extracts on this point, will find them in "Cox's Letters" and "Fitch's Reasons," two excellent pamphlets, for sale at this office. Here is an extract from Bro. Fitch, giving the

VIEWS OF COTTON MATHER.

But it may still be asked, how comes it to pass that none but the comparatively ignorant have gained this wisdom, and that all these new things have been at once communicated to them?

I will here just quote Isa. xxix. 10—12: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered him that is not learned, saying, Read this, I pray thee: and he saith, I cannot, for I am not learned." Thus, both the learned and the unlearned have found the Bible a sealed book, while those who have humbly sought wisdom of God, have gained it. Even Christ's own immediate disciples understood not the things of his kingdom, until he opened their understanding, that they might understand the Scriptures, and it is only those now, who will confess their need of being thus enlightened, and will take their places, with the spirit of the little child, at Christ's feet, and there cry after knowledge, and lift up their voice for understanding, seeking her as silver, and searching for her as for hid treasure—who will gain the wisdom that cometh from above. Others may be wise in their own conceits, but their wisdom will be foolishness with God, and the things of God's Spirit will seem as foolishness unto them.

But I wish just to show, that the truths in which I have expressed my belief in this communication, are neither new, nor confined to ignorant men.

Cotton Mather, who died in Boston, February 13, 1728, was a learned man, as all who are acquainted with his history will admit. The Religious Encyclopedia says, that Dr. Chauncey remarked, that Thomas Prince, formerly pastor of the Old South Church, Boston, was the most learned man in New England, except Cotton Mather. I have now before me a book, the title-page of which reads as follows:

"The life of the very reverend and learned Cotton Mather, D. D. and F. R. S., late pastor of the North Church, in Boston, who died February 13, 1727–8. By Samuel Mather, M. A. Printed for Samuel Gerrish, in Cornhill, 1729."

On the 140th page of this work I read as follows:

"As it is well known that Dr. Mather was well acquainted with the sacred prophecies, on which he formerly writ and printed his thoughts; so it may not be amiss to inform my reader, that, in several things, relating to the prophecies, he saw cause to alter his mind—particularly concerning the second coming of Christ, the conflagration, the new heavens and new earth, and the calling of the Jews. I will here write those sentiments of these things, of which the Doctor, just before he died, had a firm belief, from a strict inquiry, long study, and much prayer; and as near as I can, I will express his sentiments in his own words, in the following assertions.

"1. The second coming of the Lord, will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it. He thought that, although wise men have interpreted our Savior's coming in the clouds of heaven, and the brightness of his appearance, as if it meant anything besides His personal coming, herein they spoke foolishly and unaccountably.—For as their interpretations leave us destitute of any proof that our Lord will ever come at all, so they go very far towards a trespass on the third commandment.

"2. The conflagration described by the oracles of God, in strong terms, and which we are warned of *by the mouth* of all the prophets: this conflagration will be at the second coming of the Lord. To make the Petrine conflagration, signify no more than the laying of Jerusalem and her daughter in ashes; and to make the new heavens and the new earth to signify no more than the church state of the gospel;—these are shameful hallucinations. And as for the new earth, before the arrival of which, no man can reasonably expect happy times for the church of God upon earth, it is the greatest absurdity to say that it will take place before the Petrine conflagration; and there is no prospect of arguing to any purpose with such as can talk so very ridiculously.

"3. Upon the conflagration, the glorious God will create new heavens and a new earth.

"5. The process of judgment on the sheep and goats, in the 25th chapter of Matthew, has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them; and there shall not one ungodly man be left living in the world.

"8. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into his deathless and sinless world. They who expect the rest, promised to the church of God upon earth, to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it; these do err, not knowing the Scriptures, nor the kingdom of God.

"9. Such a conversion of the Israelitish nation, with a return to their ancient seats in Palestine, as many excellent persons in latter years (and among the rest himself) have been persuaded of, he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

"And, indeed, how is it consistent with the deep sleep in which the *Deluvium Ignis* [deluge of fire] must, as that of water did, surprise the world?—The holy people of the prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel; the eleventh chapter to the Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles; which we mistranslate the fulness of the Gentiles. The prophecies of the Old Testament, that seem to have an aspect upon such a nation, are either already accomplished unto that nation, in the return from the Chaldean captivity; or they belong to that holy people, whom a succession to the piety of the patriarchs will render, what our Bible has taught us to call them, the Israel of God; but the final fulfilment of them all will be in the world to come, or the new heavens and the new earth, where God will dwell with men, and be their God. Of what advantage to the kingdom of God can the conversion of the Jewish nation be, any more than the conversion of any other nation, except we should suppose to remain upon the Jewish nation, after their conversion, something to distinguish them from the rest of the Christian believers? Now, to suppose this, would it not be to rebuild a partition wall that our Saviour has demolished and abolished; which a Christian, one would think, would no sooner go to do, than to rebuild the fallen walls of Jericho?"

I will now give the views of Mather respecting the near approach of the time when all these things should be fulfilled,—just remarking, that if he had lived to see the actual overthrow of papal power in 1798, it would unquestionably have given much greater clearness and correctness to his views on this point; while, at the same time, it will be seen what a learned and good man, who had made the prophecies his prayerful study, thought, more than a century ago, respecting the near approach of God's everlasting kingdom.

"10. By all just and fair computations, the twelve hundred and sixty years allowed for the Papal Empire, must be near, if not quite expired. By consequence, the one thousand, three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century."

Such were the opinions of Cotton Mather, respecting the approach of that great and notable day of the Lord. He died in 1728. What would he have said, had he lived till 1828, and witnessed all

the proofs of the approach of that time which have since been developed?

I will here insert a few extracts from Cotton Mather's preface to his work, entitled, "Directions for a candidate of the ministry," published in 1725.

"The second advent of the Lord Christ which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

"But it is not to be wondered at, if there be very few who would believe such a preacher.

"For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend, with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of the world." "When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and, that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled."

"But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

"Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretel* with an earnest voice, the *dissolution, renewal* and *purification* of the world by fire.

"Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not his gospel; but he will manifest his *kingdom in the earth*, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

"They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom.

"The rest of the saints, and the promised Sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

"This was the opinion of the primitive church, this *her piety* and the *ancient faith*.

"O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church.

"Very many, indeed, own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning fire, and therewith to be destroyed. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! And even the second coming of the Lord will become, by and by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers.

"Scoffers they are, who think that all things are to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves, in the obscurities of figures, from the sight of Him who sitteth on the throne." "There are many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive allegorizing, darken and injure the truth. Would that some Nepos might arise to confute these allegorists, before the event does it for them."

That Thomas Prince, pastor of the Old South Church, Boston, agreed with Cotton Mather, in his views of the prophetic writings, I have the following evidence:

The preface to the life of Mather, which I have before me, was written by Prince, who, according to Chauncy, was second in learning to none but Mather, in New England. The closing paragraph of the preface is as follows:

"And to say no more—I cannot think to wish a greater blessing in the present state of the prophetic system, than that the God of the spirits of all flesh, would, in my own dear country and every other, raise up numbers of such ministers as this, and prosper this superior example for the forming and animating of them; that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God our Saviour Jesus Christ, that sun of righteousness—the boundless and flowing source of all the infinitely lower excellence, and fainter brightness, we in every place and age admire in others.

"THOMAS PRINCE.

"*Boston, February 27th*, 1728–9."

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 23, 1842



"And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, WO! WO!! WO!!! to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound. . . . . And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *THE KINGDOM* of our Lord, and of his Christ; and he shall reign forever and ever. . . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst DESTROY THEM THAT DESTROY THE EARTH.—REV. 8: 13. 11: 15, 18.

Cheapest and most Comprehensive Library.

The Midnight Cry, daily, comprising 104 large quarto pages, is now for sale at this office, neatly done up in a printed cover, with a title page and index. It comprises the most important parts of two volumes of Bro. Miller's Works, Clue to the Time, Diagram of Daniel's Visions, Endless Kingdom, Fall of the Ottoman Empire, showing that the sixth trumpet has ceased, &c. &c. Price 50 cents, with a liberal discount, when ordered in quantities.

PAPERS GIVEN AWAY.

The Second Advent Association have voted to send a copy of this Paper to every Clergyman in the State of New-York. We hope it will receive a candid reading, and be the means of incalculable good.

Those who wish to assist in the expense of such distribution, can forward their donations to this office.

SUBSCRIBERS TO THE DAILY PAPER,

Are requested to inform us, immediately, free of expense, if they wish for the weekly paper. It will be seen that we offer a large discount to those who take a quantity of the weekly. Let our friends remember that the time is short, and make special efforts to get subscribers NOW.

UNSATISFIED DOUBTERS.

Several young men, who heard Dr. Brownlee, declared themselves willing to hang on his skirts, and take his word for the fact, that the world *could not* end next year. Wishing to be still *farther satisfied*, they went to hear Mr. Hatfield, on Sabbath evening. There they heard the very application of the seventh of Daniel, which Dr. Brownlee showed to be so ridiculous. They returned home perplexed and dissatisfied with comments, which so successfully dash each other in pieces. May the Lord lead them to search for themselves, and find the truth, which these opposing theologians leave untouched, while demolishing each other's theories.

UTICA, N. Y.

Brethren Miller and Himes will commence a course of lectures in Utica, N. Y. on the evening of January 10th, 1843. Brethren in that vicinity will make arrangements accordingly. J. V. HIMES.

LETTERS TO E. F. HATFIELD.

This influential clergyman gave a lecture, on Thanksgiving evening, in opposition to the doctrine of Christ's coming at hand. W immediately commenced a reply, in which we showed,

1. That the Apostles taught the early Christians to LOOK for Christ's coming to set up his everlasting kingdom.

2. The early Christian Church expected Christ's personal return before the millennium.

3. The visions of Daniel unite in showing that devouring and persecuting powers will RULE till Christ comes to judgment.

We then took up the vision which Brother Hatfield applies to Antiochus, and, as this is a very popular doctrine of the age, we have reprinted the article showing its absurdity, and added another letter on the same subject, that the argument may be seen together.

FORSAKING ALL, TO PREACH THE KINGDOM AT HAND.

Br. Flavel and Br. Shotwell of Newark, N. J., lay members of the church, as we learn, have now consecrated themselves and their all to the Lord, and have gone out together to proclaim his coming to judgment. Their first effort was at Rahway, on Friday of last week.—Having obtained the use of the Baptist meeting house in that large village for the evening, they spent the day in notifying their meeting by going through the place, and calling at every house and building, where persons could be found, leaving invitations, explanations, and small tracts upon the subject. By these means alone, they rallied a large audience, even the house full, who sat apparently attentive and interested, while Br. Flavel addressed them an hour and three quarters on the doctrine of the advent in 1843. We understand it was the first lecture ever given in that place on the subject, and the first those brethren ever gave. The friend who brings the information, brought us also, an order from Br. Flavel for 5,000 copies more of the little tract called the "*Voice of Warning*," which he intends to scatter gratuitously, as they pass from town to town in New Jersey.

If it be a fact that the professed watchmen of Israel are generally the last to engage in sounding this, the Lord's alarm; will not multitudes more of our laymen who look "for that blessed hope," and who have this world's goods, forsake all to do as these brethren have begun to do? Yea, will they not do as Christ bids them, and as the first apostles did; when, being unlearned fishermen, they forsook their nets and all, and went out, two by two, to preach and to say, "*Repent, for the kingdom of heaven is at hand?*"

From information on which we rely, we are pained to believe that many of our brethren, who look for their Lord in a few months, who have tongues with which they might sound the alarm, and also possess more of the Lord's goods than they need, are not only staying quietly at home, at such a time as this, but seem willing to have such goods burnt up in their hands rather than season-

ably and faithfully use them up, in their efforts with others to pluck sinners from the everlasting burnings to which they are doomed, except they repent speedily.—Rather tremble, ye professed brethren and sisters of the second advent cause, who are thus holding on this world's goods, for so did not the first Christians. They at once gave up all for this purpose, though they had not *our* positive proofs of the coming kingdom quickly.

EDITORIAL CORRESPONDENCE.

Low Hampton, Dec. 14, 1842.

Bro. Southard.—Since we parted, I have visited Boston, Concord, and Claremont, N. H. on my way to this place.

In my last note, I stated that Bro. Silas Hawley of New Bedford, Mass., had given a course of lectures on the second coming of Christ in the Marlboro Chapel.—The audiences were very large and attentive, and from all I could learn, his lectures made a deep impression.—Bro. H. is fully decided as to the manner and time of Christ's coming, personally, in 1843. He will devote his time mostly, hereafter, to lecturing on this subject.

At Concord, N. H., the brethren stand fast, and are doing what they can to spread the doctrine. I found the brethren in Claremont wide awake. There is a precious band of brethren in this place, who mean to be ready for the coming of the Lord.

I came to this place last evening on my way to Vergennes, Vt. I found Bro. Miller and his family all well: but sought in vain for the "Aurora's," "brick fences," &c. All things remain as they have been for years, in and about the house. I now sit in the room where Mr. Miller wrote his *lectures*, that have produced such an effect throughout the land. Let not our friends be *humbugged* with the foolish stories of "extravagance," "new buildings," etc, for I find nothing of the kind here. If our opponents have nothing else to bring against the great cause we are engaged in but their own *foolish lies*, let us go on with our work without interruption, with increased confidence of the truth of this doctrine. For it is very certain if they had any good Bible reasons to offer against the doctrine, they would not take so much pains to gather up trash, which, in any other case, would be quite beneath them. But any thing to put down Mr. Miller!

I lecture here this evening in the Baptist church. We leave in the morning for Vergennes, from which place you may hear from me again. J. V. Himes.

OF THE DAY AND HOUR, &c.

"You make too much of doubtful texts," say our opponents. They then proceed to quote our Lord's words, "But of that day and hour knoweth no man; no, not the Angels of Heaven, but my Father only." From this passage they attempt to prove, that no one shall ever have any Scripture evidence respecting the *year*, or even the *century*, until Christ's coming surprises all, whether his friends or his enemies, like a thief in the night.

On this point, a Clergyman in the country, writes to a friend in this city as follows:—"But can the time of the Second Advent be definitely known? If it could be, or can be, I am surprised that the Great Teacher, who came from God—who came to bear witness to the truth, and who is said to have begun at Moses, and ALL the prophets, and to have expounded unto his disciples, in ALL the Scriptures, the things concerning himself, should have omitted to mention it. Surely, my friend, if it were a thing to be known, or if it had been of practical importance that it should be known, the Blessed Saviour would have said so." He then quotes the text about the "day and hour," and adds—"In Mark, the Son is included, as not knowing the time."

Does this theologian suppose that the Son and the angels will be brought blindfold to the earth, without knowing where they are, till they find themselves here? If not, then he MUST believe with us, that "at the time of the end" "knowledge will be increased." That we live in the time of the end, all the signs given by Christ and the Apostles of the last days, most clearly indicate. If so, then the wise must understand, or Christ's words to Daniel fail of being fulfilled; but when Christ was on earth, the time of the end had not come, and therefore the vision was still "shut up." But he described various signs, which were to be looked for, and *enjoined* it on those who should witness their fulfilment, to KNOW that his coming in the clouds of heaven "is NEAR, even AT THE DOORS." Then, in the same connection, he adds, "But of that *day* and *hour*, knoweth no man," &c.

The Disciples and the early Christians seem to have understood him just as we do, viz.: that Christ's second coming was always to be looked for as an event not far off, until He should actually come. The signs must show when "the time of the end" has come, and the end is at the doors, and then Daniel's prophecies are no longer "shut up," but knowledge is increased to them that *search* all through them, as Daniel 12: 4, may be properly understood.

That the words "day and hour" are to be understood in their natural sense, is evident from Christ's language in a similar discourse, Luke 17: 34, where it is said. "I tell you, in THAT NIGHT, there shall be two in one bed, the one shall be taken, and the other left."

If I am travelling towards the house of my friend in a dense fog, being utterly unacquainted with the distance, it will be a comfort to me to hope that his hospitable mansion will soon burst on my view. I shall look earnestly for the marks, which will assure me that my hopes are on the very point of being realized. If I have been told that the distance is not more than one mile from a certain peculiar bridge—when I have passed that bridge, I know that I am approaching the house, and shall look earnestly for the gates leading to my looked-for resting-place, where I expect a smiling welcome.

Can I be indifferent to my friend's directions respecting the marks by the way side? Shall I pass over the bridge with my eyes shut? If so, I may pass my friend's house without knowing it, and may stumble on the dark mountains beyond, because I did not "discern" the marks of the way. Let us "discern the signs," and "consider the vision," and we shall "understand," if we have "the fear of the Lord," "the beginning of wisdom."

ANALOGY—THINK OF IT.

One of the peculiarities of the Divine dispensations, is, that they reflect great light by *analogy* upon subsequent events. The first dispensations, with much of the concomitant history, are designed to be typical of those that should follow. For instance—Moses—Joshua—David, &c, were types of Christ, the literal Canaan, and Jerusalem, were types of the heavenly Canaan, and the New Jerusalem. The Jewish Church—its spirit—its expectations, its history, &c. were peculiarly typical of the Christian Church. And we have only to acquaint ourselves with its history, down to the first advent, to be acquainted with the history of the Christian Church down to the Second Advent of our Lord.

If we pay due regard to this point, it will serve most truly and lucidly to illustrate the exact position in which the church will be found at the Coming of Christ "the *Second* time, without sin, unto salvation."

What, we ask, were the expectations, and spirit of the Jewish Church in the days of the Messiah? They were ambitious, and erroneous. True, the Jews were anxiously looking, praying and hoping for the coming of the Messiah; but, were they looking for him in the character in which he came? Did his mission and ministry suit their ambitious prejudices? We need not tell our readers no. He laid the axe of truth, at the very root of their fondly cherished expectations. The very first sentence of his sermon on the mountain (Mat. v.) was withering to their worldly hopes. He says, "Blessed are the *poor in spirit* for theirs is the kingdom of heaven." Again he says, "My kingdom is not of this world; if it were, my servants would fight." "Pay tribute to whom tribute is due." "I am meek and lowly in heart," &c.

How contrary all this was to what the Jews expected!—They were looking for a temporal Prince who should subjugate to them the Romans, and indeed all the Gentile world! Such had been the teaching of the Priests, Doctors and Lawyers; and *they* were among the bitterest opposers of the Saviour.

Now, what a perfect *analogy* there is, between the state and expectations of the Jews in the days of Messiah's flesh, and that of *the Church* at the present time, which is looking for a *Temporal* Millennium, when Christ shall subjugate all the world *to its sway*. As the Jewish Doctors, &c. opposed the claims of the Messiah with bitterness, because his mission was not of a character to suit their ambitious views, so, the Teachers in Israel at the present time, oppose the second speedy personal coming of Christ for a similar cause, and with a similar spirit.

Again—In the days of Messiah's flesh, the teachers in Israel were the greatest impediments in the way of the common people's receiving him. How common it was for the people to enquire, "Have any of the Rulers believed on him?" Precisely analogous is the feeling of the present time, in reference to the Second Advent of the Son of God. The enquiry is, have the great men in the Church—the Doctors of Divinity, the ministers, &c. believed? *Their* opinion is, with many, of greater weight than the clear teachings of God's Word; and they seem to have forgotten that the Jewish teachers, in the aggregate, were opposed to Christ at his first coming. We are wont to think it strange that the Jews, with the Scriptures in their hands, could not see that Jesus of Nazareth was the true Messiah. But so it was; and we have every reason to fear that a similar blindness will be upon the professed church, at the second coming of the Saviour. For, "When the Son of man cometh, shall he find faith on the earth?" O may the church seriously think of these things, lest they stumble and fall. We would warn them in the name of the Saviour, to beware of the syren song, that is promising peace and safety, when the great day of God Almighty, is evidently at the door—when sudden destruction is at hand.

"MILLER USED UP FOR A SHILLING."

Does this heading befit the work of a minister or a scoffer? It stares us at the head of a large show bill just put forth at 130 Nassau street, New-York. It proceeds to describe "A thorough review of Mr. Miller's theory of the end of the world in 1843; showing his errors in calculation of time, &c. &c. &c. By J. Dowling, A. M., Pastor of the Pine street Baptist Church, Providence, R.I. Published by J. R. Bigelow, 130 Nassau Street —Price one shilling."

This work was first published about two years ago, and it called forth an able reply, by Brother Litch.

The publisher of the Baptist Memorial has now, for a little relaxation, brought the work again before the public, in a very cheap form. Any one who is aroused to a sense of the importance of immediate preparation for a judgment to come—*if he is willing to let others think for him*—can now have his fears calmed very easily. Special efforts will now be made to circulate it, and we hope the friends of truth will call attention to the "Refutation," by Bro. Litch, as far as possible. It is for sale at this office, price 12 1-2 cents. Here is the Preface to it:

"In the fever of excitement it is exceedingly difficult to make an impression on the minds of the partisans of any cause, unfavorable to their favorite views and partialities; but under other circumstances and influences, in the absence of party feeling, with the mind calm and free, truths which before had been entirely overlooked and made no impression, will produce the designed effect, convince the judgment of their force and validity; while opinions which had before appeared to be incontestable, will appear as they really are, weak and unsupportable. Such, it is believed, is the fact in the case of many of the friends and adherents of Mr Dowling. Confiding in the learning and influence of the man, they most readily adopted whatever he said for truth incontrovertible, and conclude Miller's system to be what Mr. D represents it,—*weak, puerile, and contemptible.* Time has passed on, and the excitement of Mr. D.'s attack has passed by; so that most of those who had become excited by it are calm, and they are prepared to investigate and yield their assent to the truth.

I do not hesitate to say, with the post of observation I have occupied, and after closely watching whatever pertains to the great question for two years, that Mr. D.'s Review of Miller has done more harm to the spiritual interest of the world, and closed more minds against the light, by putting an end to inquiry on their part, than all that has ever appeared besides, whether by Christians, Universalists, or Infidels.

The effect of the book is not confined to those who have read it, but multitudes who have never seen the work, but have heard of it, and seen the puffs which it has received from those who are in fact as ignorant on the subject as themselves, have concluded the whole discussion is at an end, and that there is no need of their investigating it at all for themselves.

With a view to counteract this influence, the following pages have been written; and it is not saying too much to say that they have met, in the most full and candid manner, the objections and arguments Mr. Dowling has urged against Mr. Miller's views of the second coming of Christ in 1843.

The argument instituted by Mr. D. on the seventy weeks, that, taking the date of that period as the starting point, the 2300 days would have ended in 1839, has been fully met and its fallacy exposed. The seventy weeks are clearly demonstrated to have been fulfilled when the Saviour ascended into heaven. His attempt, also, to make the impression that the seventy weeks did not end until some three or four years after the death of Christ, has met a full answer

The fallacy of making it appear that the 2300 days are only so many Jewish sacrifices taken away by Antiochus Epiphanes, who, he says, was "the little horn" of Daniel, 8th chapter, has received a full exposure.

The connection between the 2300 days of the 8th, and the seventy weeks of the 9th chapter, which Mr Dowling denies, is fully sustained by an argument which has never before been presented to the public in any publication. It is an argument which every candid mind will at once acknowledge to be clear and conclusive, that the seventy weeks is the key to the vision of the 8th chapter.

The items of history in chapter 5, relative to the giving the saints into the hand of the pope, and the argument showing the 1260 years of papal authority to have begun in 538 and ended in 1798, are points of prime importance, and settle that in such a manner that no one will undertake to overthrow the conclusion at which the author has arrived. With such an argument, establishing the fulfilment of that period, it does not need any long and labored effort to prove that it did not begin in 606 or 755, or any other period named by Mr D. For if it began 538 it did not begin afterward or before.

The date of the 1290 and 1335 days, or years as Mr. D allows them to be, is a point on which he has expended much labor to make Mr. M. appear ridiculous.—This also has received attention, and is clearly shown, from a distinct historical fact from an eminent author, to have been A. D 508; and hence, the conclusion is irresistible that in 1843 Daniel will stand in his lot.

This will be a very valuable work for reference, and will no doubt be regarded as a standard work. It meets fairly all the weighty objections that have been, or may be brought against us.

It is now commended to the lovers of truth, and the students of prophecy. JOSHUA V. HIMES.

Boston, March 12, 1842.

"THE FIELD IS THE WORLD."

"Go out into the highways and hedges, and compel them to come in." Some of our brethren and sisters are striving to obey this command. One brother has visited the several departments of the Brooklyn Navy Yard. He first went to the Marine department, where the officers and men received the books and papers with evident willingness to read them. He next went to the ship Hudson. Here he was kindly received by a rough, weather-beaten sailor, who had charge of the ship. As soon as the honest tar found what the papers were, he said, "I was passing up Catharine street a few evenings ago, and I heard that the Millerites were holding forth. I thought I would hear what they had to say. Mr. Miller was not present; but I was much surprised when I heard the man speak, [doubtless brother Storrs] for I thought the Millerites pretended to be prophets. He turned to chapter and verse to prove every thing he said; and told the people not to believe it because he said so, but because the Bible said so. Then I thought it might be a scheme to get money, but when the contribution box came round, the speaker told us it was only to pay the expenses of the house, and we need not give a cent for him. While the collection was being taken, an opposer handed in some questions. I remember one of them was, 'Will any one be permitted to reply at the day of judgment?' He referred right to the chapter and verse, which tells about the man without a wedding garment. 'He was speechless.' I then thought the man understood all about the Bible, or else he was a witch. When I came home to the ship, I told the men I had half a mind to turn Millerite myself."

The sailor was then asked if a lecturer might come on board the ship. To this he replied, "If you send one, do not send a man that wears a gown and large silk sleeves, for such preachers do sailors no good, we can read all their sermons and prayers in the prayer book." He received the books and papers, and distributed them to those that he thought would make the best use of them.

On board the North Carolina, the visitor found 850 persons, who have very little to do, except to read and talk. He went first into the captain's main cabin, and left a small library, a variety of papers, and a large chart, which the captain hung up himself, and made the cabin look like a Second Advent lecture room. He then went between decks, expecting to give away a few, and reserve the rest for the naval hospital, but the sailors crowded around him, and begged for papers until they had got them all. When he left them, they were almost all silently seated, reading their papers, with deep interest.

On another occasion, he visited Brooklyn city prison, where he found some who were both sick, and in prison, and who seemed very grateful for any token of pity and Christian sympathy.

Reader, will you not visit the sailors, the poor, the prisoners, and the sick, and warn them of Christ's speedy coming to judgment, and give force to your words, by relieving their necessities, if they are suffering?

A WORD TO THE WATCHMEN IN ZION.

By the liberality of a few who love the Lord's appearing, we are enabled to address great multitudes of you for the first time, and doubtless many of you for the last. You perceive our position, fortified by Scripture and sound argument, which has carried conviction to some of the greatest minds that ever lived. We cannot believe you will turn away with scorn from a consideration of our reasons for our belief, and we trust you will seek illumination from the Spirit, which dictated the word, while you study it, in reference to this subject.—A clergyman properly remarked, "If this doctrine is true, it is TREMENDOUSLY TRUE." You doubtless accustom yourselves to feel that you are commissioned by a power above that of Bishops, Presbyteries, Conferences, and Associations. The LORD JEHOVAH has said:

"So thou, O son of man,
I have set thee a watchman unto the house of Israel,
Therefore thou shalt hear the word at MY mouth, and warn them from ME."

You know how unsafe it is to trust in men, however exalted their station or character. The truth is often held by a despised few. Jeremiah testifies to the Lord, saying:

Behold the prophets say unto them,
Ye shall not see the sword, neither shall ye have famine,
But I will give you *assured peace* IN THIS PLACE.

But the Lord declared, concerning the men who gave such a pleasing testimony:

The prophets prophecy lies in my name,
Yet they say, Sword and famine shall not be in this land
By sword and famine shall these prophets be consumed.

To Ezekiel, the Lord said:

"Woe unto the foolish prophets,
That follow their own spirit, and have seen things which are not,
And they have made others to hope that their word would be confirmed;
Therefore, thus saith the Lord God,
Because ye have spoken vanity and seen lies,
Therefore, behold I am against you,
Saith the Lord God;
Because, even because they have seduced my people,
Saying peace! and there was no peace.
And one built up a slight wall,
And, lo! others daubed it with untempered mortar.
Say to them which daub it with untempered mortar that it shall fall.
There shall be an overflowing shower;
And ye, O great hailstones! shall fall;
And a stormy wind shall rend it.
Lo! when the wall is fallen, shall it not be said unto you,
Where is the daubing wherewith ye have daubed it?
Therefore thus saith the Lord God,
I will even rend it with a stormy wind in my fury,
And there shall be an overflowing shower in mine anger,
And great hailstones in my fury to consume it.
So will I break down the wall
That ye have daubed with untempered mortar,
And bring it down to the ground,
So that the foundation thereof shall be discovered,
And it shall fall, and ye shall be consumed in the midst thereof:
And ye shall know that I am the Lord.
Thus will I accomplish my wrath upon the wall,
And upon them that have daubed it with untempered mortar,
And will say unto you, The wall is no more,
Neither they that daubed it;
To wit, the prophets of Israel which prophesy concerning Jerusalem,
And which see visions of peace for her,
And there is no peace, saith the Lord God.

Having a firm conviction that God will soon call us to judgment, we cannot refrain from entreating you to listen to the word of the Lord, which has taught so many of us, contrary to our early prejudices, that the Lord is speedily coming to set up his everlasting kingdom, and that he will not use the Church which now is, to bring forward a temporal millennium. Can ye not discern the signs of the times? Do they not correspond exactly with the signs of the "last days," in 2 Tim. 3: 1-6, and in James 5: and 2 Peter, 3: 1-7? Has not every foretold sign of Christ's coming, been fulfilled? If so, we have his injunction to KNOW that his coming is NIGH, EVEN AT THE DOORS. O, sound the Midnight Cry. Warn your people to be ready, and thus save your own souls and theirs.

LETTERS TO EDWIN F. HATFIELD.

NO. V.

HONORED SIR,—*Is Antiochus Epiphanes the hero of Daniel's prophecy?* This now seems to be the main question. If he was, our conclusions fail. If he was not, I think they are irresistibly confirmed.

Let us enter on the inquiry with the closing words of the vision (which you apply to him) fully in our view. "Shut thou up the vision, for it shall be for MANY days." It was so grand and extensive that it overwhelmed the holy prophet. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which ceases to be obscure when we *compare it with other parts of the Book, and the rest of Scripture*, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9,) "Go thy way, Daniel, for the words are closed up and sealed, *till the time of the end*,"—and the words of Gabriel, (Dan. xii. 4,) "Shut up the words and seal the book, *even to the time of the end*." What follows in Gabriel's language, might be better rendered as it is in the French,—(anquel plusieurs le parcourrout et auquel la connoisance sera augmentee,—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and *to them* knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, *while the vision was shut up*. Josephus might declare that the vision related to Antiochus, but he could not know it, for he did not live in the time of the end.

In explaining the vision in which you see so much of Antiochus, the angel says:

"The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia." That "king" is here put for kingdom, is evident from the sense, but beside that, we have positive proof that the angel uses the word to mean the SOVEREIGNTY of an empire, extending through a long succession of consuls, emperors, and kings. In Dan. vii. 17, it is said: "These four beasts are four KINGS which shall arise,"—and in the 23d verse, the same angel says, "the fourth beast shall be the fourth KINGDOM." As the third power is declared to be Greece, we have only to remember that Rome conquered Greece, and became the mistress of the world, see Luke ii. 1, to *know* that the empire of Rome, extending through hundreds of years, is spoken of as *one* of the four *kings*.—Now we understand what the angel means by king, let us hear him further.

Angel.—"A king of fierce countenance, and understanding dark sentences, shall stand up."

Bible Student.—I remember Moses prophesied very much like that when he described the nation which should subdue the Israelites, and my reference Bible directs me to his language to illustrate yours. [Deut. 28: 49, 50.] "The Lord shall bring against thee, a nation from far, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand, a nation of *fierce countenance*." We all know that means the Roman power.

Angel.—"And his power shall be mighty, but not by his own power."

Bible Student.—I remember that the mighty Roman generals, confessedly, derived their power from the people. In the three former dominions, the people were treated as if created only for the glory of the monarch.

Angel.—"And he shall destroy wonderfully and shall prosper and practice."

Bible Student.—No power ever so wonderfully "devoured the whole earth,"—to use an angel's language—as the Roman power. It was founded by two deserted children, who became leaders of banditti, and, by a long series of astonishing successes, "broke to pieces and bruised" all other nations.

Angel.—"And shall destroy the mighty and the holy people."

Bible Student.—Moses said that same nation of fierce countenance should "besiege," and "distress" the Jews,

till they should be "destroyed." The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome pagan and Rome papal.

Angel.—"And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace [or prosperity,] shall destroy many."

Bible Student.—Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, "who opposeth and exalted himself above all that is called God or that is worshipped." Popery has "made craft prosper" by Jesuitism, and by its prosperity has destroyed many.

Angel.—"He shall also stand up against the PRINCE of princes."

Bible Student.—In the French Bible, published by the American Bible Society, I read your words, "Siegneur des seigneurs," that is, Lord of lords. *No* dominion *could* stand up against Christ, the Lord of lords, *except* the Roman. But how does this power end?

Angel.—"He shall be broken without hand."

Bible Student.—Daniel could easily understand that,—for you told him before, that the fourth power was "broken in pieces" by the stone "cut out of the mountain *without hands.*" We have an additional clue, however, for Paul describes the end of the Man of Sin which shall be consumed "by the brightness of Christ's coming."

In all this there is no difficulty. Rome strikingly fulfills the whole. But you apply all this language to Antiochus. Let us consider a *few* of the *many* absurdities and difficulties you thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the "Prince of princes."

First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion.—or Grecia—are represented, each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now Antiochus Epiphanes was but *one* of *twenty-six* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn!

Second Absurdity.—The angel told Daniel, "At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be." Dr. Scott properly inquires, "in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day?" We shall not come to the *last* end of the indignation till the fourth power is "broken without hand," and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question which is "**EXCEEDING GREAT.**" Here we might close the discussion on this point, for you will not pretend that the power of Antiochus, was *exceedingly great!* above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history: "He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this *tribute* end exactly with his life. He reigned but eleven years." Surely there need be no question which power was EXCEEDING GREAT.—that which was OBLIGED to PAY TRIBUTE, or that which exacted it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

Fourth Absurdity.—The power in question was "little" at first, but it waxed or grew "exceeding great, toward tho SOUTH and toward the EAST, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. *He* '*enlarged* his CONQUESTS *daily*, and was undoubtedly preparing to cross over into Europe,"—towards the north-west, NOT south and east. Of the king whose *greatness!* we are now considering, Rollin says: "He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad*, or *furious*,) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet *vile* is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a *shameful* REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus:—"When he was grieving for this disappointment, some person told him of the defeat of his commanders, whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so he called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." Where were Antiochus' "exceeding great conquests?"

Echo answers *where*!

Fifth Absurdity.—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Savior on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that "exceeding great" power, under which the Jews "fell by the edge of the sword, and were led away captive into all nations,"—under which Jerusalem was desolated, and the temple burned,—under which 3 000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen "by flame, sword, captivity, and spoil," during "many days" since? O why, beloved brother in the Lord, why do you run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was "shut up" till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, "How completely it fits!" But such men as Sir Isaac Newton have told you how fallacious your reasoning is. That great philosopher, after tracing God's laws in the heavens, turned to the still brighter revelation in his Word. There, as he had done before, he exposed the absurdity of long cherished notions. Hear him:

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did N O T Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground: and so did NOT Antiochus—he left it standing. The sanctuary and host were trampled under foot, 2300 days, (14) and in Daniel's prophecies, days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last to 'the end of the indignation' against the Jews, and this indignation is NOT YET at an end. They were to last till the sanctuary which had been *cast down* should be cleansed—and the sanctuary is NOT YET cleansed."

After writing thus far, I noticed, for the first time, that Dr. Jenks, whom I will venture to call *one* of the most learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, "the transgressors in the Jewish nation were not come to the full." The holy city was inhabited 'with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1." Bp. Newton. These, and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia, which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy, and as these formed no part of this goat, 'the horn grew strong not by its own power.' The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this prince of the host," the King of kings: both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty, and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds, and sending forth vivid flames, and pouring rod hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific, that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position you unfortunately occupy. It ridicules itself.

In our next we shall consider the question, "How long the vision?" But that inquiry need not be long.—Our premises being God's eternal truth, instead of Jewish fancies, the conclusions follow irresistibly that the END of Daniel's visions must be next year. May the Lord enable us to be ready for the GREAT DAY.

I remain, &c. N. SOUTHARD.

NO. VI.

FAREWELL TO ANTIOCHUS.

HONORED SIR: Before entering upon the remarkable measure of time in Daniel's vision, permit me to say that the hint you gave me respecting the interpretation of symbols, has opened a very interesting train of thought.

You ask me to picture to myself the animals which Daniel saw in his dream;—or, in other words, to dream the same dream myself. This, you say, is essential to a right understanding of the subject. You say, "*there must be a symmetry in the symbols;—a horn cannot be larger than the whole head and body of the goat. Therefore, the* HORN *cannot represent* ROME, *while the* GOAT *represents* GREECE *or Macedonia.*"

This seems very plausible; but it is a very unsafe rule in "exegesis." Nothing is more unnatural than to see one ear of corn eat up another, or one cow devour another,—or to see a cake roll itself into a camp, and overturn a tent. You have read of such dreams, and found them instructive, if not symmetrical. There is nothing in the vision under consideration, to make it an exception to the general rule, that THE THINGS SEEN IN DREAMS ARE EXCEEDINGLY UNNATURAL. The following is Daniel's description of the wonderful feats of the horn, which has been so absurdly applied by the followers of Jewish and Popish commentators. (Dan. 8: 2.) "And out of one of them came forth a little HORN." [Did it *remain little*, and fixed in the head of the goat, as you seem to have fancied, in dreaming Daniel's dream over again? No.] "It waxed EXCEEDING GREAT towards the SOUTH and toward the EAST, and toward the pleasant land. And it waxed great EVEN TO [or against] THE HOST OF HEAVEN, and CAST DOWN

some of the host and of THE STARS to the ground and STAMPED UPON THEM."

Now, I cannot possibly picture to myself a horn, exceeding great, driving furiously among the stars, casting them to the ground, and *stamping on them*, and fancy it a *little* horn quietly resting in the goat's head at the same time. How could it stamp on the stars without feet—and great ones, too—like those of the beast which stamped the residue with the feet of it? The truth is, Daniel does not tell us that he saw the goat at all, after he saw this exceeding great horn.

The world has talked much about the doings of the little horn. Daniel does not say the *little* horn did any thing *except to grow*, till it became exceeding great. He then describes the acts of that GREAT HORN. To talk about the acts of the *little* horn, is about as consistent with Daniel's own account of his dream, as it would be to talk about the birds of the air lodging under the branches of a grain of mustard seed, because Christ says, "When it is sown, it GROWETH UP, and becometh greater than all herbs, and shooteth out GREAT BRANCHES, so that the fowls of the air may lodge under the shadow of it."

As you still seem determined to see nothing in the seventh or eighth chapters of Daniel too large for Antiochus to fill, let me suggest a few more of the absurdities you thus cherish, rather than embrace the view which conflicts with your ideas of the *symmetry of dreams*, but which agrees most accurately with Daniel's own account of his vision. In addition to the five absurdities, not one of which you have explained, please notice the

Sixth Absurdity. You narrow down to a very small affair, that of which the Spirit of Inspiration has taken SPECIAL pains to give us very LARGE views. It is called the 'little horn' merely to express the smallness of its beginning. Every succeeding word of the six long verses which describe this "wonderfully destructive" power, seems designed to impress us with a sense of its greatness. Dr. Apthorp, in his Illustrations of Prophecy, (p. 72,) lays down the following just rule. "IN DIVINE WRITINGS, IT IS INDISPENSABLE THAT A PROFUSION OF THE HIGHER FIGURES BE NOT EMPLOYED ON A DISPROPORTIONATE SUBJECT." You cannot apply such exalted language to Antiochus without breaking this plain rule.

Seventh Absurdity. The vision, according to *your* account of it, extends through 293 years, from the time when Persia was pushing all before it, and according to the angel's account, it reaches down to the LAST END of the indignation. After Daniel had seen it, he heard the question, "How long THE VISION?" or, as the learned Bishop Lowth translates it, "For how long a time shall the vision last?" Now, you resort to the absurdity of applying the answer to a *very small* PART of the vision.

Eighth Absurdity. You explain away one of the most direct references to Christ in the Old Testament. The power represented by this "exceeding great" horn shall "stand up against the PRINCE of Princes." In Daniel 11: 22, "the Prince of the covenant" evidently refers to the same glorious PERSON, who is there included among those that "shall be broken." Is it not strange work for Christian teachers to apply this to any one but Christ? He is "the PRINCE of Peace," "the PRINCE and Saviour," "the PRINCE of the kings of the earth," "Messiah the PRINCE," "your (Daniel's) PRINCE," "the GREAT PRINCE who standeth up for the children of thy people." Christ and the Apostles seem to have found predictions concerning his life, sufferings, and death, in "ALL the Scriptures," and all things written concerning Him in the law of Moses, the Prophets, and the Psalms, must be fulfilled.

The Roman power did literally fulfil a great many prophecies respecting Christ, in which we should not at first suspect the least reference to Him. Take for example, Ps. 22: 18, "They part my garments among them, they cast lots on my vesture." Now, is it not absurd to apply the predictions concerning the power which shall stand up against the Prince of princes, to a king who died 164 years before Christ was born, and thus leave Christ out of the prophecy? But, leaving out many other difficulties in your scheme, let us consider,

Finally, the contrast between the sufferings of the Jews under Antiochus, and their sufferings under the Romans. The Encyclopedia of Religious Knowledge, referring to the times of Antiochus, says: "Eighty thousand were killed, made captives, or sold on this occasion." Now read again, some of the glowing language with which the book of Daniel ends, and see if it can apply to the release of the Jews from Antiochus? "And at that time shall thy people be delivered, every one that is found written in the book. . . . . And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever. . . . . Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. . . Thou shalt rest, and STAND IN THY LOT at the end of the days." Can this "BLESSEDNESS," and "SHINING FOREVER," relate to the wretched condition of the corrupt Jews, after the death of Antiochus, "being released from one petty tyrant, to fall under another," and sinking rapidly in infidelity, till, when Christ came, "the light shined in DARKNESS, and the darkness comprehended it not," and He who knew the hearts, said to those whom the people considered their wisest and best men, "ye are of your father, the devil," and the people crowned their career of wickedness by crying out, at his crucifixion, "His blood be on us and on our children?"

Now, let us look at what came AFTER the events to which you apply the angel's prediction of the LAST END of the indignation. During three reigns *only*, were they even nominally independent. We here quote from the Encyclopedia of Religious Knowledge:

"After the death of the widow of Janneus, who governed but nine years, the nation was almost ruined with civil broils. Sixty-six years before Christ, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force, and Pompey, and a number of his officers pushed their way into the sanctuary, if not into the Holy of Holies. Nine years after, Crassus, the Roman General, PILLAGED THE TEMPLE of its valuables. After Judea had, for more than thirty years, been a scene of RAVAGE and of BLOOD, and twenty-four of which, it had been oppressed by Herod the Great, Herod got himself installed in the kingdom . . . . . The sceptre was now wholly departed from Judah. . . . . At the destruction of Jerusalem, about ELEVEN HUNDRED THOUSAND Jews perished, and since that disastrous event, they have been scattered, contemned, persecuted, and ENSLAVED amongst all nations."

"All history cannot furnish us with a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. . . . At Cesarea, twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus, ten thousand unarmed Jews were killed; and at Bethshan, the heathen inhabitants caused their Jewish neighbors to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria, the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans, under Vespasian, invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: there were six thousand Jews, who had taken shelter in it, all burnt or murdered. The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence In other places, we hear of two hundred and fifty thousand that were cut off, *besides* VAST NUMBERS sent into Egypt to labor as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barchocab pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. . . . . In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish war and crusades, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Khalif Nasser scarcely left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France; but in 1275 recalled. In 1320 and 1330, the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358, they were totally banished from France, since which few of them have entered that country. In 1291, King Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia, they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few of them escaped to Turkey. In Portugal and Spain, they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain; some were drowned in their passage to Africa; some died by hard usage; and many of their carcasses lay in the fields till the wild beasts devoured them.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwell. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendor on the national worship, and struck the pagans so much, that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse."

Who can now believe that the persecution of the Jews by Antiochus, was the last end of the indignation; and that the Jew was "BLESSED," who "waited" till Antiochus' death, when all this series of horrors was yet to come?

I tremble in view of such absurd applications of the Scripture, and turn, with renewed relish to the consistent view, which teaches us that the end of the indignation will be when "the times of the Gentiles are fulfilled," and that Christ's glorious kingdom is just ready to be set up.

I remain, &c., N. SOUTHARD.

OUR CAUSE.

Believing, as we do, that time is short,—*very short*, and that the Son of Man will *soon* appear in the Clouds of heaven in power and great glory, to the joy of all them that *love* his appearing and kingdom, and to the dismay of all his enemies, who shall be consumed before him, we feel that we have no time to lose—therefore, although our means are limited, we commence this week a paper, to be issued weekly, double the size of the daily. We propose to publish a volume in three months, for FIFTY CENTS—in which we shall continue to lay the claims of this great subject before the people—warning them to be also ready, for "The coming of the Lord draweth nigh." It shall not be said that we have not lifted up the Warning Voice,—that we have not tried to raise the alarm—"Behold the Bridegroom cometh, go ye out to meet him."

LETTER TO DR. BROWNLEE.

The writer of the following does not hold views precisely like ours, but his reply to Dr. Brownlee is so able, that we take great pleasure in giving it to our readers. Does not the character of the opposition brought against us, afford strong presumption that we are advocating God's truth, concealed from the wise and prudent, but revealed unto babes?

DEAR DOCTOR: We read that when the Apostles commenced preaching the truth as it is in Jesus, "there stood up in the Council, at Jerusalem, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people," who, while he rejected the doctrine taught, earnestly enjoined his hearers to refrain from *opposition* to it, "lest haply they might be found to fight against God."

Regarding you, sir, as eminently the antitype of this ancient D. D., I hoped that in your Sermon on Sabbath evening you would abate somewhat your characteristic pugnacity, and approach the discussion of the solemn and interesting subject announced with the gravity of a theologian, the courtesy of a gentleman, the candor of a Christian, and with reverential caution, at the least, not less than was manifested by the unbelieving Jew; but I was mistaken. Your discourse reminded me, rather, of one Diotrephes, who, as we read in John's third epistle, impelled by the "love of pre-eminence, was continually prating against his brethren with malicious words; and, not content with this, not only would not himself receive the brethren, but forbade them that would."

Bear with me now, my dear sir, while I briefly examine some of your positions, and the arguments by which you sustain them.

"The reign of Christ during the Millennium will not be a bodily reign, but a spiritual reign."

In support of this you ventured the remarkable assertion that "the doctrine of the bodily reign never was a doctrine of the Church, and never was embodied in any creed; the Church in general believed as I do." Now, Doctor, *supposing* that your bold assertion is correct, it proves nothing. Neither is the doctrine of a spiritual reign embodied in any creed; pray tell me, how do you account for this singular fact, if the Church "in general" believed as you do? If they did so believe, would they not have expressed this belief in their creeds? The fact is, the Church of late years has been about equally divided on this point; and thus, as a majority is requisite to establish a creed, Ecclesiastical Courts have been compelled to be neutral. This we know was the case with the Westminster Assembly, which framed the Confession of Faith of the Presbyterian Church.

Again, sir, your remark is not exactly correct, in point of fact. In the first and second centuries, before creeds were invented, when every man based his faith upon the Word of God without the aid of Councils, this doctrine was almost universally believed. This we know from the writings of the Fathers, who, though they are not authority as to what *should be* believed, are credible witnesses as to what *was* believed. We know also that the Nicene Council, (A. D. 325) which consisted of over 308 Bishops, in their Ecclesiastical Forms or Constitutions, thus spoke:

"The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect new heavens and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the Great God and our Saviour Jesus Christ. And then, as Daniel says, the Saints of the Most High shall take the Kingdom, and the Earth shall be pure, holy, the land of the living, not of the dead; which David, foreseeing by the eye of faith, cries out (Ps. xxvii. 13) 'I believe to see the good things of the Lord in the land of the living.' Our Saviour says, 'Happy are the meek, for they shall inherit the earth'"

Your next argument was—"The extravagance of some who hold this doctrine. Irving made the awful assertion that Jesus Christ was born into the world as corrupt as any other man." Well, does that prove that Christ will not reign upon the earth? Doctor, you are a Minister of the Gospel of Peace; you are also very belligerent; now, would it be legitimate for me to conclude from the latter fact, that the Bible inculcates strife! About as much so as is your conclusion from your premises.

"There is not a text in all the Bible on which this doctrine can be based, when it is justly, naturally, and according to the rules of exegesis, explained."

This is a very bold *assertion*, sir, and I regret that you did not see fit to cite some of the abundant texts upon which Millennarians rely, and give us *your* explanation of them. For instance, Dan. vii. 13, 14, and 21, 22, and 2 Thes. ii. 3—12. and 2 Tim. iv. 1. By these texts it appears that the Roman Empire, (to which all commentators admit the 4th beast refers,) in its last state, the Papacy, shall be destroyed at the coming of Christ, and that there shall be given to the Son of Man, "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him;" that it shall be an "everlasting dominion," and that "his kingdom shall never be destroyed." The 4th beast is to be destroyed at Christ's coming; if he does not come until *after* the Millennium, then the beast lives *during* the Millennium, and surely that would be very strange.

Doctor, you should not be so positive. You speak with the complacent assurance of one who believes himself the sole proprietor of wisdom—as if there was no possibility of *your* being mistaken, evidently forgetting that an Apostle has said, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know it." You should be a little more modest, and not announce your opinions with so much of the dogmatism of an oracle If, sir, you will read the "Literalist," or "Spaulding on the Second Coming of Christ," or "Cox's Letters," or if you will read your Bible CANDIDLY in reference to this question, you will find that there are many texts which can mean nothing at all if they do not teach this doctrine.

"Christ comes to each one of us at death. 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'"

You were peculiarly unfortunate in the selection of a proof text The passage referred to by you occurs in what is universally admitted to be a description of the judgment scene. The injunction is, to be continually watching for the coming of the Son of Man to judge the world. I particularly request the reader to look at the text in its connection. Now, will you tell me, Dr. Brownlee, how there can be any sort of propriety in the command to "be ready" and watch for the coming of Christ to judgment, if the author of the command at the same time assures us that at least 1000 years must elapse before his coming!

"Suppose he should come down during the Millennium, he could only be in one place at once, and the consequence would be that hundreds of thousands would start up in all parts of the world, and pursue their journey by land and water to see him; and suppose they should see him, there is nothing he could or would say to them, but what is already written in the Bible. If there is any thing, let it be proved. Think, too, what would be the state of the world! Family, civil, and political duties would be neglected, and all would be crowding to Jerusalem to see his glories—thus Jesus Christ would be chargeable with throwing his own world into confusion! Besides, we could never get within reach—there would be a dense population wedged in immovably—no person who once got there could get away again; there would be disease, famine, and pestilence!"

Why, Doctor!

Honestly, I pity you, sir! Your ignorance of the subject which you attempted to elucidate for your unsophisticated hearers, affords a deplorable illustration of theological quackery. It seems to me that you know not exactly what to say, and so, to eke out a discourse, introduced this burlesque. However, this is popular preaching. Frequently the suppressed titter could be heard, and occasionally, in the galleries, the laugh of approving scoffers.

You vauntingly exclaim, "Show me a text which says that Christ shall reign with his saints on the earth—if you can, that will settle the question. Observe the guarded language of Scripture—it says that they shall, reign with him, not he with them."

That is a nice criticism! Doctor, St. John was not a hair-splitting pettifogger, nor a carping theologian. He wrote with a decision and intention to be understood; and when he says the saints "shall reign with Christ a thousand years," he means just what he says. Tell me, if there is to be only one resurrection, righteous and wicked together, what did Paul mean when he said, "If by any means I might attain to the resurrection of the dead." Was he afraid that he would not be raised! What! when he knew that all would be raised, and at the same time, too? I might quote a score of texts, sir, but probably this one will keep you busy until we again hear from you.

"Departed saints on leaving this earth go to be with the Lord. Now, if Christ comes down and reigns on the earth, then the saints in departing to go to the Lord, go *from* where the Lord is, *to* where he is not. Or else they must be constrained to come back again to earth, and feed grossly with men."

What a droll idea! Why do they depart? Answer—Because the Lord is not here. But when he returns, 'God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying—neither shall there be any more pain; for the former things are passed away."

One thing more, Doctor. Where do you find any thing in the Bible about the *diet* of the saints during the Millenium? When you expressed so much holy horror at the idea of the saints leaving heaven, had you forgotten that it is written, "Them also which sleep in Jesus will God bring with him?"

A word or two in reference to Mr. Miller.

You said—"He shows an amazing ignorance of the subject. He takes Daniel's visions of 2300 years, and, although there are several dates at any one of which the vision may have commenced, he selects one without assigning either rhyme or reason—nothing but his own arbitrary will. In this way I will prove to you that the world was destroyed in 1754. and again in 1762; and that it will be destroyed in 1843, and in 1847, and in 1866! Won't it be effectually demolished! [Laughter.] He blunders upon his dates without any reasons; he makes the 'little horn' refer to Antiochus, and he says that the Roman Empire is not destroyed yet! [Laughter.] Why, such ignorance would disgrace a school-boy." [Renewed laughter.]

Oh, Dr. Brownlee, you lack amazingly those fruits of the Spirit—"love, gentleness, meekness," &c.

> Behold a Christian!—and without the fires
> The founder of that name alone inspires—
> Though all accomplishment, all knowledge, meet
> To make the shining prodigy complete—
> Whoever boasts that name, behold a cheat!

You amused your hearers, sir, but let me ask you—Do you consider the coming of Christ to judge the world, and to execute vengeance upon his enemies, a proper subject for jesting? Excuse me if I speak plainly. I am the son of a Minister, and have never forgotten the parental injunction never to trifle about serious things. I confess, sir, I am grieved at the impiety, I am disgusted at the inconsistency, I suspect the sincerity, and I am amazed at the hardihood of those Ministers of the Gospel who make the momentous and solemn sentiments and scenes of Religion and Eternity themes for wit or sources of merriment.

> "Is this the path of sanctity? is this
> To stand a waymark in the road to bliss?"

EVERY STATEMENT WHICH YOU MADE IN REFERENCE TO MR. MILLER IS UNTRUE.

You said that he assigns for the selection of his data no reason but his own arbitrary will. You know, or you should have known that, on the contrary, many passages of his work are occupied with various arguments drawn from the Bible and history, designed to prove that there is propriety in the selection which he has made. If you have read what he has written, you must have known this, and if you did know it, the inference is very plain. If you have not read what he has written, you should have remembered that one wiser than Dr. Brownlee has said, "he that answereth a matter before he heareth it, it is folly and shame unto him."

You said he makes the "little horn" refer to Antiochus. Says Mr. Miller, p. 45, "This description agrees with the history of Rome, and CANNOT be applied to Antiochus, as some have supposed." If you did not know this, your ignorance is inexcusable—if you did, Prov. xxv. 18, "A man that beareth false witness against his neighbor is a maul," &c. Equally incorrect was the remark that he supposes the Roman Empire is not yet destroyed. To use the very courteous language in which you addressed Dr. Smith, "the thing was never dreamed of until you fabricated it and palmed it upon him." See Miller's Lectures.

In conclusion, sir, let me suggest for your consideration the following from the writings of St. Paul:

"I therefore beseech you that you walk worthy the vocation wherewith you are called with all lowliness and meekness; putting away lying, speak every man truth with his neighbor, for we are members one of another. Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace to the hearers. A bishop must be blameless—he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. In all things show thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Speak evil of no man; be not a brawler, but gentle, showing all meekness unto all men."

I am, sir, very respectfully, &c. J. A. G.

MARTIN LUTHER

Died in 1546, a little less than 300 years ago. He did not look for a Millennium before the judgment, and the following extract shows that he did not expect it would be far off.

MARTIN LUTHER'S OPINION.—"I am persuaded that verily the day of judgment is not far off; yea, will not be absent above 300 years longer; for God's world will decrease and be darkened, for want of TRUE shepherds, and servants of God. The voice will soon be heard, 'Behold, the Bridegroom cometh!' God neither will, nor can suffer this wicked world much longer, but must strike it with his judgments of the day of wrath, and punish the rejection of his word."

The three hundred years here spoken of, cannot extend beyond 1846.

For the Midnight Cry.

JONES' SHORT LECTURES.

NO. I.

"*For as in Adam, all die, even so in Christ shall all be made alive.*—1. Cor. 15: 22.

By the preceding verse, it will be seen that the text is a prophecy of "the resurrection of the dead;" and it speaks of them and of their doom, in two classes, in the following order:

I. *The dead* "IN ADAM."—They must "all die," when they come forth to "the resurrection of damnation." They are not "in Christ," neither are they "new creatures," but are still out of Christ, natural men, and in old Adam, or in the fall of Adam still; and as such, they must be punished with "death," the "second death," instead of being rewarded with "life everlasting;" in "the resurrection of the dead, "The soul that sinneth" it shall die; "the wages of sin is death."—That the text thus teaches the final death of "all in Adam," or out of Christ, is further proved by the words immediately following the text. "Then cometh the end, when he [Christ] shall have delivered up the kingdom [not his own kingdom, but that of his enemies] to God, even the Father, then he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet."—1. Cor. 15: 24, 25. Surely Christ's thus delivering "up the kingdom" putting down "all the rule, authority, and power of his enemies, and even putting them all under his feet, at the resurrection of the dead," is but an expanded explanation of what is meant in the text, by the "death, the second death of them all," who shall be found "in Adam," or out of Christ, when he shall come to judge and reward every man according to his works at the resurreceon of the dead.

II. *The dead* "IN CHRIST."—They "shall all be made alive." They are *not* still in Adam, natural men, out of Christ. But they are converted to new creatures "*in* Christ." "If any man be in Christ, he is a new creature." "Blessed are the dead which die in the Lord," or "in Christ," for in the resurrection they shall not die, but live, when they shall come forth to the resurrection of life, "everlasting life, and shall never die." This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. "And they shall reign forever and ever in the New Jerusalem, which shall come down from God out of heaven upon the new earth," which is then to be erected when the first heaven and first earth shall be passed away, and there shall be no more sea, and when "the Lord my God shall come, and all the saints with thee."

APPLICATION.—Reader, art thou now "in Christ," a new creature by faith? And canst thou in heart rejoice in view of all these solemn realities at hand? And canst thou sincerely say unto the Lord, "Amen, even so, come Lord Jesus, come quickly." If so, then rejoice, rejoice, for thy redemption draweth nigh. Comfort the saints with those words, sound the alarm, and faithfully watch till he comes. But thou, ungodly reader, be entreated, turn to the Lord, repent *now*, escape for thy life, tarry not in all the plain. Escape to the Mount Zion, the heavenly Jerusalem. "For verily I say unto you, the time is short." AMEN.

BROTHER GEORGE STORRS has been unexpectedly detained at Albany. He hopes to reach this city, in season to commence a course of lectures at Brooklyn, THIS [Saturday] evening.

BROTHER SILAS HAWLEY has been earnestly requested to visit this city, and we hope he will arive early next week.

MR. HATFIELD'S LECTURE ON DANIEL.

Last Sabbath evening he lectured on the seventh of Daniel, having studied himself into the belief that the *fourth* beast "dreadful and terrible, and STRONG EXCEEDINGLY," which "DEVOURED the WHOLE EARTH," was *one* of the *fragments* of the Macedonian power, represented by the *third beast!!!* But let him speak.

After explaining the three beasts, respecting which we agree, he said:

"Thus far all is plain; thus far, we have had a beaten path. We come now to a spot where many ways meet. What is represented by the fourth beast? Most commentators say this refers to the Roman empire, but the great mass of *Roman Catholic commentators*, (!) among whom are men of great learning, deny this. These, and all the early JEWISH commentators refer it to the Syrian empires. Here dogmatism is most out of place. Least of all, does it become unlettered and unlearned men (I would speak respectfully) to settle the question as if there could be no doubt. . . . I will not say, as my reviewer has said, [applying the 4th beast to Rome.—Midnight Cry, Dec. 14] "It is so plain, that any child who has taken a few lessons in history must perceive it." Truly,

"A little learning is a dangerous thing," &c.

This reference to our unfortunate want of learning does not trouble us so much as it might, possibly, if we had not just read the preface to the Polyglott Bible, by the study of which we have gained almost all the little knowledge we possess on this subject.

EXTRACT FROM PAGE 5 OF THE PREFACE OF THE ENGLISH VERSION OF THE POLYGLOTT BIBLE.—"It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments". . . "It is incredible," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, WITHOUT ANY OTHER COMMENTARY OR EXPOSITION THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." Horsley's Nine Sermons, p. 224—238.

Of this same Bishop Horsley, the Biographical Dictionary says, "His mind, it may be said, grasped ALL THE LEARNING of the ancient and modern world."

When I see learned men following Roman Catholic and Jewish commentators, in explaining away a most striking reference to the Papal power, and the *judgment to come*, in which Christ shall destroy that power by the brightness of his coming, I am happily contented with my ignorance of such commentators, and the learned languages in which they wrote.

A NEIGHBORLY NOTICE.

"The Millerites have started a daily paper in New York city, called the "Midnight Cry" which we observe is edited by Lorenzo Dow Fleming, one of our acquaintances of other days. We are sorry he will endeavor to humbug the public with so rich a joke as the destruction of the world, but we hope he will send us his paper in exchange."

The above, we find in the (Ohio) "Green County Torch-Light." Who the editor is, our memory does not serve us. Will he tell us? If he is certain the views we advocate are a "HUMBUG" in fact, why does he wish to be humbugged by us. He cannot have spoken as he has with *propriety*, unless he has examined the claims of this subject, and is thus convinced that it *is all a "humbug."* If this is the case, why does he ask an exchange? If he has not examined the subject, why does he pronounce upon it as he has? We shall send him something on this great question, and will he not do us, and the public the favor of laying our reasons for such an expectation before his readers, who, we doubt not, are capable of judging in such matters for themselves? We suggest to the "Torch-Light" that probably he cannot interest his readers more, or to a better purpose, for a few weeks to come, than by devoting two or three columns of his sheet, weekly to this subject. If our views are correct, as we are forced to believe, it is imperative that his readers should be told of it. If they are not correct, it will do them no injury to read what we have to offer touching them. Will he give us a hearing? Please say.

LETTER SHEETS.—Those who believe in Christ's near coming, should write all their letters on sheets containing the "Chronological Chart," or the "Rules of Interpretation." All letters should be sealed with the monitory wafers, by which a letter may be sealed much more conveniently than with ordinary wafers. Each one of them carries an impressive sermon on the outside of it, in the shape of some text, like the following:

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—Rev. xxii. 7.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. iii. 20.

"Who will change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 21.

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph v. 27.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"—Heb. ix. 28.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment."—2 Peter iii. 7.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Peter iii. 11.

In this way, our letters, as they go, PREACH, and the Lord may bless their testimony.

Letter Sheets and Wafers for sale at this office.

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We are assured that from seventy-five to one hundred persons have submitted to Christ, since the lectures on Christ's near coming commenced at Williamsburgh.

For the Midnight Cry.

THE HEALING FOUNTAIN.

"There is a fountain opened in the house of David, for sin and for all uncleanness."

There is a fountain deep and wide,
It gushes from Immanuel's side;
So pure, so holy, and so clean,
That all who wash are saved from sin.

This fount so sacred, is not small,
Confined to none, 'tis free for all,
The *guilty*, *sinsick*, *wounded* soul,
May just step in, and be made whole.

So efficacious are its streams,
That *all* the fallen it redeems;
None need despair, the worst may come,
And in this fountain find there's room.

O, have ye all these waters tried,
And washed you in their crimson tide?
If not, come in this fountain lave,
And live for him who died to save.

"His banner soon will be unfurled,
Then he will come to judge the world;"
And if we from our sins are freed,
O then we shall be saved indeed.

Williamsburg, L. I. L. N. C.

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THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, DECEMBER 30, 1842. NUMBER 2.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

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AN EXAMINATION OF

PRESIDENT MAHAN'S SERMON ON THE MILLENNIUM.

BY L. D. FLEMING.

The subject of the Second Coming of our blessed Saviour, is one of vital and inexpressible interest. No subject, perhaps, has stronger claims upon our attention, or is more deserving of deliberate and prayerful investigation than this. Such being the case, it always gives me pleasure to hear the subject carefully investigated, having as the paramount object in view, the naked truth; for truth suffers nothing from investigation.

If the views which many of the Zion of God, now *confidently* entertain on the Second Advent be correct, the administration of opiates, as offered from the pulpit and press by its opponents, will be attended with *fearful consequences*. If all were familiar with the subject, or with the testimony of Scripture on the subject, there would be no need of animadverting upon the remarks of any of its opponents. But there is a great proneness in the human mind to believe what we are anxious to *have* true, on very feeble testimony; and to men generally, "he that is *first* in his own cause, *seemeth* just; but his neighbor cometh and searcheth him." Prov. xviii. 17. We are poorly prepared to judge of the merits of a subject, by hearing it opposed. Yet thousands judge of the merits of a subject upon no other evidence.

But without further preliminaries, I will hasten to the object of this Essay. The reasons I offer for taking notice of Professor Mahan's discourse on the Millennium, are 1st.—The unutterable importance of the subject. 2d.—Our views in some respects were misrepresented. 3d.—His views are believed to be unscriptural in some respects, and perfectly vulnerable. 4th,—And not the least inducement for me to examine his sermon, is the fact that he is a man of acknowledged ability, especially as a theological student. If such a man cannot sustain a peculiar theory, it is a strong evidence of its fallacy.

Although I have in my possession full notes taken down as the sermon was delivered, my present object will only be to take notice of those points that have a peculiar bearing upon the subject at issue.

The Professor's *first* proposition was, *to show what he understood the millennium to be*, viz. "the triumph of the Church for one thousand years—when the Church will be in an entire state of sanctification; which state will be what is called the First Resurrection, when all shall know the Lord from the least to the greatest, and none shall have occasion to say to his neighbor, or to his brother, know ye the Lord?—when the sins of Israel shall be sought for and shall not be found—when *every thing* shall be sanctified to the Lord, not only all people, but even the pots in Israel, and the bells upon the horses—when the Sun shall no more be needed to give light by day, or the Moon by night, but the Lord shall be to them an everlasting light—when the people shall *all* be righteous, and inherit the land forever."

The following passages were quoted as teaching the above doctrine:—Jer. xxx. 31. and 1. 20; Zec. xiv. 20, 21; Isaiah lx. 19, 20, and Rev. xx. 4, 5.

Now, if I have properly apprehended the Professor, the doctrine he labored to teach is, that the whole world will be converted so perfectly, that there will be no need for any say to others, "know ye the Lord, for all shall know him," and be subject to the Gospel of the grace of God. That so perfect will be the state of the world, that wickedness shall not be found. And such a state of things is to continue for at least one thousand years before the end of the world or the Second Coming of Christ.

The query now arises, are we authorized, from the Living Oracles—the Word of God, to expect such an event previous to "the glorious appearing of the Great God, and our Saviour Jesus Christ," who will "be revealed from heaven in flaming fire." To settle this question, I shall now call the attention of the reader to the declarations of Christ himself. It is rather strange that neither Christ nor his Apostles made any allusion to the doctrine of a millennium to precede his Second Coming, if such an event is to take place. But so far from intimating any such thing, as that righteousness should fill the whole earth before the Second Advent, the contrary is constantly presented.

Christ says, alluding to his Second Coming—"As it was in the days of Noah, so shall it be at the Coming of the Son of Man." Now, was it a day of millennial peace and glory when the flood came and swept all from the face of the earth but eight souls? Our Saviour says, Matt. 13th chap. "THE *harvest is the end of the world*," "*Let the* TARES *and the* WHEAT *grow together until the harvest.*" "The *tares* are the children of the wicked one, and the *wheat*, the children of the kingdom." Here, so far from all being righteous for a thousand years before the coming of Christ, the Saviour himself declares that the righteous and the wicked are to grow together, or dwell on the earth together, until the end of the world. "But," it may be inquired, "do not the passages referred to above, as quoted by President Mahan, refer to a Millennium, and prove his views of the subject correct?" If so, there is evidently an incongruity between Christ and the Prophets. But those passages evidently refer to the millennial glory of the resurrection state.—See Jer. xxxi. 24—"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall *all* know me, &c,—and I will remember their sins no more." Now, in the state alluded to by the Prophet, *all* are to know the Lord, from the least to the greatest. Not only so, but their sins and iniquities are to be remembered no more. Christ says the wicked are to dwell with the righteous till the end of the world, but the time to which the Prophet refers, is when *all*—ALL—shall know the Lord, and when there shall be no wicked. And God says, of them, he will *no more* remember their sins. Then I conclude that the Army of Gog and Magog will not be gathered out of the millennial subjects. Jer. 1. 20.—"In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none." The Prophet here must allude to a time subsequent to the end of the world in its present organization, for the "tares and the wheat are to grow together to the end of the world." But wickedness is not to be found in the time which the Prophet has in view. Isa. lx. 19–21. Here the Prophet speaks of a state where the inhabitants will not need the light of the Sun or Moon, and where the people also shall ALL be righteous, and shall inherit the land FOREVER. To what can this refer but to the resurrection state—the personal reign of Christ? This, *no doubt*, was what the Prophet had in view. This is evident by comparing the above quotation with Rev. xxi. 23—27. The Prophet and the Revelator use almost the samo language, and *undoubtedly* refer to the *same* event. Mr. M. admitted that the Revelator referred to the resurrection state, or heaven; but he said Isaiah alluded to the Millennium before the resurrection. By what authority he made this distinction, he did not tell us; we have only his word for it.

I shall now proceed to notice those points in which Mr. M. admitted that those whose views he was opposing, were correct, and with which he agreed. He says: "The calculations of those brethren are correct. I admit that the 2,300 days and 1,335 days terminate in A. D. 1843." Again, he says: "Now the calculations of our beloved brother Fitch *are correct*, but his inferences are wrong." In admitting the correctness of our calculations on the prophetic days of Daniel and John, Mr. M. has yielded to us nearly the whole ground. This point established, we consider our premises invulnerable, for at the end of the days Daniel is to stand in his lot, i. e. be raised. See Daniel xii. 12, 13. But now for the evidence presented by him to show that the "inferences are wrong." He says: "Their theory is, that the resurrection of the righteous is to take place at the commencement of the Millennium, which they call the first resurrection." This statement of our views is correct. But the first resurrection, as viewed by Professor M. is simply a sanctified state of the church in its present temporal, moral state. The Millennium and the first resurrection are with him one and the same thing. We will now appeal to the Sure Word. Rev. xx. 4—6—"And I saw the souls of them that were beheaded, for the witness of Jesus, and for the Word of God, &c. &c., and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now, says Mr. M. "The beheaded, &c. here spoken of, living and reigning with Christ a thousand years, means nothing about the resurrection of the body, but the first resurrection is simply their living and reigning with Christ." Here I confess I am at a loss to understand the Professor. If he refers to the souls of them that were beheaded, then his remarks imply that those SOULS were DEAD; and the Millennium is a resurrection of *dead souls*, and not bodies. Does he believe that the soul dies? This certainly looks hard that way. Or, perhaps he means, as

part in the *first resurrection*, for on such the *second death* shall have *no* power." This implies that it will have power on all others, for all who do not have part in the first resurrection. are to be cast into the lake of fire, which is the second death. Mr. M. admits that verses 12 and 13 refer to the resurrection of the body. Now, it is evident that the subject is the same in both places. The Revelator commences the chapter by taking a prospective view of a particular line of events that lead clear down to the end of the thousand years, when the destiny of all shall have been executed. This is evident from verse 10, for that places Satan in his eternal state. With verse 11, John commences back again, and follows down another line of events to the same point. This is a common mode with the inspired penman. Christ, in the 24th of Matthew, glances over his subject in the same manner, no less than three times.

From some of the Professor's remarks I inferred, and am not alone in the inference, that he thinks the Millennium has commenced already. That is, entire sanctification has commenced in the church, and when all the church, or all the world shall be sanctified, that will be the first resurrection, the Millennium perfected. While dwelling on this point, he says—"A few days since, the Editor of *Zion's Watchman* said to me, 'Brother Mahan, the Millennium has already commenced, so far as you and I are concerned.' Yes, all that are sanctified, breathe the spirit of the Millennium."

Well, now, by adopting this logic of Mr. M., I can prove that the Millennium commenced more than 1800 years ago. Paul and the other Apostles were undoubtedly as entirely sanctified as any are in modern times, and also Enoch, who walked with God 300 years. I would ask, then, on this hypothesis, who knows but that the Millennium is now in its height?

Mr. M misrepresented our views on the judgment, but it was undoubtedly from a misapprehension of them. Judgment, though passed before, will evidently not be executed on the wicked, till after the thousand years are finished. Rev. xx. 12, "And the *dead* were judged," &c., not in their resurrection bodies, but the DEAD *as such*. Then, in the next verse, John speaks of the resurrection of the dead, or of their being given up by the sea, death and hell, and of the execution of judgment upon them.

Again, Mr. M. argues that there will be but one literal resurrection. Although there is hardly a subject more clearly revealed in the scriptures than the doctrine of two distinct resurrections, first of the just and second of the unjust, yet all those who oppose the doctrine of the Second Advent of Christ at hand, are driven to the necessity of arguing that there is to be but one resurrection. A distinction is constantly kept up by Christ and the Apostles, viz.; "The resurrection of life and the resurrection of damnation"—"of the just and of the unjust." They shall come forth, "every man in his own order, Christ the first fruits, and afterwards they that *are Christ's at his coming*." This implies that none of the wicked will be raised when Christ comes. Paul says to the Thessalonians, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise *first*." He does not say the DEAD shall rise first, as would have been natural, if ALL the dead were to be raised together, but "the *dead in Christ* shall rise *first*. But the revelator unequivocally settles this point, when he says, "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." This, then, must refer to the literal resurrection of the whole Israel of God, who have died, for none but such as have part in the first resurrection, can escape the second death.

I shall now proceed to show, in a few general remarks, some of the difficulties in the way of what I must call, for the want of a better name, a Temporal Millennium, i. e. such a Millennium as advocated by President Mahan. Before proceeding further, however, I would here take occasion to say, that the kindness with which he treated those who differ from him, was worthy of the man and his profession. He used none of the harshness that has characterised the course of some others.

1. The prevailing view of the Millennium is opposed to the analogy of faith. Contrast the life and sufferings of our Lord, who lived an example in suffering, as well as moral excellence. I say, contrast it with the cloudless journey, which many of the church anticipate through the Millennial reign. The Apostle says, "If we suffer with him, we shall also be glorified together." But modern Millennists say, "we shall not suffer in the Millennial state, and yet shall be glorified with Christ." Can we reign with him with whom we have not suffered? Can we attain immortal glory and not go the way our Lord bade? Such are thieves and robbers. He suffered, leaving us an example that we should suffer. Faith follows the Saviour through tribulation to the cross—but modern notions teach, that for a whole Millennium, 1000 years, we shall sail along on flowery beds of ease, without a trial, a conflict, a piercing thorn or a temptation. How unlike the way our Lord went! Is the servant above his Lord? He was tempted, afflicted, despised, buffetted, and put to an ignominious death—shall his servants be exempt from all this?

2. It is opposed to faith. Faith is a holy reliance on the divine promises—hence it waits the coming of the Lord—it endures, as seeing him who is invisible. It climbs the ladder Jacob saw. We walk by faith, not by sight. Now of what possible use can faith be in the Millennium?—it will be swallowed up in vision. There will be no enemies there. What! shall we want the shield of faith when every foe is vanquished? As necessary would it be to go in the warrior's panoply, to mingle in the circle of the dearest friends. "The trial of our faith is more precious than that of gold." Will there be trials in the Millennium? A word to the wise is sufficient.

3. It is opposed to the gospel. The gospel was designed and adapted to a life of trials and conflicts, and not to a Millennial state. Hence, when the Millennium comes, the gospel must end. Through much tribulation must we enter the kingdom of heaven. The gospel cheers and comforts men in their trials and afflictions, but it will not be needed in the Millennium, for there will be no affliction. The gospel teaches us to "come out from the world," that "in the world we shall have tribulation," &c. &c. Will such instructions be needed in the Millennium? Again, we are told of the saved, "these are they who have come up through *great tribulation*, and washed their robes and made them white in the blood of the Lamb." It cannot be so said of those who should be born and trained in the Millennium.

4. It is opposed to the leading doctrines of the New Testament. Our Saviour says, "the harvest is the end of the world," and "let the tares and the wheat both grow together until the harvest." "The tares are the children of the wicked one, and the wheat is the children of the kingdom." "As it was in the days of Noah, so shall it be at the coming of the Son of man." Was it a day of Millennial glory when the flood came? If not, we cannot expect a Millennium to precede the Second glorious and Personal Advent of our Lord.

But again, if we are to have a Millennium *before* the second coming of Christ, it must be infested with the beast, (Popery,) and the false prophet, (Mohamedanism or infidelity,) for according to prophecy, they are to continue till the second coming of the Lord—for they are to be consumed by the breath of his mouth, and destroyed by the brightness of his COMING. Are Popery, Infidelity and Mohamedanism, to have a being through the thousand years of Millennial glory? Who knows, then, but that we are now living in the very zenith of that promised day?

5. We will now make a little contrast between the spirit of prophecy and the expectations of the church.

Christ.—"When the Son of Man cometh, shall he find faith on the earth?"

Church.—Faith, yes: it will so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."

Christ.—"As it was in the days of Noah, so shall it be at the coming of the Son of Man."

Church.—"Not so, for then all men shall know the Lord from the least to the greatest."

Christ.—"Likewise, also, as it was in the days of Lot, even so shall it be when the Son of Man shall be revealed."

Church.—"When the son of Man comes, the whole world shall have been converted."

Christ.—"The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom."

Church.—"We are to expect a thousand years of millennial glory before the end of the world, in which there shall be no tares, 'for all shall be righteous, for iniquity shall be sought for, and it shall not be found.'"

Apostle.—"Through much tribulation we must enter into the kingdom of God."

Church.—"For a thousand years we shall have no tribulations—no tempting devil—no crosses, nor a dog to move his tongue."

Apostle.—"There shall be scoffers in the last days, saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning."

Church.—"In the glory of the last days, holiness to the Lord shall dwell on every tongue, for *all* shall sing the high praises of God. Hence there can be no scoffers."

How do these statements harmonize? At the coming of Christ will the earth be covered with that wide-spread ungodliness, that was upon it in the days of Noah and Lot? According to prophecy it will. "There will be scoffers, saying, where is the promise of his coming, for all things continue as they were from the beginning." It is evident from this passage that the subject is to be agitated in the last days, or scoffers would not say, "Where is the promise of his coming?" They shall not know until that awful day bursts upon them, "for it shall come upon them as a thief in the night."

Now, if the Millennium is to precede the coming of our Lord, it cannot come unawares, as Christ has intimated. If there is to be a thousand years of peace and universal righteousness, at the close of which there will be a little falling away, by course all will be looking for the near and speedy approach of the Saviour. Hence, it cannot be unexpected or come as a thief in the night. But how evident it is, that the ordinary views on this subject are preparing the world to have the coming of Christ in an especial manner, overtake them as a thief in the night. The church and the world are falling into a moral stupor, under the influence of this opiate. Reader, look well to this matter, lest that day overtake *you* as a thief in the night.

6. The destruction of anti-christ is particularly connected with the coming of Christ. See 2d Thess. ii. 8. Speaking of "that wicked" man of sin, the Apostle says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. If any doubt whether this passage refers to Christ's Second Coming, let them look back to the first chapter, 7th, 8th, 9th, and 10th verses, and attend to the connection, and they must be satisfied.

"But," says the objector, "who is Satan to deceive? where is he to raise his army, Gog and Magog?" When Satan is loosed out of his prison,

and all the ungodly raised up, he commences his deception, and would persuade them that they can go up and vanquish the Holy City—the New Jerusalem, which John saw come down from God out of heaven, (see Rev. xxi, 1, 2,) and which was of course on the new earth during the "one thousand years." And Gog and Magog, with Satan at their head, (see Rev. xx. 9,) "encompassed *the camp of the saints about*, and THE BELOVED CITY." Now, if the beloved city were not on earth during the "one thousand years," how could Satan be represented as going up with the ungodly to encompass it about? The army of Gog and Magog are represented as coming up on the breadth of the earth, from whence they must have been raised up, (see Malachi iv. 3,) and their number is as the sands of the sea. Now I ask, after "one thousand years" of Millennial glory, are we to expect such an apostacy among those who have been esteemed the Zion of God as will be necessary to constitute this great army? Then, the "one thousand years" of triumph will not be so much of a triumph after all. The wiles of Satan will not be thwarted, even in the Millennium. According to modern notions, Satan will reap a rich harvest, at the very time when the church is so fondly anticipating her most glorious times on earth—for he must gather an army from the subjects of the Millennium, the number of whom will be as the sand of the sea. But let the Israel of God be comforted. It is not so. Glorious things are spoken of thee, O Zion, city of the living God. See Isaiah xxiv. 23; lx. 18—21; Ezek. xxxviii, 10—12: and xviii, 22. Thy king shall soon come unto thee. "And when Christ who is our life shall appear, then shall we also appear with him in glory." This glorious hope has been the comfort of the church from the beginning. To the establishment of the Messiah's everlasting kingdom has she looked for the consummation of her sufferings and her joys. The commencement of the "thousand years" is the beginning of the saint's everlasting rest.

We have only to refer to the writings of the most distinguished fathers in the church, in the 1st, 2nd, and 3rd centuries, &c. to learn that they were believers in the pre-Millennial advent of our Lord. To this end, I might refer to JUSTIN MARTYR, IRENEUS, TERTULLIAN, ORIGEN and others, and make quotations from them, but my limits will not allow.

It is very often objected, that if Christ should come as the world now is, millions of the inhabitants of the earth would be unprepared to meet him. But these objectors seem to forget that if he does *not* come, millions will die in their sins, and be just as much unprepared for the coming of Christ and the judgment when it *does* come, as they are now. They seem to think it an *awful thing* for Christ to come and find the world so unprepared as it evidently now is, and yet they expect that these multitudes will die, and in the judgment of the great day be found just as unprepared as they now are. Now, I would ask, where is the difference whether Christ comes soon, and finds the world as it now is, or whether he finds it in the same moral condition, a thousand or ten thousand years hence? Is the latter any less awful than the former? I simply make these suggestions for the reflection of these objectors. They open an important field of thought, but I have not room to follow out the subject in detail.

DANIEL WHITBY, D. D., who died A. D. 1726, aged 88, was the first of those who taught the doctrine of the Millennium as now generally believed. See his treatise at the end of his commentary on the epistles, in which he says he "differs from the ancient Millennaries." It is less than two centuries since the doctrine of the Millennium, or a thousand years of universal peace and prosperity, previous to the personal coming of Christ, began to be taught. In evidence of this, there is not a creed to be found containing the doctrine.—And still further, almost every creed now extant, among which I will mention the Presbyterian, Dutch Reformed, Episcopalian, Methodist, &c. &c. all of which, impliedly at least, give the same view of the subject as vindicated in this work. They contain nothing of a Millennium, to precede the coming of Christ, either expressed or implied. Hence, the doctrine of the Millennium as now taught, is of very modern date.

If, then, the Second Advent of Christ is to be *pre-millennial*, one great objection to his very near approach is exterminated. How, then, should we fly to the word of God, and carefully and prayerfully, look for the tokens of his speedy coming? It is possible that we stand on the very eve of that awful event. O solemn thought!—amazing event! Such a period *will* come; the mystery of God *will* be finished; the day of grace *will* end; the door of mercy *will* be closed, for God's spirit will not always strive with men. O Reader, are you ready? Should you love that appearing? Are you of them who "believe in *that* day?" Beware lest that day overtake you as a thief in the night, when, if unprepared, "you shall not escape."

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 30, 1842.

A NEW YEAR.

Let us enter upon it with the full persuasion that we shall not see another before we see the Son of Man coming in the clouds of heaven, to reward every one according to his works. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

SUPPORT OF THIS PAPER.

The weekly "Midnight Cry" was commenced, as we announced in our daily, for three months only, at the low price of 50 cents. We need 2000 subscribers *immediately* in order to sustain it well. Those who send the money with their orders, will be furnished with the full amount, either in the paper or other publications, if we should be prevented from completing the volume.

BOOKS---READ---GIVE---LEND.

See the catalogue on the last page. Let these publications be scattered while the Lord is giving us time to labor, and while we can, by any justifiable sacrifice, obtain the means. One brother ordered $32 worth of publications lately, to give away in this country, and send to Europe.

BRO. JOHN DOWLING AGAIN.

The friends of the doctrine of peace and safety are laboring very industriously in the city of NEWARK to circulate "Dowling's Reply to Miller." We have no fear of the result, if people will only hear both sides of the subject. Mr. J. Litch, it will be remembered, has written a triumphant reply, in which he has shown the perfect fallacy of Mr. D.'s arguments. Those who love the truth above every thing beside, will undoubtedly want to hear both sides and then judge. Litch's Refutation of Dowling's Reply to Miller can be obtained in Newark at 26 Walnut street and No. 1 Commerce street. Also at this office.

BROTHER STORRS is now lecturing at Brooklyn. On Monday evening next, he commences a course of lectures at Harlaem.

BRO. WHITING, who lectured at the corner of Catharine and Madison streets last Sabbath, has engaged to commence a course of lectures on Daniel, in the Baptist church in Williamsburgh, next Sabbath evening, to continue each evening in the week, till he has given a full view of the prophecies of Daniel.

CRUDEN'S CONCORDANCE.

Those who have not used this concordance should lose no time in obtaining one, if possible, especially if they have occasion to speak in public on the Bible. It enables a person to make the Scripture its own expositor, by tracing every word through the whole Bible, and ascertaining its meaning from the connection. It was by the use of this Concordance that Brother Miller was first led to embrace his present views on the coming of Christ.

WHAT A LOGICIAN.

"Mr. B., I understand you are a believer in Miller's doctrine,—that Christ will come in A. D. 1843."

"I don't know, Mr. C., why you should call it Mr. Miller's doctrine. I believe the Bible doctrine of Christ's second personal coming; and I think too, that the event will take place in 1843. I do not entertain these views either, without good evidence."

"Well, Mr. B., the doctrine *can't be true*, for God never made any thing without having it serve some useful purpose. And there's my turnpike, has never been of any use to me yet. And only think, the railroad enterprise has but just got into operation. It can't be possible that God will put a sudden stop to all these things now."

Such, I understand, are the objections raised by a gentleman in Newark, N. J., who, I think, is a professor of religion, and is, or has been, a member of the State Legislature. What a logician!! Perhaps he forgot that God made neither the railroad nor *his turnpike*, and therefore has no particular purposes to subserve by them. The dividend of this man's turnpike evidently has had a higher place in his affections than an *inheritance* among the saints in light. O! how the affections of a multitude of professors are wedded to a sin-cursed earth. Will such persons *love* the appearing of Christ?

PROPHECY FULFILLED.

"There shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep *all things continue as they were from the beginning of the creation.*"—2 Peter iii.

We had, in the Universalist church in Newark, a few evenings since, a most signal fulfilment of the above prophecy. The gentleman who holds forth most emphatically the doctrine of "*Peace and Safety*" there, seems somewhat alarmed; or at least takes great pains to prescribe anodynes to his hearers of late, lest they should be alarmed.

On the occasion above referred to, in opposing us on the signs of the last days, such as the darkening of the sun, pillars of fire and smoke, the falling of the stars, &c., he said, "*these* could not be signs, for such things had *always* happened from the creation of the world, and all things continue as they ever have been." Now if such preaching is not a literal fulfilment of the above prophecy, we know not how it can be fulfilled. If it *is*, then are we living in the last times. Oh! that the people would be wise, and open their eyes to see how strikingly God is admonishing them.

The fact is, these phenomena *have not* always existed; they are comparatively of modern date, for no record is made of them by ancient historians.

THE TWO CALLS.—*Impenitent reader*, there is a call for you. "Let the wicked forsake his way, and unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him, and to our God and he will abundantly pardon him." Isa. xxxv. 7.

Distressed Sinner, there is a call for you. "Come unto me ALL YE that labor, and are heavy laden, and I WILL GIVE YOU REST. Him that cometh unto me, I will IN NO WISE cast out."

If you refuse these calls, there is yet another, which shall fill you with horror. It is the call to judgment, which will soon be heard. Embrace the first calls now and the last shall fill you with joy unspeakable, and full of glory.

LETTERS TO EDWIN F. HATFIELD.

NO. VII.

HONORED SIR,—In considering the vision of the ram with two horns, the goat with one horn, the four horns, and the exceeding great horn, we have happily found a smooth path, conducting us through a field in which Daniel had been favored with two important views before, and in which he now sees the power, of which he had first been told "it should BREAK IN PIECES AND BRUISE," (Dan. ii. 40,) and again, it "devoured, BRAKE IN PIECES, and STAMPED the residue with his feet," which was explained to mean that "the FOURTH KINGDOM shall devour the WHOLE EARTH, and shall tread it down and BREAK IT IN PIECES." In the eighth chapter, he sees, that this power "cast down some of the host and the stars to the ground, and STAMPED UPON THEM . . . it cast down the truth to the ground: and it PRACTISED and PROSPERED." Of this power, the angel said: "He shall DESTROY WONDERFULLY, and shall prosper and practise, and shall DESTROY the mighty and holy people. He shall also stand up against the **PRINCE OF PRINCES**."

Against the irresistible proofs that this is the Roman power, I have not, as yet, heard of your offering any argument, except that it does not harmonize with your ideas of the *symmetry of dreams*, and, you have so strong a predilection for Antiochus, misnamed Epiphanes, that you will not let go of the "vile" tributary, even though your hands may be torn by the rough points of a dozen absurdities, while you cling to him. Surely, *you* need not be much disturbed by an incongruity in symbols, when you can understand the Syrian power to be represented, first, by *one quarter* of the heads given to the Macedonian leopard, and then, in the *same* vision by a *whole beast*, more dreadful and terrible, than the lion, bear, or leopard—having ten horns, iron teeth, and nails of brass, and afterwards find the same power in *one* of the four horns of a goat!

As to your unsupported *assertion* that horns, in this vision, always represent individuals and not kingdoms, I shall reply by the well-grounded *assertion* of Sir Isaac Newton: "A horn of a beast is NEVER TAKEN FOR A SINGLE PERSON. It ALWAYS signifies a new KINGDOM." The two horns of the ram represent the Median and Persian LINES of kings,—not merely Darius and Cyrus. The goat, which you agree with the angel in saying, represents Grecia or Macedonia, BRAKE these two horns, that is, destroyed the Medo-Persian power—after Darius and Cyrus had long mouldered in their graves. You are, yourself, obliged to understand one of the goat's four horns, as representing the Syrian LINE of kings, for Antiochus did not spring directly from the first individual in that line.

One consideration remains as yet unnoticed. The power in question takes away the daily, to set up the abomination that maketh desolate.* Now, I know not how any learned criticism of Professor Stuart, can explain away the striking language of Christ, uttered 297 years after Antiochus was dead. "When ye SHALL SEE the abomination of desolation SPOKEN OF BY DANIEL THE PROPHET," &c. Christ here undeniably refers to the Roman power, and he teaches me to "understand" that Daniel spoke of it also.

The question now comes up, "How long the vision?" The answer is given by a "WONDERFUL NUMBERER," as the word is rendered in the margin, who says: "Unto two thousand and three hundred days—then shall the sanctuary be cleansed."

I am happy to observe that you and Professor Stuart both condemn the childish criticism, which makes the "WONDERFUL NUMBERER" talk about 2300 *half days*, in answer to the question, "How long the vision," when that vision, according to your understanding of it, extends through nearly three hundred years, and according to the clearer view of Sir Isaac Newton, embraces twenty-three hundred years.

I am told by an eminent Hebrew scholar, who has himself translated every word of the Old Testament, that the Hebrew language has no word meaning *a day* of 24 hours. They have a word for day, meaning the time of light; but when they talk of the time of a complete revolution of the earth, they must use the double word, *evening-morning*, like the Greek word *nukthemeron*, or night-day. It may be true that no such expression occurs any where else, yet it is not the less intelligible on that account. There is no Hebrew work on science, in which there would be occasion for such a word. There are Hebrew writings, however, in which morning and even ing sacrifices are frequently mentioned, but there is *no place* in which the evening sacrifice is mentioned *before* the morning. Thus all these criticisms of our opponents only serve to show that their interpretations are opposed to the proper use of the original words, as they are grossly inconsistent with the plain facts of history.

But I will return from considering these trifles, to the undeniable fact that the vision, relating to the life-time of two empires, [even in your view of it] CANNOT BE MEASURED by natural days. Professor Stuart says:

"It is a *singular* fact that the GREAT MASS of interpreters in the English and American world, have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost UNIVERSAL CUSTOM."

We think the origin of the custom may be best found in the Bible. The Lord appointed "each day for a year," to the prophet Ezekiel, and when he gives a lesson, he expects us to hearken and observe his words. As the nature of the subject renders it impossible to understand the language of the "Wonderful Numberer," in such a restricted sense, as to make a vision, reaching to the time of the END, and even to the LAST end of the indignation, *only six years and four months long*, (!) we will take the Lord's rule, and consider "each day for a year."

This point being once settled, all occasion for difference between us has ceased. The twenty-three hundred prophetic days have not yet ended. Their end must be close at hand. The events which mark the ends of each of Daniel's visions must be even at the doors. Powers which break in pieces and bruise, and STAMP on the host and the stars of God, have defiled the earth long enough. As empires have been successively built up on the ruins of those that went before, so God's everlasting kingdom is soon to be established in the "new earth wherein dwelleth righteousness." The evidence that this great event will occur in 1843, will, Providence permiting, be considered hereafter.

I remain, &c.

N. SOUTHARD.

* See the marginal reading at Dan 12: 11.

NEIGHBORHOOD MEETINGS—BIBLE CLASSES, &c.

"Freely ye have received, freely give." No doubt, the disciples would have been delighted with the privilege of staying with Christ, and hearing him, but he sent them forth to impart to others, the instruction he had given them. Let the believers in Christ's near coming consider themselves APOSTLES,—*sent forth* to teach. If you have a house, invite your neighbors in, and tell them what you know: hold prayer-meetings and Bible-classes. Lose no opportunity of calling attention to this momentous subject. When Christ comes let us all be found, like the faithful and wise servant, who gives to each one his portion of meat in due season.

We are requested to state that Sylvester Graham will lecture on physiology, diet, &c., at the Society Library Room, on the evenings of Jan. 5th, 7th, and 9th.

THE SCRIPTURE GUIDE.—This is an excellent little book, published by the American Sunday School Union. In a very familiar manner, it gives a great amount of valuable information respecting the Bible which every one ought to possess.

CHRISTIAN LOVE.

A little book, with this title, urging the duty of personal effort for the immediate conversion of the impenitent, is for sale at 138 Fulton street. It should be generally read and acted upon every day.

GOOD SENSE IN A WESTERN EDITOR.

The following, from the Western Reserve Cabinet, shows that the editor is determined not to be one of the scoffers. Would that multitudes of others would take warning, before it is too late:

SECOND ADVENT—SOLEMN WARNING.

While the views of MR. MILLER, in regard to the Second Advent of our Saviour, are filling with deep solemnity, if not with awe, the minds of thousands, many, very many, as we think, indulge in unbecoming, if not sinful levity and ridicule on the subject. Albeit, not inclined ourself, to the views of Mr. Miller, we are nevertheless extremely pained to witness the ribaldry of the political, and the jeers of the religious press of which he is made the object. The most absurd and improbable stories are freely circulated in regard to him, such as, that he is causing a brick wall to be built around his farm, and that he refuses an extravagant price for the same, &c., &c., as though Mr. M. was an impostor, insincere and hypocritical in the promulgation of his peculiar views. As mistaken as Mr. M. may be in his views, we, nevertheless, have reason to believe that he is a genuine Christian man, one who loves the Saviour and desires to promote his glory, and is perfectly honest and sincere in the sentiments that he preaches.

And what, after all, will be our condition if Mr. M. is right, and we who differ with him are wrong in our belief. What if, according to Mr. M.'s belief, the Son of Man shall appear next year, in the clouds, with great power and glory, attended by his holy angels? Are we prepared for so solemn, so momentous an event? And is it folly to say that the Lord Jesus may not come quickly, that he may not be even now at the door, that the next year may not witness his advent, for we all believe, as the Saviour has declared, "Of that day and hour knoweth no man, no not even the angels which are in heaven, neither the Son, but the Father." And he has solemnly enjoined it upon us to "WATCH," "lest suddenly coming he should find [us] sleeping." But suppose the next year should pass away, and show, as we expect it will, that neither Mr. Miller, nor any other man can set the time of the Lord's appearing, it will neither prove that he is a dunce or a bad man, nor justify the solemn trifling in which so many indulge in regard to the doctrines of the Second Advent, nor prove that Jesus Christ may not soon come to judge the world in righteousness. And to us, certainly, who are soon to be laid in our graves, the day of the Son of Man must be very near. Well, therefore, does it become us to be solemn, sober and prayerful, to be READY when the Master cometh, whether it be "at evening, or at midnight, or at the cock-crowing, or in the morning." The Saviour says, What I say unto you, I say unto all, WATCH.

LIGHT SPREADING IN VIRGINIA.

We have received several Virginia papers, which show a beautiful contrast to the sneers of many of our neighbors. The Virginia Advocate, (at Charlottesville,) contains three or four columns, giving a tolerably fair view of our sentiments: to which the editor makes the following reference:—

END OF THE WORLD IN 1843!

The "MIDNIGHT CRY" is the title of a paper published No 36 Park Row, New York, by *Elder Himes* who has embraced Mr. Miller's views of the personal and glorious advent of Christ, some time in the year 1843. We have received several copies of the paper, which displays in its editorial and other contents a very deep research into the meaning of the prophetic writings and the most unshaken confidence, from the combined lights of history and revelation, that the next year will certainly wind up the grand drama of human existence, and bring upon this lower world the stupendous destiny that awaits it.

We insert, on our first page, a notice from a contemporary of one of Mr. Miller's demonstrations of the identity of Bonaparte with one of the kings adumbrated in Daniel's vision. The many and striking points of resemblance presented by the remarkable history of Napoleon will strike the mind of the reader with surprise. We have also procured a translation from a French newspaper published in New York of another discourse of Mr. Miller, and a dialogue with him on the engrossing subject with which he seems to be so prominently identified. Mr. Miller, who is a Baptist does not stand alone in the maintenance of the views he advances on the subject. We saw a few days since, a notice of a late work by an able Presbyterian minister, Mr. Geo. Duffield who writes to prove that the world is certainly on the threshold of the great event which Mr. Miller heralds. Miller's views, or speculations if they are so called, have elicited a good deal of idle and senseless ridicule from the pulpit and the press it seems, whilst in many places however, the subject has arrested the profound attention of the most learned biblical critics and theologians.

Whether true or false, we can see nothing in the subject to call for ridicule or contempt. On the contrary, the *certainty* that the event will come to pass and the possibility at least that it may be at hand, is well calculated, with all rational and reflecting men, to invest the subject with the most momentous interest.

DISTRESS OF NATIONS WITH PERPLEXITY.

The following items are specimens of the intilligence contained in the Britsh Chronicle of Dec. 10th :

ENGLAND.

Trade of Sheffield.—We can expect no considerable trade with the United States of America for twelve months to come. The last packet, which was to decide the prospects of our trade, is said to have come without any orders. NOTHING CAN BE MORE GLOOMY than our prospects for the coming winter.—*Sheffield Independent.*

Blackburn.—We cannot report the *shadow of any improvement* in the Cotton trade here; it is SLACKER than ever. Hand loom weaving is in a very depressed state.

Leeds.—Businsss is still extremely flat and unpromising, to-day's has been as dull a market as any during the present year. Manufactures are further reducing the wages of the operatives, which renders the winter prospect very disheartening.

SCOTLAND.

Paisley.—The propertied people of the county of Renfrew have wisely and kindly resolved to subject themselves to a voluntary assessment, for the relief of their unemployed poor, whose numbers is increasing to a frightful extent; 1,333 persons having been added to the list in Paisley, during the last month, and many more being still likely to be thrown out of work speedily. Not so wisely did they come to the resolution, at the county meeting, of applying to the government for a grant from the public purse to provide means of employment for the destitute. Were the distress of Paisley a common accidental, and temporary phenomenon, such mode of alleviation might have claims on attention. But, unhappily, the case is a common one. The same sort of wretchedness, however graduated and diversified, obtains over all the great manufacturing towns of England; and at the same time, even the agricultural counties are TAKING THE LEAD IN PAUPERISM. This is no season for the Government to become a manufacturer, and bring the public purse into the already ruinous competition. The privations endured by the unemployed poor of Paisley are HORRIBLE to read of; but SIMILAR privations are NOT LESS HORRIBLE elsewhere; and what is to be done?

The late Harvest near Glasgow.—We have had a remarkably fine summer harvest and crop in this ward of the county; I believe the best I ever witnessed.

Business of all kinds is exceedingly dull, and there is no prospect of a return to the better. I fear a large portion of the laboring population will be unable to find employment during the winter months.—*Glasgow Chronicle.*

IRELAND.

Outrages in the King's County.—Some serious agrarian outrages are reported in this county. In one case, where there was a distraint for rent on the estate of Lord Rossmore, on the lands of Clonlex, a large party of the peasantry assembled and commenced firing shots and threatening the keepers, who, according to the *Leinster Express*, fled in terror of their lives.

Dunfermline.—Trade in Dunfermline is in a dreadful state, and getting daily worse. A firm in the manufacturing line stopped payment last week. The liabilities are said to be fifteen thousand pounds. The condition of the working classes is becoming TRULY ALARMING.

Another Bankruptcy Poor-law Union.—It was resolved by the guardians on Wednesday, in consequence of their bankruptcy, to admit no more paupers, and to apply for a loan to the poor-law commissioners.—*Galway Advertiser.*

So the paupers must beg or starve.

SUGGESTION FROM A POSTMASTER.

STILLWATER, Saratoga Co., N. Y., December 23, 1842.

Dear Sir,—Anxious to procure some *cheap* publication for a gratuitous circulation, embodying some of the most convincing arguments of the second coming of Christ in 1843, would suggest the propriety of issuing an extra or weekly Midnight Cry, large enough (say a sheet 32 inches by 48, or more,) to contain some of the most cogent reasons from prophecy and signs of the times that have been published.

My object is, to put into the hands of the unconverted and peace and safety crying professors in this neighborhood a publication embracing some lectures complete, which, I trust, will awaken their attention to a more candid enquiry into the subject.

If my plan should meet your approval, and you should issue such a sheet, you may send me what can be afforded for two dollars, and I have no doubt if it should meet my wishes when received, I could raise a large sum for them. Very respectfully,

WM. J. BIRD.

J. V. HIMES.

REPLY.

We have long wished to publish such a sheet, and if those who wish to wake up a slumbering world will furnish the means, we will do it forthwith. It would cost not less than $1 00.

OBERLIN PROFESSORS STRENGTHENING UNIVERSALISM.

LETTER FROM BROTHER FITCH.

CLEVELAND, Ohio, Dec. 17th, 1842.

Dear Brethren of the Midnight Cry,—Please accept my sincere thanks for your little sheet, and do me the favor to continue it; and also to give a place in it for the following article.

I have just returned from the town of Olmsted, about fourteen miles from this place, where I have been spreading before the people, from the Bible, the blessed doctrine of the Second Advent of our Lord Jesus Christ, and the evidence of its near approach. We have had full congregations, who have manifested a very deep interest in the glorious and momentous subject.

While there, I heard the following fact from an individual who was present at the time, and heard what he stated to me.

A Universalist minister who preached in Olmsted the last Sabbath, stated to his congregation, that President Mahan and Prof. Finney, of Oberlin, were coming over to their views, i. e., to Universalism. I was not at all surprised to hear that the wicked were beginning thus to triumph. Brother Mahan's remarks in the Oberlin Evangelist not long since, respecting the coming of Christ at the destruction of Jerusalem, have certainly given the enemies of truth great cause to boast themselves. In order to do away the doctrine of future punishment, Universalists have asserted that Christ came at the destruction of Jerusalem; and now brother Mahan has fully endorsed their belief on this point, in order to overthrow the belief that the coming of Christ is at the door. It is by no means surprising that the enemies of Christ should rejoice to hear such a man as brother Mahan say, "My Lord delayeth his coming."

I wish now to show the utter fallacy of Brother Mahan's reasoning on the subject, heping that he and others will have the candor to admit a few things, which, it seems to me, no truly honest mind can possibly deny.—In the 24th chapter of Matthew, the disciples had inquired, "What shall be the sign of thy coming, and of the end of the world?" In our Saviour's reply, He says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The end here spoken of as brother Mahan claims, is the end of the Jewish dispensation, which occurred at the destruction of Jerusalem; when, as he claims, the gospel had been preached in all the world. In this the dear brother assumes two things which are without foundation. 1st That the gospel had been preached in all the world at the destruction of Jerusalem. 2d. That the destruction of Jerusalem was the end of the Jewish dispensation. These positions are both false. The gospel certainly had been preached only on the eastern continent, at the destruction of Jerusalem. One half the world, at least, had at that time never heard the gospel.

Again: The Jewish dispensation did not end at the destruction of Jerusalem. It was a dispensation of types and shadows, and was, of course, fulfilled in the Antitype i. e., in that which the types shadowed forth.—Now, if the Jewish dispensation was a type of the destruction of Jerusalem, then it had its fulfilment in that event, and there ended. Will brother Mahan say that? On the contrary, was not the Jewish dispensation a type of Christ, and was it not fulfilled in Him? So Paul has certainly taught us at length, and with great clearness, and force, and beauty, in the epistle to the Hebrews; also, in Col. 2: 14, "Blotting out the hand-writing of ordinances which was against us, and took it out of the way, NAILING IT TO HIS CROSS." The end of the Jewish dispensation was at the cross. There Christ fulfilled its types, and there it ended. From the time that the blood of the great sacrifice was shed on Calvary, God had no more use for the Jewish dispensation. It may be said that the Jews who rejected Christ, still adhered to their old dispensation; and so they do to this day. There are, I think, five Jewish synagogues in the city of New York, where the Jews are still keeping up, in some sort, their old dispensation; and so, as far as they (the Jews) are concerned, it is not ended even now. But did *the apostles and believers in Christ* of their day keep up the Jewish dispensation until the destruction of Jerusalem, and there drop it? No. God had done with it when it was fulfilled in Christ; and so had all but the enemies of Christ, who rejected him. The crucifixion was the end of the Jewish dispensation, and will brother Mahan say that Christ came in His glory, and all the holy angels with Him, and gathered His elect from one end of heaven to the other, when He hung on the cross? He must say it, and prove it, before he can make it appear that Christ came at the end of the Jewish dispensation. It matters not that the unbelieving Jews, the rejecters of Christ, adhered to their old dispensation after Christ had fulfilled it, or that they still do. It was fulfilled in Christ, and there ended. Now, had the gospel been preached in all the world at the end of the Jewish dispensation, i. e., when Christ hung on the cross? How utterly fallacious is such reasoning.

But brother Mahan will still insist, perhaps, that it was the end of a dispensation, and not of the world, about which Christ and the disciples were conversing. Admit it. It was a dispensation which they knew would end at His coming. Hence the inquiry: "What shall be the sign of thy coming and of the end of the world?"—*Dispensation*, if you please. What dispensation commenced at the time of Christ in whom the Jewish ended? Hear Christ.—Luke 16: 16, "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail." The ceremonial law, every tittle of it, was fulfilled in Christ, and there ended; and through faith in Christ, "the righteousness of the [moral] law is fulfilled in us, who walk not after the flesh, but after the spirit." Surely brother Mahan will not deny that "Christ is the end of the law for righteousness to every one that believeth, and that both ceremonially and morally, the ceremonies being all fulfilled in Him, and done away; and the moral precepts now fulfilled in such as "walk not after the flesh but after the spirit." I ask, again, "Did the apostles and other true believers in Christ adhere to the Jewish dispensation until the destruction of Jerusalem? Cannot brother Mahan see, or any one else that is willing to see, that the Jewish dispensation ended in Christ, and that all who did not reject Christ admitted this, and that where the Jewish dispensation ended, there the gospel dispensation commenced? Now, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and then the gospel dispensation will end at the coming of Christ, about which the disciples inquired.—The bridegroom will then take those in with Him who are ready, and the door will be shut. The gospel preached in all the world at the end of the Jewish dispensation!! Astonishing blindness. The gospel began to be preached when Judaism ended. Christ coming in the clouds to gather his elect from the four corners of the earth at the end of the Jewish dispensation!!! O, my blessed Lord, let the eyes of these dear brethren be opened. Can they not—will they not see, that the Jewish dispensation ended in Christ, that there the gospel dispensation commenced, and that "when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations," then the coming of Christ, about which the disciples inquired, will transpire. The elect of Christ will be all who have been converted by the gospel. Now, which is most consistent, to say that Christ came to gather his elect at the end of the Jewish dispensation, when the kingdom of God *began* to be preached, or that He will come at the end of the gospel dispensation, when it will cease to be preached? How can a man be otherwise than wilfully blind, who does not see the truth here?

At this time, certainly, the gospel has been preached in all the world for a witness unto all nations. It has been preached from the rising of the sun unto the going down of the same,—from Asia in the east to the isles of the Pacific in the west; and hence all nations have had it as a witness. We have therefore our blessed Saviour's authority for saying that the end of the gospel dispensation must be near, even at the doors; and that his coming in the clouds of heaven to gather His elect, the event about which the disciples inquired, must be just upon us. I hope that dear brother Mahan, and others, who have admitted that the gospel had been preached in all the world for a witness unto all nations at the destruction of Jerusalem, will not now turn and say, that the gospel has not yet been preached in all the world, for the purpose of still persisting in the cry, "My Lord delayeth His coming."

If this paper shall come before the eye of brother Mahan, as I hope it may, I pray that he will pause for one moment, and think what he has been doing, in taking up and admitting the errors and absurdities of unbelieving, scoffing men, and thereby uttering a cry of peace and safety in the ears of sinners, strengthening the hands of the wicked that they should not turn from their evil ways, and all, just to escape the admission of the glorious truth, that our returning Lord and Master is now near, even at the doors. The doctrine of a temporal millennium ended in Christ. The Jewish dispensation ended in Christ. The gospel dispensation ends when all nations have had it as a witness, and then Christ comes in the

clouds and gathers His elect. "The nations have had the gospel as a witness, let them now prepare to see their Judge. O may the Lord in mercy open the eyes of dear brothers Mahan, and Finney, and Cowles, and all his other servants, that they may be found giving each a portion in due season, instead of continuing to say, "My Lord delayeth His coming."

I have been informed, and in a way that leaves me no room to doubt it, that brother Finney has said, that he would rebuke any man who should say that he believed that Christ was coming in 1843, as soon as he would the Devil; and that none of us who pretend to, do believe it. And, also, that it could not be believed without driving multitudes to distraction. Our blessed Saviour, however, has told us, to lift up our heads in view of His coming, and rejoice because our redemption draweth nigh. Paul also, after speaking of the Lord's descending from heaven with a shout, and of the events then to transpire, says to the Thessalonians, "Wherefore comfort one another with these words" He also says, "That at that day, the Lord, the righteous judge will give a crown of righteousness *to all who love his appearing*." Now, cannot brother Finney think of the Lord's appearing, and believe it without being driven to distraction; and if he does not love the Lord's appearance, how is he to get his crown? Those who are expecting to see the Lord in a few months, find in "looking for that blessed hope and the glorious appearance of the Great God and our Saviour Jesus Christ," very much to cheer, and encourage, and animate them with joy in the Lord; but they find no occasion for going to distraction at the prospect of soon seeing Him whom their souls love.

Another assumption of some of the Oberlin brethren is, that it is folly and presumption for those who are not acquainted with the Greek and Hebrew languages to think of understanding the prophecies. Do these brethren know that they are acting the part of the beast in this, by setting up the identical pretext on which the popish priesthood took away the Bible from the people? "You are not capable of understanding it, we will tell you what it means." If our learned brethren have ascertained at this late day, that we do not possess a correct version of the word of God, let them give us one; but if we have one, we believe that with the aid of that spirit which our Saviour has promised to "guide us into all truth," we are capable of understanding it; nor do we regard the prophecies as a mass of darkness and confusion, but as "a more sure word of prophecy, unto which we do well that we take heed, as unto a LIGHT THAT SHINETH IN A DARK PLACE, until the day dawn, and the day star arise in our hearts."

Being ourselves accountable to God for understanding and obeying His word, we cannot trust others to understand it for us, and we rejoice that they have not the power to compel us to do so. We are willing to confess, many of us, at least, that we possess but little of the wisdom of this world; and when we see the influence which it has on those who do possess it, we are slow to believe that we would be any more simple and childlike, and teachable, and honest-hearted before God, if more of the learning in which men boast themselves, were ours.—And when we reflect that God hath made foolish the wisdom of this world, we are fully content with that share of it which we already possess. With "the wisdom which cometh from above, which is first *pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," we will try to be acquainted, and trusting to our blessed Saviour for that spirit which he has promised "shall teach us all things;" we will endeavor, meekly and calmly to await the fulfilment of His glorious word, "taking heed that our hearts be not overcharged with surfeiting and drunkenness, *and the cares of this world*, and so that day come upon us unawares.

May the Lord in mercy open the eyes of our brethren, and save them from the condition and doom of those who shall be found saying, "My Lord delayeth his coming," when he appears.

CHARLES FITCH.

THE SAME HORN STILL PREVAILING.

Our readers need not be told that the papal DOMINION has been taken away. The Pope can no longer "WEAR OUT the saints" by the tortures of the inquisition, the sword and the flame, but the manner in which the same horn is still prevailing, may be seen in the following extracts from a late number of the British Chronicle:—

In page 321 the Critic in asserting the inherent rights of the church as independent of the state, makes a reference to her palmy days, when the church "was *co-extensive* and *identical* with the state; when men ceased to be members of the former, they were also deprived of their position in the latter; *a Seceder from the Church was, as such*, a criminal and a malefactor. He asks with all the blandness and courtesy of Oxford Puseyism, "Is, or is not, this order of things reversed? *Are persons now obliged to go to Church in order to escape going to Jail?*"

Disguise it as he may, smother it with oily words, with sentimental religion, the cloven foot of the Jesuit, the chosen representative of the father of bigotry and persecution appears at last. "Are even Ministers, Privy Councillors, Members of Parliament, Magistrates, or any class of civil functioners, obliged to be *Church men*? Or, is it not rather the favorite and avowed principle of modern statesmen to regard the Church as one sect amongst many, and therefore not to tolerate only, but to patronize and extend the state bounty equally to dissenters?" Hinc ille Lachryma! And in order to restore the old happy state of things, when men were sent to jail for not attending the established Church, the High Church party of England is disposed to stand aloof from the Legislature, and with one anchor fixed at Rome, and the other at Oxford, to hoist the flag of "the Church in danger," and rally round her standard all who will join in the new crusade against the doctrines of the Reformation, and the liberty of private judgment.

The reviewer condemns in strong terms the Presbyterians of Scotland, and all Protestants either in Britain or on the continent who have no Bishops, *without which there is no Church*, according to his views.

Another article of seventy pages in this extraordinary Quarterly, advocates the discontinuance of Pews in the Churches, on which several treatises have lately been published.—Every argument that can be devised, such as the extra humility indicated by falling on the ground or kneeling on the pavement instead of sitting, is brought forward in favor of having all the pews removed from the English Churches. The instructive example of the Roman Catholics on the continent falling down to worship in their Churches which are always open, is pressed on the attention.

It appears from the statements of the Critic, the Quarterly and the Times, that for two hundred years the Churches of England have been entirely Anti-Calvanistic, *in their views*, or *orthodox* in the High Church sense of the word.—And what has it availed! So powerless have they been, that they could not stop the rapid growth of dissent, which has now become so formidable. The Church is now confessedly unequal by its doctrine and practice to retain the people in its communion; and baffled and defeated, it is desperate, bullies the state, stands on its rights, and invokes the aid of the Church of Rome to help to do by force what it cannot accomplish by persuasion.

The Jesuits dislike the pews. The religion of the pews is too intelligent and reflective for their taste. The people hear the sermon with composure, and can compare its doctrines with the unerring standard of the Word of God. They do not like this; what right have the people to judge in these matters? The Church, which means the Clergy, has alone the right of deciding on all matters of faith. It is better far that the worshippers should rush into the churches, as they do on the continent, when they happen to pass that way, or when their conscience is troublesome, and pour out their prayers to some favorite Saint, or tell their beads to the Virgin. They do all this on the continent. Aye, and more too. They fill the theatre on the Sabbath day as well as the church. They first bow the knee of a degrading and delusive superstition, and then rush to the theatre or ball room, and so conclude the labors of the day. Why don't the Oxford divines publish a reprint of King James' Book of Sports for the Sunday. It was in vogue in the Golden Age of the church; it had not lost its authority in the days of Laud's supremacy.

> "If apostolic gravity be free
> To play the fool on Sundays, why not we?
> If he the tinkling harpsichord regards
> As inoffensive, what offence in cards?
> Strike up the fiddles, let us all be gay,
> Laymen have leave to dance, if parsons play.
> Oh, Italy! thy Sabbaths will be soon
> Our Sabbaths, clos'd with mumm'ry and buffoon;
> Preaching and pranks will share the motley scene,
> Ours parcell'd out, as theirs have ever been,
> God's worship, and the mountebank between."

And is this all that is to be gained by the reformed creed of the Church of England? Assuredly it is. What avails it, whether the day of God be observed or not, and whether his law be broken, if the *unity* of the Church can be preserved? Won't the people be taught the most approved way of bowing and of falling on their faces, without being troubled with lessons from Mecca or Juggernaut? What although they should be prohibited from reading the Bible? Have the Oxford Divines and the Puseyite Bishops not resolved that the Bible is no longer to be considered the standard of Divine truth, and that the Quarterly Review is higher authority? What of all this? Will not the spirit of devotion be better kept alive by the raising of the host, by the exhibition of pictures and relics and of painted windows. It may be true that the Bible has been the guide and staff of millions, and their support in death, but are not baptismal regeneration and extreme unction much safer things to rest on? The Bible only comes from God, but these last come from the priests, who secure the advance of their votaries by the one, and land them in safety by the other. A person not initiated might suppose that as the performance of the first rite insures safety, there would be no need for the other, but the Church knows best, and we have no right to think. Volumes might be written on such a stirring subject, but we must conclude.

Sincerely we believe that the whole of this vast plot on the religious liberties of the world has been hatched at Rome. Nothing could be more bold and dextrous, than to get the King of Prussia engaged in it. Once detach that monarch from the Protestant side, and the world might yet see the edifying sight of kings holding the stirrup of the Pope, and the *hurry* of Bloody Mary's days might again be revived. Austria with all her bigotry and intolerance would give every aid to such designs, and France is probably too indifferent to interfere in a religious matter. The Oxford divines are either Jesuits in disguise or in close league with Rome. The Bishops who have been already tampered with by the King of Prussia, are plainly looking in the same direction, and in these views they are backed by a powerful High Church party impelled by alarm at the progress of Protestant dissent. It is true that the liberalized governments of Spain and Portugal have lately abated somewhat of their attachment to the cause of Rome, and have curtailed her ample revenues, but these losses would be nothing in comparison to the accession of such powerful and energetic nations as she must now have fair hopes of joining her standard.

We have occupied some of our paper lately with this most interesting subject, because it is destined, if not crushed by the powerful influence of an enlightened public opinion in Britain, to occupy a place in the public mind far more prominent than any thing which has occurred for ages past, and is pregnant with events of paramount importance to the civilized world.

VOICE OF WARNING.

SO LIKEWISE YE, WHEN YE SHALL SEE ALL THESE THINGS, THEN KNOW THAT IT IS NIGH, EVEN AT THE DOORS.

No. 2. NEW YORK, JAN. 2, 1843. Vol. I.

BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM.

READER,—I have an important message to you. Whoever you may be, you have the deepest interest in it. It matters not whether you are young or old, rich or poor, bond or free, learned or ignorant, you have more concern in it than anything you can imagine besides.

Jesus Christ, "the Son of God," has plainly and unequivocally declared, that when certain specified signs should be seen, his people might KNOW that his second coming was NIGH, EVEN AT THE DOORS.

These foretold signs are now fulfilled. The Sun has been darkened—the Moon has withheld her light—the stars have fallen from heaven—and the powers of heaven have been shaken. Matt. xxiv. 29, 33. The perils—selfishness—pride—impiety—blasphemy—incontinency—want of confidence—hypocrisy—deception—&c. of the last times, are flooding the world. 2 Tim. iii. The cry of PEACE and SAFETY, which was to characterize the last times, is heard through the length and breadth of the world. 1 Thess. v. Witness also the scoffing—sensuality—unbelief—brutality, &c. that were to mark the last times. 2 Pet. iii. The prophetic numbers (as shown in the first number of this little work) all expire with this year, A. D. 1843. This year brings us to the WORLD'S CRISIS. The next great event now to be looked for, is the Coming of the Son of Man in the clouds of heaven, to gather his elect from the four quarters of the earth, and by the brightness of his coming, to DESTROY THE MAN OF SIN, AND THEM THAT DESTROY THE EARTH.

O! Reader, are you aware how near you are to "THE END OF ALL THINGS?" Do you know that these are "the LAST DAYS?" The signs of the times clearly prove this. And if you do not so see it, it is high time that you awake from your slumbers, and commence, in good earnest, a prayerful investigation of the evidences of this unutterable truth. We are living in an important period—a time of the completion of all the prophecies concerning this sin-polluted world. Its long career of corruption, apostacy, and blood, will soon close.

Now, reader, if you are not ready, let it be your first work to prepare for this great event. Your ignorance of it—your indifference to it—your unbelief—ridicule—opposition—and unreadiness for it, will not prevent its coming. Oh, then, do not waste the *few* precious moments yet allotted to you—for, "in a little

while He that is to come WILL COME, and WILL NOT TARRY." Are you prepared for the fearful events which God is about to bring to pass? Do you feel ready to see Christ in the clouds,—the heavens rolling together as a scroll, and passing away with a great noise,—the elements melting,—the earth and the works thereof burning,—all faces turned into paleness,—the dust of the earth becoming brimstone, and the streams pitch, and the land becoming burning pitch,—the people becoming as the burnings of lime, and like thorns cut up, being burned in the fire? "Can thine heart endure, or can thine hands be strong in the day when God shall thus deal with thee?" "Thus saith the Lord God; Howl ye, Wo worth the day! for the day is near, even the day of the Lord is near." Ezekiel xxx. 2, 3.

Are you a minister of the gospel? Have the people of the land taken you from their coasts, and set you for a watchman over them? Have you been carefully watching that you might see when the sword was coming; and have you faithfully blown the trumpet, and warned the people? If not, when the wicked shall be taken away in his iniquity, his blood shall be required at thine hand. Are you joining in the delusive cry, "My Lord delayeth his coming?" and promising the world long centuries of unexampled and uninterrupted peace, when the mighty God declares, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured in the fire of my jealousy!" Your Lord "shall come in a day that you look not for him, and in an hour that you are not aware of."

Are you a man of wealth, hoarding the Lord's silver and gold, and leaving it to rust in your coffers, or squandering it upon your lusts; when it is needed to spread abroad light and truth, and wake up a slumbering world, as the wrath that is coming upon them makes haste, that they may turn to the strong hold, while prisoners of hope? Then *weep* and HOWL for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; a witness that you have hid your Lord's talent, instead of faithfully appropriating it to arouse the perishing, and pull them out of the fire. O, I should be afraid to be a rich man, when Christ appears!

Are you an oppressor, keeping back by fraud, the hire of the laborers that have reaped down your fields? Remember, the cries of them that have reaped are entered into the ears of the Lord of Sabaoth,—and that his high command is, "Deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings."

That fire will be kindled soon.

Are you a scoffer, saying, Where is the promise of his coming? We are foretold that there shall be such

as you in the last days. You stand as a witness, that the end of all things is indeed at hand. Beware!

Are you a stupid, hardened sinner? "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Are you a worldly-minded professor of religion? Your worldliness will soon have an end. God grant that your own end may not be destruction.

Are you one that trembles as you think of the approaching terrors of the Lord? See! there is Christ, who died that you might live. Confess all your guilt, put away all your sins, throw yourself into his arms. "*He will in no wise cast you out.*" Take him, as he is of God, made unto you *wisdom, and righteousness, and sanctification, and* REDEMPTION. Then fear not. Confess him as your Saviour now, and he will confess you before his Father and the angels, when he appears. O, stay not,—haste,—haste, lest thou be consumed. Remember Lot's wife. Look not behind thee.

Let go of the world, and cling to Christ. Tremble not at the frown of the haughty, or the ridicule of scoffers, but tremble at God's word.

Do you say we mistake in expecting Christ's coming so soon? We have gained our belief from the study of God's word. If, in view of this belief, we prepare for his coming, it will be safe for us to wait and watch, even should it not be in 1843. But *if* YOU *are mistaken*, and Christ, coming on you like a thief, shall find you unprepared, THERE IS NO REMEDY.

OBJECTION.

But has not Christ said, no man shall ever know the time of his coming? Do you not give Christ the lie?

We will see presently who "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says—"Of that day and hour no man *knoweth*, [in the present tense; not '*never shall know.*'"]

But let the objector be *true* to his principles. If he means anything, he means that, "Our Lord's words authorize him in saying 'no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning.'" Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, "no man *knoweth*;" for, if it is true, that no man *ever shall know*, it is equally true that the "*Son*" *never shall know.* Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven." The fact is, the *time* of the end of the world was given in the book of Daniel, but he was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the *time of the end*;" and at the ninth verse Daniel is told, "The words

are closed up and sealed till the *time of the end*;" and then it is added, verse tenth, "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*"—when? In "*the time of the end.*" *That time* has come.

The word of God *must* be fulfilled. "The wise *shall* understand." Do you ask who are the wise? Let the Lord himself reply. "The *fear of the Lord* is the beginning of wisdom." "The testimony of the Lord *maketh wise the simple.*"

Our Saviour says—"When ye see all these things, (viz., the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it?*

But let the objector mark well the verses which follow the one he so much delights to quote.

Verses 40 *and* 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

In Luke xvii. 34—36, it is said—"I tell you, in *that night* there shall be two in *one bed*; the one shall be taken, and the other left:—Two shall be in the *field*; the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken and a persecuting wife will be *left*;—there, a pious brother is taken and a wicked sister is *left*—or a pious sister is taken and a scoffing brother *left*;—here, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left*;—there, the *little babes*, for they will all go up in that day, are taken from their wicked parents' arms and those parents are *left*—LEFT!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—GONE—GONE *for ever!!!* *Left* to what? Left to the *burning day*—"For behold the day cometh that *shall burn as an oven*; and all the *proud*, yea, all that do *wickedly* shall be *stubble*; and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." See Mal. iv. 1, and Jer. xxv. 33: "*Left!*" O, ye, who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; *as thorns cut up shall they be* BURNED IN THE FIRE."

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REVIVAL IN PEEKSKILL.

RESPECTED FRIEND SOUTHARD,—I have thought for a while I would keep in my shell, and let the circumstances connected with the work of God in this place leak out themselves. But as time is short, and what is done must be done quickly, I am now convinced it is my duty (for your encouragement, and if you think it worthy of a place in your valuable paper, for the encouragement of all the brethren in the *blessed hope*,) to give you an outline of the blessed state of things to which we have arrived.

I was invited in the latter part of the summer to cross the river, and preach. I accepted the invitation and went, and while there, a friend said, "Have you heard about Mr. Miller?" I answered yes. "Have you become acquainted with his theory?" I replied not fully. This friend then offered me a book, which I found was "Miller's Lectures," which I brought home, determining to know the truth or to find the errors. I compared the most important parts with the works of Adam Clarke, Bishop Newton, John Wesley, Joseph Benson, John Fletcher, and Joseph Sutcliffe,* and found in some places but little difference, and in other places no difference. I then, like the Bereans, looked into the Bible to see if these things were so, and the more I read the more I was convinced of its truth, and that however much I may be called to suffer through it, I was resolved to preach the doctrine of the "Second Advent Near." I made an attempt on Sabbath evening, November 13, and God owned it, and three souls were brought into the glorious liberty of the children of God. That evening we commenced what some may call a protracted meeting, which has continued, with the exception of one evening, ever since. It has been the most blessed month of my life, and the best of all is that about 40 souls profess to have found the Lord. The work still prospers, and I doubt not will prosper until the end. Last Sabbath I baptized, by sprinkling, eleven adults. We held a lovefeast, and such a season of refreshing I never knew. Well might the poet sing—

"How happy are they,
Who their Saviour obey."

I am alone as a minister of Jesus in this village on this subject, but there are several members of different churches, as well as some of my own, who believe the soul-cheering doctrine, and they are sounding the alarm. Some of the ministers here have been trying to preach against it, but many of the sinners of this village have made up their minds not to be deceived on this point by any one, and they inform me that the arguments brought by those who oppose the doctrine are neither scriptural or reasonable. Some have said that the world will never be destroyed; others, that should it be so, there must be a millennium first, and I, in the fear of God, have said, if a passage can be found in God's book to prove either of the above assertions I will preach from it. I know well it cannot be, or it would have been found before now.

Some of the most foolish lies have been invented by members, and even by leading men of churches in this village, to stop, if possible, the fears of the people. But they still *fear*, and many are turning to the *Lord*. Our members, generally, are anxiously seeking to be conformed to the Saviour's image, and to be sanctified throughout body, soul and spirit. This is not the work of an adversary but of a friend, and that friend is Jesus, who has promised to be with us to the end. May his spirit and word direct us, and may we always hear our heavenly Shepherd's voice, and follow him. Amen and Amen.

I am, respected friend, yours in the prospect of soon bidding farewell to time, to welcome eternity, and farewell to earth to welcome *heaven*.

JOHN MILES.

Peekskill, N. Y., Dec. 22d, 1342.

† You have been mistaken in publishing Joshua and then Josiah. Both are wrong.

THE ALMOST CHRISTIAN.

If in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man who on earth, came nearest to the kingdom of heaven; and who lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed, the oft repeated proffers of salvation here slighted, and as he lifts his weeping eye to that world of glory above, O with what bitterness of spirit, with what sinking and dying of the heart within him, will he exclaim, "Time was when I bade fair for a seat in yonder region; when I was well nigh an heir to that incorruptible inheritance: I did but just miss the path to those realms of light and life everlasting; just fail of being one of that happy company around the throne of God. I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been there among the redeemed! O, the *little more*! It will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven.—*Wilcox.*

THE CHANGING WORLD.

"*The fashion of this world passeth away.*"

'Tis written on the rolling SEA,
That holds no settled form;
Its shadowy clouds, its azure dye,
Its rainbow and its storm.
'Tis written on the restless YEAR;
On spring arrayed in flowers,
On summer bright, on autum sear,
On winter's stormy hours.
'Tis written on the changing EARTH;
Its valleys clothed with pride,
Its towering hills of ancient birth,
Its fields and forests wide.
'Tis written on the surging SEA,
Whose waters will not sleep;
And on the countless streams that flee,
All restless to its deep.
'Tis written on TIME'S moving show
That never is the same;
The living dreams that come and go,
Remembered but in name.
'Tis written on THY dying form,
Sweet mistress of this page;
The heart that plays within thee warm,
Steals as it gives thine age.

DOWNFALL OF STATES.

Dr. Johnson, in his tragedy of Irene, well describes the indications of national ruin:—

Leontius. That power which kindly spreads
The clouds, the signal of impending showers,
To warn the wandering linnet to the shade,
Beheld without concern expiring Greece,
And not one prodigy foretold our fate.

Demetrius. A *thousand* horrid prodigies foretold it.
A feeble government; eluded laws;
A factious populace; luxurious nobles;
And all the maladies of sinking States.
When public villany, too strong for justice,
Shows his bold front, the harbinger of ruin,
Can brave Leontius call for airy wonders,
Which cheats interpret, and which fools regard!

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VOLUME II. NEW-YORK, FRIDAY, JANUARY 6, 1843. NUMBERS 3 & 4.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

THIS SHEET IS FREE.

Come and receive it freely, and scatter it widely, without money or price. We are enabled to make this offer, by the blessing of God, who has sent us a sum of money, by the hands of one of his stewards. With this we have purchased paper,—set up the type, and put the press in motion.

Now, brethren and sisters, stewards of the Lord's treasures, shall this sheet continue to be scattered, till its sound has gone to the extremities of the land. Give, and it shall be given to you. We wish to use one thousand dollars, in giving away this sheet.

To those who have no money, we again say, COME AND RECEIVE IT, read and lend, or send it abroad.

It is printed in this way, that it may go to the country with small postage, and be scattered in the city, carrying a comprehensive view of first principles to all who will read.

"The liberal soul shall be made fat." "There is that scattereth and yet increaseth." "He that watereth, shall be watered also himself."

NOTE,

To the Friends of the Second Advent Cause in New-York and its vicinity.

The subscriber having, a short time since, opened an office in this city for Second Advent publications, and the "Midnight Cry," in order to raise the standard among and give the alarm to this great community, begs leave to say, that although the receipts have not exceeded one half the expenditures, he intends still to keep the office open while he has the means to do so. All persons wishing publications, or information on the subject, will please to call.

The Weekly "*Midnight Cry*," will be continued for the present. Friends will do all they can for its circulation.

The subscriber, being absent most of the time, has procured the services of faithful men, who will, in his absence, attend to all the duties pertaining to the business of the office.

The subscriber makes no appeal for money or donations for himself, or even the cause. He feels assured that God will sustain him in all that is necessary to be done. If friends wish to aid the cause by donations, we wish them to state distinctly in what way they wish them to be appropriated, and we will comply with their wishes, in any service we can render.

JOSHUA V. HIMES.

New-York, January 4, 1843.

CONFERENCE IN PHILADELPHIA.

Bro. Litch is still lecturing in Philadelphia. The brethren there have made arrangements for a Conference, to commence Tuesday, Jan. 31st. Brethren Miller and Himes expect to be present.

CONTENTS OF THIS SHEET.

A postmaster lately requested us to prepare a large sheet, embodying some of the most convincing arguments, showing the second coming of Christ in 1843. In compliance with many such suggestions, we have made this sheet double, and have inserted some articles which have been printed in the daily Midnight Cry. The lectures by Bro. Storrs give a clear view of the great outlines of the objects presented to Daniel in his visions, or rather in the different presentations of the same vision. The letter to Mr. Hatfield gives one brief argument respecting the time. Other arguments are touched upon in the "Reasons," by Bro. Miller. The lecture upon the woe trumpets exhibits the striking fulfillment, *in years*, of a prophecy expressed by days, and shows us that we are living in the days of the voice of the seventh angel. We have also given a selection of the facts respecting the signs in the stars, which, with *many* other signs, greatly confirm the belief that Christ's coming is nigh, even at the doors.

If this sheet meets the wants of the community, and the funds are furnished, we shall issue another two weeks from to-day, containing the Clue to the Time, and the Endless Kingdom, by L. Hersey, a Diagram of Daniel's Visions, the Chronology of the World, the Two Resurrections, and other appropriate articles.

TABERNACLE IN BOSTON.

The believers in Christ's coming, at hand, have begun to erect a large temporary building, which will hold several thousand persons, in which meetings are to be held, till all Christ's friends meet him in the air. It will be dedicated early in February. We shall give a more extended notice next week.

LECTURE IN THE BAPTIST TABERNACLE.

BROTHER WHITING of Williamsburg, will lecture at the Tabernacle in Mulberry street, next Wednesday and Thursday evenings, on the visions of Daniel. This brother is well known as an eminent Hebrew scholar, and the public may be assured that he will present the conclusions of a sound mind, after a candid examination.

Lectures to commence at seven o'clock.

THE EXPECTATION OF THE SECOND ADVENT IN 1843, is becoming general in all parts of the world. We are informed by a gentleman from New Bedford, that the sailors who go out to sea from that port, are writing home from all parts of the world respecting it. These sailors have carried out from that port Second Advent publications, and are scattering them in all lands, and are telling of these things wherever they go, from port to port, and from coast to coast. The great day alone can reveal the great light which has thus been cast in distant lands, by this noble hearted class, who "go down to the sea in ships and do business upon the great waters."

MONITORY WAFERS.—According to the decision of the Postmaster General, letters which are sealed with monitory wafers, are subject to double postage. Those who have them on hand, can, however, use them in all cases where the letters or packages are to be sent by private conveyance. In England, such wafers are in very general use, and do not subject to extra postage. As we are prevented from circulating truth in this manner, we must resort to other and more effectual measures.

EXPOSITION OF NEBUCHADNEZZAR'S DREAM.

Daniel II.—BY GEORGE STORRS.

Verses 31—36.—"Thou O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and sides of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image *upon his feet*, that were of iron and clay, and *brake them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.—This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath *given thee* a *kingdom*, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all*." [i. e. has given thee *universal* dominion on earth.] "Thou art, [i. e. thy kingdom is] *this head of gold*."

Babylon was the *first* kingdom of *universal empire*. It was founded by Nimrod, the great grand-son of Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar who was its last king.

Verse 39, *first part.*—"And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter 5: 28, "Thy kingdom [Babylon] is divided and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was represented by the "breast and arms of silver."

Verse 39, *last part.*—"And another *third* kingdom of brass "shall arise," which shall bear *rule over all the earth*." What kingdom was this? See chapter 8, verse 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire*. This took place under Alexander. Here, then, we have the *third* kingdom which was represented by the *brass* of the image.

Verse 40.—"And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally ad-

LETTER TO A BROTHER,

Who had Written to one of the Editors, Opposing his Belief in Christ's Near Coming.

NEWARK, N. J., Dec. 23, 1842.

DEAR BROTHER JOHN:

Yours of the 19th inst. is just received, and you may imagine my surprise when, on reading it, I found it contained a sermon against the Advent Nigh—and you not a professor of religion! You will now allow me to rejoin.

And first, those who have taught you your theology, have evidently been great bunglers.

You say, a great many have predicted the end of the world before. Yes,—and among them are Christ, Daniel, Paul, John, Peter, &c. And do you think they were mistaken? But you say you do not allude to them. I know it. You *mean* that many like Mr. Miller have predicted it, and have been mistaken. This is a wrong position. Mr. Miller has not PREDICTED.—he has only *applied* the predictions of the above named prophets. He has not pretended to have any knowledge on this great subject but what is clearly taught in the Bible; and his application of prophecy has never been satisfactorily shown to be wrong.

The chief corner-stone of your sermon is, "of that day and hour knoweth no one." Now this passage does not teach what you imply! It does not say, of that day and hour no one *shall* ever know; but simply says they did not *then* know it. In the 12th chapter of Daniel it is said, the *wise*, or righteous, *shall* understand it. And Paul says, 1 Thess. v. 4, "But ye, brethren, are not in darkness that that day should overtake you as a thief." It is clearly taught in the Scriptures, that God's people *may* know *about* the time of that great event. Did not Noah know the time of the flood? This you will not deny. Well, "As it was in the days of Noah so shall it be at the coming of the Son of Man."

Now, dear brother, think of *this* fact. A calculation was made in 1838, by brother Josiah Litch, a Methodist minister, from the prophecies, that, on the 11th of August, 1840, the Ottoman Supremacy would depart. *Remember* it was *not* a *prediction*, but an *exposition* of prophecy—the very same prophecies that teach the coming of Christ in 1843. What was the result? Why, on the 11th August, 1840, the Ottoman Supremacy DID depart, and it is now a matter of history. That calculation did not deceive us, and it was much less clearly taught in prophecy than the coming of Christ in 1843. Think you, that the same God, and Spirit, that spake and justified *that*, will fail to justify *this*? By no means. God will soon come out of his hiding-place. Yea, He that is to come *shall come*, and WILL NOT TARRY. Be not deceived, my dear brother; God is not mocked.

Again, you recommend that we preach the gospel to every creature, by telling them that they know not that even to-morrow will be theirs. Now, my brother, will you find one Apostolic example, or yet those who taught you the above lesson, to find *one* example where they urged the uncertainty of life as a motive to repentance? For every *one*, I will find *ten* where the coming of Christ and the Judgment are urged by them as motives. And then, how weak is its influence! They have evidently been teaching it to you; but has it *led you* to repentance? Did you believe, as firmly as I do, that 1843 will reveal the Lord from heaven, to take his children home, and to destroy his enemies, you would no doubt, "First seek the kingdom of heaven." It is too evident that you try to satisfy yourself that this doctrine is *not* true, as an excuse for putting off the work of submitting yourself to God.

Again, you anticipate the injury that will accrue from believing the doctrine, in spending our property to propagate it, which you think will be a bad result should it not prove true. Which, my brother, would be the greatest calamity; to believe the doctrine, and, through its influence, live a holy life, and appropriate *all our goods*, as faithful stewards of God, and yet the event not come so soon as we expect? or, to believe it will *not* come—that it is all a fable, &c., and then be overtaken by it as a thief in the night? Which, I ask would be the greatest error? O, if I err, let it be in expecting it too soon. May God, my brother, O MAY GOD SAVE BOTH YOU AND ME FROM THE ERROR OF PUTTING FAR AWAY THE EVIL DAY. O! I fear for you. You have been the burthen of my prayers and anxieties for months past. This will probably be one of my last epistles to you—one of my last calls. Shall eternity separate you and me, brother John? Heaven forbid it. I *do* fear that you love this evil world *too* much.

You say your religion is to pay your honest debts. And is that *all* of your religion? God requires that we should not only do *justly*—but that we should love *mercy*, and that we should WALK HUMBLY with our God. Do *you* do this?

You seem to think that the faith *I* advocate is confined to a despised few, and that the subject is only agitating a small territory. But in this you are mistaken. Hundreds of ministers from various denominations; men both of learning and talent, both in Europe and America, have embraced the doctrine of Christ's Speedy Coming. England, Scotland, Ireland, Asia, and Africa, as well as America and the Isles of the Sea, are becoming deeply agitated with this great subject. Rest assured, it is not to be treated as a matter of fable, and I *do* hope you will not *hazard* your eternal interests by neglecting to prepare *immediately* for the judgment of the great day. O! my brother, for a WORLD of earthly treasure, don't neglect an interest in the kingdom of God, now nigh at hand.

Your brother, with DEEP, DEEP affection,

L. D. FLEMING.

DIES IRÆ. (Day of Wrath.)

BY ANDREW DICKINSON.

Some readers may be familiar with the Latin poem of *Thomas De Celæno*, entitled, "DIES IRÆ," as well as with the fact, that various versions have been attempted by different individuals. The author was a monk of the twelfth century. His poem was in rhyming Latin, a style of composition peculiar to his times.

A clergyman put into the hands of the writer a prose translation; but, in its versification, it will hardly be expected that the majesty and strength of the original could be easily transfused into the English.

TUNE—"*Ravenscroft.*"

That day of wrath—tremendous day!
(So David and the Sybil* say,)
With whirlwind fires the world shall burn!
O then! what trembling will there be,
When Christ descends in majesty,
Upon the resurrection morn!

With wondrous pow'r the trump shall sound!
Death and the dead it shall astound,
And rend the tombs of every land!
The whole creation shall arise
To meet th' ALMIGHTY in the skies,
And at his dread tribunal stand!

The mountains cleave! volcanoes wreath
Strange fires, disgorg'd from earth beneath,
That in conflicting flames are flung;
Affrighted Ocean heaves amain!
Creation travaileth in pain!
Heaven is with ruin overhung!

Lo! in mid-heavens that great white throne!
Nature convulsive heaves a groan!
The Nations look in dread amaze!
Guilt shall behold, with anguish dire,
His eyes like fiercely flaming fire,
And shrink from the oppressive blaze!

'Tis Heaven's great King! tremendous Pow'r!
Where wilt thou fly at this dread hour?
Where seek relief from thy distress?
For lo! THE CRUCIFIED is come
To fix thy everlasting doom,
And judge the world in righteousness!

Earthquakes and thunderings prevail,
While trembling sinners weep and wail,
To see the Book of Doom display'd:
O Dread Remembrancer of Thought,
Whence every sin to light is brought,
To make the guilty soul afraid.

O kind Redeemer! hear my prayer;
Save me that day from black despair,
Thou, who hadst pity on the thief:
Thou, who didst Mary's sins forgive,
Be merciful, and let me live,
Though I of sinners am the chief.

Thou, who satt'st wearied on the well;
Who toil'd to save lost souls from hell;
Let not such travail be in vain:
Thou, who for me hast borne the cross,
And hung thereon, (a bleeding curse,)
O save me from eternal pain!

A suppliant at the holy throne,
My guilt and worthlessness I own,
And only plead that Jesus bled:
Receive me, O thou Crucified,
Because for sinners thou hast died,
Eternal Judge of Quick and Dead!

Me absolution thou hast given;
Faith to my soul hath open'd heaven,
And Mercy whispereth of grace:
Eternal King! at that great day,
When earth and heaven shall pass away,
Among thy sheep give me a place!

When wrapp'd in flame this rolling world
Is in one fiery ruin hurl'd,
And there is no more earth and sea;
When to thy Kingdom Thou shalt come,
And guilty souls receive their doom,
O, then my God! remember me!

* The fabulous tradition of antiquity concerning Sybil, the prophetess, was received as equal authority with Scripture prophecy, in the dark ages.

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whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And *they* shall pollute the sanctuary of strength, and shall '*take away*' the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt. xiii. 14—16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

* See Sermon on the Great Sabbath, "*in Miller's Views.*"

* Rev. xvii. 10.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 *Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

Published at 14 Devonshire Street, Boston.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xii. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12,) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily *sacrifice* (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed

WILLIAM MILLER.

The believers in Christ's Second Coming at hand, call no man father or master. Bro. Miller was not the first who preached this doctrine, but we believe he did not borrow his sentiments from commentators. The following extract will show how he was led to his present belief. May all who read, adopt the same course. After giving an account of his conversion, he says:

"The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner, and by comparing scripture with scripture, and taking notice of the manner of prophecying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the 'wayfaring man, though a fool, need not err therein.'—And I discovered that God had in his word revealed '*times and seasons*:' and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spoke in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio, and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin."

[From the Second Advent Reports, No. I.]

Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. ☞ *Read and circulate.*

When we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*;" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. In plain language, by years, months, or days, as the case may be.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration? For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the selfsame day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the selfsame day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

all kings kiss the feet of the Pope. His name *alone* shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It *is his right to depose kings.* His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power "*diverse* from" all others, and proud and *blasphemous* enough to answer the character of the "little horn."

3rd. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the *ten* horns. Hence it did not arise *before* A. D. 483, when the tenth horn came up. It did not arise until "*three* of the first horns" *fell*, or were "plucked up." It did not come up *after* that, because it "came up *among*" the "ten horns," and three of those horns fell "*before*" it. It must then have come up, or been established at the *identical point* where the *third* horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the *time* papacy arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths who held possession of Rome were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence before the decree of Justinian, (a Greek Emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome "*head of all the churches*," the Ostrogoths must be *plucked up.* This conquest was effected by Justinian's army in the month of March 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the *third horn* was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of Roman Empire.]

How exactly do the *facts* answer to the *prophecy?* I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as *always* was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church. *Since it has always been our earnest study to preserve the unity of your holy see*, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten *to* SUBJECT *and to unite to your holiness, all the priests of the whole East.* As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, *who are the head of all the holy churches.* For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.' "—*Croley, pp.* 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy: but this cannot be, for it does not agree with the prophecy that three of the *first* horns were to be plucked up *before* it, as it came up, and this happened more than half a century before. Again. Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek Emperor, March, 538. Thus the way was open for the "*dragon*" to give the "*beast his power, and his seat, and great authority.*" Rev. 13: 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis king of France. It was the "Dragon" that gave him "*his seat*"—Rome, "*his power*," as head of the churches. The Roman Emperors had stood at the head of the churches with "*power*" to make important decisions for the church—it is now transferred to the Pope: and he has given him, also, "*great authority*," under the Justinian code of laws to judge and punish heretics.

4th. The next point we want to settle is, *the length of time this power was to continue.* Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. 13: 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church, and in Rev. 12: 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days; and at the 14th verse, that it was for "a time, and times and an half time. Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times and dividing of time is 42 months, or 1260 prophetic days, or years.

5th. Did the continuance of Papal *dominion*, as a horn of the beast, cease at the end of that period? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the *dominion* of Papacy was taken away that year? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity;" and he who *killed* "with the sword," those he was pleased to call heretics, was himself "killed [subdued] with the sword;" i. e. his "dominion was taken away" by war. See Rev. 13: 10. Verse 26, "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. 17: 16] shall take away his *dominion*, [he is cut off from being a *horn on the beast*, or deprived of his *civil power*, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thes. 2: 8, "Whom the Lord shall *consume* with the spirit of his mouth [the "Reformation"] and shall *destroy* with the brightness of his coming" to judge the world in the great *burning day*, when the "beast and false prophet" will be "cast *alive* into the lake of fire, burning with brimstone;" then the "little horn" will be *destroyed.*

Some tell us the civil power of papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted; and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, *is* denied. When he was a *horn* on the beast he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison, and the sword. Can he do it now? *No.* Nor has he been able to do it since 1798—since that time the church is *out of the* "*wilderness*;" and Papacy is *compelled* to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly:

"ENCYLLICAL LETTER of Our MOST HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are *the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted.* You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immoveable edifice of the Holy City.

"Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocess these aforesaid *propagators of heresy and infidelity*; these shameless preachers, who while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night*, as we being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter, the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

* * * * * * *

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate. GREGORY XVI. POPE."

You see what is to come next after the fall of the "little horn."

Now let us see where abouts we are in the prophetic chain. Have we passed the "Lion"—Babylon? *Yes.* Have we gone by the "Bear with three ribs in his mouth? *Yes.* Has the sign of the "Leopard with four wings of a fowl and four heads" been passed? *It has.* The "dreadful and terrible beast, with *ten horns*,"—has he been seen? *Yes.* Have we got past the "little horn" having "eyes like the eyes of a man?" *That* is among the things numbered with *the past.* How far beyond it are we? *Forty-five years*, nearly. What comes next? *The Judgment*, followed by the everlasting kingdom of God. How far off is that? That question I shall answer hereafter, DEFINITELY. But one thing is certain, it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins! "Behold the Bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "AWAKE YE DEAD," will soon thunder through the skies! *Happy* day to those that are *waiting.* *Awful* day to those who are saying—"My Lord *delayeth his coming.*" AWAKE—AWAKE!!!

ANTIOCHUS A TRIBUTARY.—Sir Isaac Newton says:—"His kingdom was weak and tributary to the Romans, and he did not enlarge it." In a letter to Bro. Hatfield, we quoted a statement from Rollin respecting Seleucus the predecessor of Antiochus; "He was obliged to furnish the Romans 1000 talents annually, and the 12 years of this tribute end exactly with his life." As Antiochus Epiphanes is mentioned both before and after this paragraph, we supposed, in the hasty reading we had time to give, that it related to him. We readily correct this error, as we wish to print nothing but truth. The fact that he was a tributary, however, is not affected by it. The Encyclopædia of Religious Knowledge says: "Finding his resources exhausted, he resolved to go into Persia, to levy tributes and to collect LARGE SUMS which he had AGREED TO PAY TO THE ROMANS."

"PITIABLE MISREPRESENTATIONS."—This is the epithet used by a writer in the Woonsocket Patriot, respecting a quotation we recently made from the Comprehensive Commentary, in which there is a very clear argument to prove that the little horn of the eighth of Daniel relates to Rome, and not Antiochus. This is credited to SCOTT at the foot of the note in the Commentary, and we referred to it as his note, although it was, like a great portion of his notes, his only by adoption; and he afterwards gives his preference to still another application of the horn, but as this fact weighs nothing in the argument between Rome and Antiochus, we did not use any of our scanty space by mentioning it.

EXPOSITION OF DANIEL, 7th CHAPTER,

OR, VISION OF THE FOUR BEASTS.—By G. Storrs.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them *now*." Revelation has been not only *progressive*, but the same truths have been *repeated* again and again under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth:" —passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl," and "four heads:" after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns:"—and lastly, you will come to another place, where you will see the same beast, with this difference—"three" of its "first horns" have been "plucked up," and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city? No—you look for that "terrible beast" with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described every thing." Now your faith is so confirmed that you *almost see* the city; "but," say you, "I have got one more sign to pass, viz. the 'horn' with 'eyes'—*then* the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, "There it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—*the city*," is now fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the Judgment day, and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the Judgment of the great day! Let us then examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, [thus it became a part of the Scriptures] and told the sum of the matters."

V. 2 *and* 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [*waters*, denoting "people." See Rev. xvii. 15,] and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be "four kings, verse 17, or four *kingdoms*, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies kingdom. See Isa. v. 26, 29, and Jer. iv. 7; also Ezek. xvii. 3, 4.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth." Aptly represented here by a lion—"the king of beasts,"—denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings" denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." Daniel goes on to say—"I beheld till the wings thereof were *plucked*, wherewith* it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoilers." See Jer. li. 48—56. The "three ribs" in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia; "four wings" denoting the rapidity of its conquest under Alexander; the "four heads" its division into four parts after Alexander died, and his posterity were murdered.

V. 7 *and* 8. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to the angel's explanation.

V. 9 *and* 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the Book of God. There is nothing clearer.

V. 11. "I beheld then [*when?* Ans. When "the judgment set"] because of the voice of the great words which the horn spake, I beheld, till the beast was slain [what beast? Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of the "dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith (xxxiii. 12,) "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. *Then*—"The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *Then*—God will "destroy them which destroy [corrupt] the earth." Rev. xi. 18. But—

V. 12. "As concerning the rest of the beasts, *they* had their dominion taken away; yet their lives were prolonged for a season and a time." [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175. These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 *and* 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Thus we see the kingdom of God, or of Christ, is not set up till the "judgment sits"—hence no room for a temporal millennium *before* the judgment, and before the kingdoms of this world are destroyed. "All people, nations, and languages" that shall "serve him" are described by the Revelator, chapter v. 9, 10, as "redeemed OUT OF every kindred, and tongue, and people, and nation," &c.

V. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Not a "thousand years," but *for ever*, even FOR EVER and EVER." If any language can express *unending* duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "for ever, even for ever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth, will answer to it except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western Empires; Rome proper being in the Western Empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter 2; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3, "a great red dragon having seven heads and ten horns;" and, chapter xvii. 12, he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet:" —it was something still future, in John's time.

We are now prepared for the inquiry—*who?* or *what* is the little horn here spoken of? We will inquire

1st. *What is the character of this horn?* 1. It makes "*war with the saints.*" 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. 13: 6, 7, "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make *war with the saints* and to *overcome* them"—Daniel says, he "*prevailed* against them." Now see 2 Thes. 2: 3, 4, "That *man of sin* be revealed, who opposeth and exalteth himself above all that is called God," &c. Can there be any doubt of the identity of the character? Daniel's "little horn"—Paul's "man of sin"—and John's "blasphemous beast" are clearly identified.

2nd Let us inquire, Has a power of this description arisen? It must be admitted that there has; and that that power is *papacy*. The *titles* the Popes have assumed, of "MOST HOLY LORD," and their pretentions to *pardon sin*, even *before* its commission, if we had nothing else, sufficiently establishes the *blasphemous* character of that power. Pope Innocent III. writes—"He [Christ] hath set *one man* over *the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth and under the earth, *so shall obedience and service* be paid *to his vicar by all*, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let

* See the marginal reading.

During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine*, ON THE ELEVENTH DAY OF AUGUST, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers;* and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might* AFTERWARDS ARISE!!" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY *did depart on the* ELEVENTH OF AUGUST *into the hands of the great Christian powers of Europe.*

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near.* But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabiters of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time?, They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the *glorification* of the *wise*, and they that *turn many to righteousness*, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The *first* papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 *Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

Published at 14 Devonshire Street, Boston.

* See "Signs of the Times," vol. I., p. 102.

* Rev. xi. 14—18.

them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venon of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahommedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they* (the nations of Europe) *counted their numbers was to be the last of Constantinople;* AND THAT DAY HAS EVERYWHERE COME."

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahommedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *re-organized* by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe *re-organized the government?* What need of it, if it was not *disorganized?* If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. *When did Mahommedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of $750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers.*"

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the *four powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahommedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."* Thus it was commanded them not to hurt *grass, green thing, tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahommedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

The torment of the Greeks one hundred and fifty years.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "*They had a king over them.*" From the death of Mahomet until near the close of the 13th century, the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahommedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "*Which is the angel of the bottomless pit.*" An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahommedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

* Smith's Key to Revelation.

† See Perkin's "World as it is," p. 361.

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon,*" *the destroyer;* in Greek, "*Apollyon,*" *one that exterminates* or *destroys.* Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says *Perkins*, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall,*" &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months.* But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "Christ's Second Coming," &c., by the author, in 1838.

"*And their power was to torment men five months.*" Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months;*" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

The Ottoman supremacy in Constantinople three hundred and ninety-one years and fifteen days.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahommedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the* Ottoman *independence in Constantinople departed, and is it in* Christian hands?

Let the following testimony answer the question.

First Testimony. The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on

* Hawkins' Ottoman Empire, p. 113.

THE TURKISH EMPIRE.

More than twelve years ago, brother Miller published his views on the 9th chapter of Revelations, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy, in 1839, or 1840. Nearly five years ago, [in 1838] brother Litch, understanding the duration of the sixth trumpet to be represented by *a day for a year*, published this lecture.

That the sixth trumpet relates to the Turkish power, most of our learned commentators agree. That its independence has departed is most clearly proved by the Eastern correspondence of the "New York Observer," published in August, 1841. Their correspondent uses the following expressive language, probably having no more suspicion that he was sustaining our views of the near coming of Christ, than that he was building up Mahomedanism: "The Turkish Empire is becoming decomposed, and is but A MERE CORPSE!"

Now, let us suppose a case, and ask a question.

Imagine an ambitious politician in the south-west part of this Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana, and Florida, and becomes their leader in rebellion against the General Government; our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity, that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him, if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union they will give him Louisiana, to be held by him and his family forever, and Florida to be his during life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands.—After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—"WE WILL TAKE CARE OF THAT!" Would not every one feel that the independence of this country had departed? What if we were afterwards permitted to keep up the forms of government? So are other provinces permitted.

We believe the sixth trumpet has ceased its sounding; and to those who are not prepared for the last blast of the LAST TRUMPET, it is a fearful thought. O, hear his voice. PREPARE TO MEET THY GOD.

THE THREE WO TRUMPETS.

WO! WO!! WO!!!

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.*

BY JOSIAH LITCH.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. . . . . Rev. viii. 13.

The second wo is past; and behold, the third wo cometh quickly. . . . . Rev. xi. 14.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . Rev. xi. 15.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. . . . . Rev. xi. 18.

REVELATION, NINTH CHAPTER.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, *which God gave unto him, to* SHOW UNTO HIS SERVANTS things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record," &c.

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

* This discourse is taken from the Second Advent Reports, No. 2.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor, Mahomet.* There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahommedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light,*) and the air, (*the influence of Christianity on the minds of men.*) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 7 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahommedan horsemen. 1. *The shape of the locusts,* like horses prepared for battle. 2. *Their head-dress.* "Faces of men, hair as the hair of women, and *crowns* LIKE *gold* on their heads." Such is the description of a Mahommedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban,* LIKE *gold.*

"*Was given power, as the scorpions of the earth have power.*"

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-thorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidity, which takes place soon after the sting has been inflicted."*

Discarides gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahommedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahommedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia, Syria, Egypt, Africa,* and *Spain,* had submitted to the victorious arms of the Arabian and Saracen conquerors."†

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Grass, green thing, and tree, are here put in opposition to *those men* who have not the seal of

* R. Watson. † Ruter.

"SIGNS IN THE STARS."

When all the signs mentioned by Christ, have been fulfilled, He says: "then shall THEY SEE the Son of Man coming in a cloud, with power and great glory." And he immediately adds: "When these things begin to come to pass, then look up, and lift up your heads, for YOUR REDEMPTION draweth nigh." And after the parable of the "fig-tree, and all the trees," he proceeds: "When you see these things come to pass, know ye that THE KINGDOM OF GOD is NIGH at hand."—Luke 21: 25-31.

Paul tells Timothy, [2 Tim. 4: 1.] "Christ shall judge the quick and the dead at his appearing and his kingdom." After a few solemn charges to Timothy, he says: "There is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me AT THAT DAY, and not to me only, but *to all them also that love his appearing.*"

It is becoming *very fashionable* to refer all the Scriptures respecting Christ's coming and the end of the world, to the destruction of Jerusalem. But unless it can be shown that Christ then came in the clouds, and that Paul, and those who loved the Lord's appearing, then received their crowns, we must believe the time is yet to come, in which "the Lord Jesus shall be revealed, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints."

Among the signs of this "great day for which all other days were made," it is said, "the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The fixed stars being much *larger than the earth* CANNOT fall to it in showers, and therefore *cannot* be intended. In former times, a few shooting stars, or meteors were noticed, but no very striking exhibition of them in multitudes was ever recorded previous to the memory of those now living. The People's Magazine for Jan. 1834, contains an extended article on this subject, with an engraving, from which we extract the following interesting particulars:

METEORIC PHENOMENA.

"On the morning of the 13th Nov 1833, those who are in the excellent habit of early rising, had an opportunity of witnessing one of the most beautiful displays, that the imagination can conceive. We happened to be among the fortunate on this occasion, and therefore can describe the scene from our own observation.

"We were about five miles southwest of Boston, and a little before five in the morning, on looking out of the window, saw several stars shooting downward, leaving behind a long shining train. This excited our attention, and calling up a learned friend who was sleeping in an adjacent room, we sallied forth.

"The scene was indeed beautiful, and almost fearful. On all sides of us, nearly without cessation, the meteors were streaming through the heavens; sometimes one alone, sometimes two or three or more together. Some of them were small, and soon disappeared, others were more brilliant, and had a longer and more glorious career. We were standing among some trees, the strong shadows of which were often thrown upon the ground as the meteors hurried by.

"There was a boy with us, whose exclamations were amusing and descriptive. 'See there, see, see!' said he, 'there goes a whole handful! there's one cracked all to pieces! Look up there; that one's made a mark on the sky like a piece of chalk!'

"It may well be believed that our feelings became deeply interested, and that an exhibition so wonderful, produced emotions amounting to awe. It seemed as if the very stars were leaping from their places, and after a rapid flight, vanishing into air. If philosophy taught us better, still the imagination *could not be restrained*, and the mind pressed forward to that predicted hour, when 'all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.'—Isa. 34: 4.

"It is perhaps one of the purposes of such natural wonders, to rouse the mind, that might otherwise sleep over the works of God, to a consideration of the great things which he has done and has yet to do. This may be a part of their design, and therefore, it may not be amiss to indulge and cherish the deep and awful impressions which they make. But we should not permit these phenomena to excite superstitious ideas, for they are no doubt, as truly natural, and as much in the course of events as the clouds that every day are sweeping unheeded through the sky."

We shall not deny that these showers were produced by natural causes, but when Christ calls our attention to such SIGNS it must be wrong to consider them unworthy of special notice.—ED.

"A correspondent of the Philadelphia National Gazette gives the following descrfption of the appearance of the phenomenon in that city:—

"'About a quarter past five o'clock this morning, being awake, a blaze of light filled the window, which in all respects resembled the effects produced by a flash of lightning. I was soon informed that there was an uncommon appearance of shooting stars. In order to obtain a full view of this brilliant scene, I took a position in the open air, and, in conjunction with a person near me, counted the number that appeared in five minutes. They amounted to eighty at least; but as sometimes several would fall at one time, and frequently in opposite portions of the heavens, it is most probable that many escaped our observation. During the whole time, allowing eighty to have appeared in five minutes throughout, the number of descending meteors must have amounted to upwards of two thousand; while many, in their sudden transit, would exhibit only a train of pale light, but well defined, others, bursting suddenly upon the sight, would blaze splendidly through the whole extent of their course, impressing the eye for a few moments with the appearance of a brilliant line of light. It was impossible to witness these appearances without being strongly impressed with the sublimity and splendor of the scene.'

"A correspondent of the New York Commercial Advertiser gives the following description of these meteors:

"'At half past four o'clock A. M., I first observed it, and continued to notice it until its termination at six o'clock A. M. From a point in the heavens, about fifteen degrees southeasterly from our zenith, the meteors darted to the horizon in every point of the compass. Their paths were described in curved lines similar to those of the parallels of longitude on an artificial globe.

"'Millions of these meteors must have been darted in this shower. I was not able to remark a single one whose proximity to me was greater or less than any other—by being intercepted between my vision and any distant object—such as trees, houses, or the high shore of New Jersey west of me. The singularity of this meteoric shower consisted in the countless numbers of the celestial rockets, and more especially in their constantly uniform divergence from the point fifteen degrees southeasterly from our zenith.'

"A writer in the Rockingham (Va) Register, states that these phenomena began about one o'clock, and continued without intermission till daylight.

"'It might be literally called a rain of fire. It consisted, to adopt the vulgar denomination, of very numerous shooting stars,—so numerous as to fill the whole atmosphere, and to be resembled by those whose sphere of observation was pretty large, to those flakes of snow which we are accustomed to see as the precursors of a coming snow storm. Thousands of those bright scintillations were to be seen at one glance of the eye. Some of these meteors were large, and emitted a vivid light; others were mere sparks or scintillations; but all so rapid in their motions as to seem a fiery line stretched from the point of detonation to the point of extinction.'

"A gentleman who came passenger in the Hilah, from Liverpool, informed the editors of the New York Journal of Commerce 'that on the night of the 12th—13th inst. she was on St. George's Bank, about 300 miles distant from the coast. The meteoric phenomenon was as splendid there as it is described to have been here: and occurred at the same time of the night.'"

"A gentleman who was riding in the stage at St Lawrence County, during the same night, stated 'that instead of a shower of meteors, he encountered a fall of snow. He however noticed frequent flashes of bright light, and the stage driver remarked that it was strauge there should be lightning during a snow storm.'"

"The Salem Register of Nov. 18th mentions a somewhat singular coincidence connected with thess phenomena. 'It appears that Captain Hammond of the ship Restitution, and his crew, who arrived at this port last week from Palermo, have had the extraordinary good fortune of witnessing this wonderful phenomenon *twice within a year*—the ship being in our bay on Wednesday morning, bound in. They saw the meteors as early as twelve o'clock, and viewed them till daylight. The appearance of the heavens was very similar to that of an occurrence which happened exactly on the same day of the month and year, at Mocha, in the Red Sea, where they went for pepper. Captan Hammond thus describes the sight at Mocha, in an extract from his Journal, written at the time.

"'Nov. 13th, 1832. From 1 A. M. until after daylight there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. The sky at the time clear, the stars and moon bright, with streaks of light, and thin white clouds interspersed in the sky. On going on shore in the morning, I inquired of the Arabs if they had noticed the above: they said they had been observing it most of the night. I asked them if the like had ever appeared before. The oldest of them replied it had not. I asked them to what they attributed it? The answer was, they supposed the Devil was at work, and they considered it was an ill-omen, which of course was natural, as they were daily expecting an army to besiege the city. For the last six days in has been blowing a strong gale from the south—hazy weather, and sand in the air.'

"The Register also states as remarkable coincidences, that the only three great meteoric showers on record all took place on the morning of November 13, viz:—In South America, November 13, 1779—at Mocha, November 13, 1832—and in the United States, November 13, 1833."

"Below is an account of an appearance seen in 1779, by Andrew Ellicott, Esq. It is taken from the Transactions of the American Philosophical Society, Vol. VI. pp. 28, 29.

"'November 12, 1779, about 3 o'clock A. M., I was called up to see the shooting stars (as it is commonly called.) The phenomena was grand and awful; the whole heavens appeared as if illuminated with sky rockets, which disappeared only by the light of the sun after daybreak. The meteors, which at any one instant of time appeared as numerous as the stars, flew in all possible directions, except from the earth, toward which all inclined more or less; and some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling among us. We were in lat. 26 deg. N. and S. E. from the Key Largo, near the edge of the Gulf Stream.

"'I have since been informed that the above phenomenon extended over a large portion of the West India Islands, and as far north as St. Mary's in lat. 30, 42, where it appeared as brilliant as with us off Cape Florida.'"

"The following account of a meteoric phenomenon, very similar to that of the 13th inst. is taken from the Richmond Va. Gazette, of April 23, 1803. This electrical phenomenon was observed on Wednesday morning last at Richmond and vicinity, in a manner that astonished every person who beheld it. From one until three in the morning, those starry meteors seemed to fall from every point in the heavens, in such numbers as to resemble a shower of sky-rockets. Several meteors were accompanied with a train of fire, that illuminated the sky for a considerable distance. One, in particular, appeared to fall from the zenith, of the apparent size of a ball eighteen inches in diameter; that lighted for several seconds the whole hemisphere. During the continuance of this remarkable phenomenon, a hissing noise in the air was plainly heard, and several reports resembling the discharge of a pistol."

"In June 1799, Humboldt observed a prodigious number of falling stars between the island of Madeira and the coast of Africa. Thousands of falling stars succeeded each other during four hours. Bonpland relates that there was not a place in the heavens from the beginning of the phenomenon, equal to the extent of three diameters of the moon which was not filled with them.

"Accounts have been received from New Orleans which state that the late phenomena (in Nov. 1833) were also witnessed in that city; and the western papers contain full descriptions of the celestial display, as it was seen in that section of the country."

A STRANGE THING.

A few days since, some of our Second Advent brethren went to a Presbyterian clergyman in Newark, N. J. to obtain the use of his meeting house, for the purpose of giving a lecture, when he remarked, it was an utter absurdity to talk of Christ's reigning upon this earth—that people who believed such a doctrine, had not minds as big as a grain of sand. "Why," said he, "if Christ does reign here, He may reign alone, for all me—I would not stay with him!!!" Very well; the gentleman can probably have his choice either to "stay with" Christ, or be among those who "shall go away." But that choice must be made before the master comes. What must be the state of that teacher in Israel, who can treat this great subject in such a manner? The doctrine of Christ's speedy coming is drawing a straight line. There is no neutral ground. We must either be for or against Christ. It is *a strange thing*, to our mind, how a *Christian* can have such a strong aversion to the coming of Christ.

☞ Lectures on subjects connected with Christ's coming at hand, are delivered almost every evening, at the M. P. Church in Attorney Street. Bro. Jacobs enters heartily into the work.

In the next Psalm the writer says :

O God, the heathen are come into thine inheritance,
Thy holy temple have they defiled,
They have laid Jerusalem on heaps,
Help us, O God of our salvation!
For the glory of thy name,
And deliver us, and purge away our sins,
For thy name's sake.
* * * * *
So we, thy people, and sheep of thy pasture,
Will give thee thanks FOREVER.

Does not this refer to an eternal state following the judgment? Compare this language with that used by Isaiah :

Behold, the Lord maketh the earth empty, and maketh it waste,
The earth mourneth and fadeth away,
The earth also is defiled under the inhabitants thereof,
Because they have transgressed the laws,—changed the ordinance,
Broken the everlasting covenant. . . . .
The earth is utterly broken down,
The earth is clean dissolved, the earth is moved exceedingly,
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage : . . . .
THEN shall the moon be confounded, and the sun ashamed.
When the Lord of hosts shall reign in Mount Zion,
And in Jerusalem, and there shall be glory before his Ancients.
—Isaiah 25 : 1, 4, 5, 19, 20, 23,

This will be fulfilled, at the same time with the following, which is applied to the city of the Lord, the Zion of the Holy One of Israel.

I will make thee an eternal excellency,—a joy of many generations.
Thy sun shall no more go down ;
Neither shall thy moon withdraw itself.
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous.
They shall inherit the land FOREVER.—Isaiah 60 : 14, 19. 20, 21

The same glorious sight is presented in Isaiah 35 : 10.

And the ransomed of the Lord shall return,
And come to Zion with songs,
And EVERLASTING joy upon their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Compare this language with the 21st chapter of Revelations, and you will find it will be fulfilled, in the new Jerusalem, the tabernacle of God with men, in the NEW EARTH. Then will the sanctuary be cleansed, and not before. You remember the words of Sir Isaac Newton : "The sanctuary is not yet cleansed." It cannot be, while terrible beasts tread down the earth—while the overspreading of abominations make it desolate even to the CONSUMMATION. But the Lord says :

Behold I create new heavens and a new earth ;
And the former shall not be remembered,
Nor come into mind.
But be ye glad and rejoice FOREVER in that which I create ;
For, behold, I create Jerusalem a rejoicing,
And her people a joy,
And I will rejoice in Jerusalem,
And joy in my people.
And the voice of weeping shall no more be heard in her,
Nor the voice of crying."—Isaiah 65 : 17, 18. 19.

Now, we see why the Psalmist calls on the earth to rejoice, in view of the coming of Jehovah to judge the earth. It is going to be cleansed or made new.

O worship the Lord in the glorious sanctuary.
Fear before him all the earth, * *
The world also shall be established that it shall not be moved.
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad.
Let the sea roar, and the fulness thereof.
Let the fields be joyful, and all that is therein,
Then shall all the trees of the wood rejoice before the Lord.
For he cometh—for he cometh to judge the earth.
He shall judge the world with righteousness,
And the people with his truth.—Ps. 96 : 9—12. See also Ps 98

Now, my dear brother, shall we disregard the perfect harmony between all these revelations of the Almighty, and apply one of these visions to a Syrian king who died 164 years before Christ, when they so manifestly relate to great powers which rule in the earth till Christ dashes them in pieces, and sets up his everlasting kingdom, when, "to them that look for him, he shall appear the SECOND time, without sin, unto salvation?" Dare you deny that Christ applied this same prophecy to something which was still future, when he spoke? "When ye SHALL SEE the abomination of desolation, SPOKEN OF BY DANIEL THE PROPHET, stand in the holy place." This language Christ applies to Rome, long after Antiochus was dead and buried. Why will you try to raise his putrid corpse?

But I need not argue this point. The identity of the visions in their progress identifies them in their end.

"At the time appointed," said the angel, "the end shall be." That time appointed was the 2300 days. Gabriel was told by his divine Master, "Make this man to understand the vision." He did it, in part, immediately, but gave him no hint, when to commence the 2300 days, or how to understand them. He closed by saying, "Shut thou up the vision, for it shall be for many days." It was indeed shut up then, for Daniel himself says, "I was astonished at the vision, but none understood it." Had Gabriel then disobeyed the command to make Daniel understand it? It is certain he *had not finished his work*, and equally certain that he did finish it afterward.

How do you know this? an objector may inquire. Because he was still an angel of light, employed in errands from heaven, when he appeared to Zacharias and the virgin Mary, 500 years afterwards. This proves that he had never disobeyed the Lord.

Daniel waited fifteen years, however, in uncertainty. He had caught at the words, "The sanctuary shall be cleansed." He had naturally applied them to that which was first in his own heart, towards which his windows were open when he prayed. He waited till 2300 days had passed, once and again, and still the sanctuary was not cleansed. He was in doubt what this could mean.—In his perplexity, he did as we now do ; he applied himself to the study of the prophecies. There he learned that the seventy years of captivity were almost ended. Now, thought he, the sanctuary will indeed be cleansed. He therefore confessed his sins, and prayed, saying, "Cause thy face to shine upon thy sanctuary, that is desolate." Scarcely had he uttered this word when his prayer was interrupted by the angel Gabriel, "flying swiftly," as if on an urgent errand. What was it? "I am now come forth to give thee skill and understanding :" as if he had said, I am come to correct your mistake respecting the cleansing of the sanctuary, and the 2300 days. The angel proceeds to say: "Understand the matter and consider the vision. Seventy weeks are determined [CUT OFF, as all modern Hebrew scholars agree] upon thy people, and upon thy holy city, to finish the transgression and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." That these seventy weeks, or seventy *sevens* were fulfilled at the death of Christ, after 490, or 70 times 7 years, most Christians are agreed. It only remains to inquire from what they are cut off. The only rational answer which offers itself is, the 2300 days, left unexplained before, and to which these seventy weeks are a key. What vision was before Daniel, which he could CONSIDER? These words must relate to something he had seen before, or to what he was then looking at. What vision was before him? *Nothing* but the person of the angel. Does the angel mean to be understood, as if he had said, "*Consider* ME, look at my form, my face and my wings ; seventy weeks are cut off!" &c. He meant this, or referred him to THE VISION recorded in the eighth chapter, in which Gabriel had before been seen. But manifest as this connection is, in our common translation, it is rendered still more clear and striking, in Tindale's translation of the Bible, printed in 1549. It was published before the chapters were divided into verses. I give his orthography.

"As I was yet speakinge at my prayers, knoweledginge myne owne synnes, and the synnes of my people, making so mine intercession before the Lorde my God, for the holye hil's sake of my God ; Yea, while I was yet speaking in my prayer, beholde the man Gabriel (whome I had seen afore in the vision) came flying to me, and touched me about the offeringe time in the eveninge.—He informed me, and spake unto me: O Daniel, sayde he, I am now come to make the understand it. For as soone as thou beganest to make thy prayer, it was so divised, and therefore am I come to shewe the. And why? For thou art a man greatly beloved. Therefore, ponder the matter well, that thou mayest learne to understande the vision."

Need we ask to have the connection made more manifest? While pondering the matter well that he may "learne to understande the vision," he perceives that seventy *sevens* are cut off, which must be fulfilled in years. We know they have been so fufilled. This part cut off being thus fulfilled in years, the remainder must be so likewise. Subtract 490 from 2300 and 1810 remains to complete the vision. We have already lived 1809 years and nine months since Christ was crucified.

Here let us briefly sum up the argument :

I. The Lord revealed future events to Daniel at five different times, including the revelation in the ninth chapter, which is evidently a key to that in the eighth.

II. These revelations are different views in the same field, and they *must* OF COURSE *harmonize*.

III. Daniel is permitted, at three separate times, to see the kingdom of Christ and his saints, which is to be universal, "under the whole heaven," and IT shall stand FOREVER, and the saints shall possess it forever, even forever and ever. There Daniel would expect his inheritance, and there he shall stand in his lot, at the end of the days.

IV. Before this everlasting kingdom is set up, he sees the kingdoms of this world broken in pieces—consumed—destroyed—given to the burning flame.

V. The view, in the eighth chapter, has a particular period during which it must begin.

VI. The only precise point given in the whole Book for the commencement of the vision is, the going forth of the commandment to restore and build Jerusalem. This decree went forth within the above-named period 457 years before the common Christian era of Christ's birth—from which point 490 years were fulfilled at his Crucifixion,—that great event which seals the vision.

VII. From the same point, 2300 years terminate in 1843,—the period before Christ being spanned by the arch of 490 years, and the 1810 years since, being fixed with astronomical precision.

Thus all objections founded on the uncertainty of chronology are wholly obviated.

O may we be ready to meet our Saviour, when the time is fulfilled, and he shall come to cut off the wicked from the earth, and to receive those who love his appearing.

I remain &c.

N. SOUTHARD.

For the Midnight Cry.

A CONVERT'S REASONS.

Messrs. Editors,—I was once found among those who considered it contemptible to listen with any degree of patience to the Second Advent doctrine, as advocated by Mr. Miller, and others of similar belief. But my views on this important subject have greatly changed; and it may, perhaps, subserve the cause of truth and righteousness, to state *how* this change has been effected. I have for some time, and in different ways, endeavored to find out the truth in reference to this very serious matter; and as a first resort. I very naturally seated myself at the feet of those who professed to know all about it. I listened with attention to the lectures of those whose professed object it was, to "use up Miller for a *shilling*," or for *nothing*, if twelve and a half cents were deemed too much to expend upon what was considered a "worthless humbug." I hoped to hear some well digested argument in opposition to Christ's personal reign upon the earth. But my hopes were, in every instance, destined to disappointment ; the main scope of the lecturer seeming to be to set "second advent" doctrines before the mind in a *distorted* and *ludicrous* light. As my object was to understand *the truth*, and as that was not obtained while seeking it from the lips of those who are placed as "watchmen" on the walls of Zion, (who surely ought to know the "signs of the times,") I consulted the *publications* of the despised believers in the "personal reign" of Zion's King. In them I found no senseless ridicule applied to scenes of Judgment and of Millennial glory ; but a serious, well managed vindication of their sentiments, not in words of "*man's wisdom*," but in those which the Holy Ghost employs.

Light began to dawn upon my mind, and when I found that a multitude of passages in the Bible were utterly inexplicable, except when viewed in connection with *two distinct resurrections* of two very different classes, I could not but wonder that I should so long have opposed a doctrine which shines forth so luminously in the truth of God But I not only consulted "second advent" publications, I attended the lectures of Brother Storrs on several occasions. In his manner there was the utmost solemnity, and in his argument I could discover no vulnerable point. To unbelievers in the doctrine of the "personal reign" of Jesus, I would say, "search the Scriptures" and see if these things are not so. In conclusion, I would express how much I am indebted to the letters of Brother Southard to Brother Hatfield, for a perfect refutation of the "Antiochus" delusion,

Yours in the bonds of the Gospel,

TIMOTHY.

THE MIDNIGHT CRY.

FRIDAY, JANUARY 6, 1843.

LETTERS TO EDWIN F. HATFIELD.

NO. VIII.

THE 2300 DAYS—OF THE RAM—HE GOAT—AND EXCEEDING GREAT HORN.—*Daniel, 8th and 9th chapters.*

HONORED SIR,—Daniel had become familiar with the succession of coming empires, from the revelations made to him in the vision of the great image and the four beasts. He had learned that the same things were represented by emblems widely differing from each other.—As yet, however, he had not learned the name of either of these future powers, which composed the bright image of Nebuchadnezzar, but which took the form of ferocious beasts, to him. He had received an intimation respecting the time in which a certain blasphemous power should have dominion, and wear out the saints of the Most High. This power, he had seen, rose up among the ten kingdoms of the fourth empire. At the end of each of his visions, he had seen the kingdoms of this world destroyed and Christ's everlasting kingdom set up. But as yet he had received no intimation of Christ's first coming and crucifixion, nor of the whole time of the vision to the consummation. In the 8th chapter we learn that the Lord gave him another vision, in which the same powers are introduced, under new emblems. Instead of *wild* beasts, he now sees *tame* ones. The same power which was a bear before, is now a ram.

"The bear aptly described the nature of the Medo-Persian monarchy; but the ram with its two horns was its known emblem in these countries. The original word for 'a ram' and that for Elam or Persia had a close affinity. It was usual for the kings of Persia to wear a diadem of gold made like a ram's head, and it is said that rams' heads, with horns, the one higher and the other lower, are still to be seen on the pillars of Persepolis. The Medes were the most ancient of the two nations, and had been most eminent: but the Persians became most powerful and renowned, so that the higher horn came up last."—*Scott.*

Daniel "saw the ram pushing *westward* and *northward* and *southward*, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great."

This is the language used by inspiration to represent the conquests of Persia, which was *east* of Babylon, and extended its conquests west as far as the Egean sea: north and northwest they subdued various people even to the Caspian and Euxine Sea. And to the south and southwest, they vanquished Egypt and several of the adjacent regions." Here we see, in what neighborhood of time we must commence our reckoning when seeking an answer to the question, "How long the vision?"—Nor is this neighborhood so large as we might fancy.—The vision must proceed from the point where the two horns are high and the last is the highest,—when a Persian king has the ascendancy, and when both kingdoms are in their glory. But when was this? The Medo-Persian empire commenced its fall in the reign of Artaxerxes Longimanus.† It could not, therefore, commence later than his day. It could not commence before, for two reasons: 1. The empire did not reach its height till his day; and, 2. If we placed it before his day, it would have expired already without any event to answer to the close of the vision. Nor can we begin to reckon when Artaxerxes first came to the throne, for both these reasons. He recovered Egypt, which his predecessor had lost, and celebrated his victories in this third year, for 180 days. But if we commence in his reign, it would be reasonable to suppose there would be some *public act* which would be at once apparent. Such an act did signalize his reign. He published, in his seventh year, a decree which is now known to be a subject of prophecy, granting liberty to all the Jews in his realm, and making provisions for restoring and rebuilding Jerusalem and its temple.

Before proceeding farther, let the reader consider that the days in this vision *must* mean years, if the question by the heavenly messenger is fairly answered by the "Wonderful Numberer," (as the margin reads,) who replies He does *not* ask, how long is the vision concerning the last horn, or "exceeding great" power, which succeeds the Persian and Grecian, and is broken without hands. He asks the length of the vision which extends from the height of the Medo-Persian power to "the last end of the indignation."

Instead of dwelling on the many absurdities which result from applying these prophecies to Antiochus Epiphanes, we will briefly show how accurately they apply to Rome, pagan and papal. In doing this, we shall present the four separate communications made to Daniel in parallel columns, together with a few explanations given in the 9th, or key chapter. We quote from the margin whenever the expression is made clearer by so doing.—The reading in the margin is a translation from the original, as much as that in the text. We leave out *italic words* whenever they do not seem to be needed in the text, as it is well known they are the work of men, being inserted by the translators, without any corresponding word in the original. The dates are given from Coit's edition of Townsend's Bible, which is "arranged in historical and chronological order," with great care.

DAN. II. B. C. 570. GREAT IMAGE.	DAN. VII. B. C. 541. FOUR BEASTS.	DAN. VIII. B. C. 539. RAM AND HE-GOAT.	DAN. X. XI. XII. DETAILED EXPLANATION, given by the Lord Jesus Christ and the Angel Gabriel.
Gold Head, Babylon.	*Lion*, Babylon.	Babylon fell the same year this vision was seen, and became a subject of history, not of prophecy.	
Silver Breast, Media and Persia.	*Bear*, Media and Persia.	*Ram*, Media and Persia.	
Brazen Belly, &c., Grecia.	*Leopard*, Grecia. *Four heads*, 4 divisions.	*He-goat*, Grecia. *Four horns*, 4 divisions.	
Iron Legs, Rome.	*Terrible Beast*, Rome.	*Exceeding great horn*, Rome.	
Character. The fourth kingdom shall be STRONG as IRON—verse 40.	*Character.* A fourth beast, dreadful and terrible, and STRONG exceedingly; and it had great IRON teeth. v. 7.	*Character.* And his power shall be MIGHTY' v 24	*Character.* And the king shall do according to his will. xi 36
Conquests. As iron that breaketh all these, shall it break in pieces and bruise. v. 40.	*Conquests.* The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. v. 23.	*Conquests.* Waxed EXCEEDING GREAT toward the *south* and toward the *east*, and toward the pleasant land. v. 9. [Rome was N. W. of Jerusalem.] He shall destroy wonderfully. v. 24.	*Conquests.* See Dan. xi. 21—28.
Acts. Not mentioned in this brief vision.	*Acts.* It devoured, and brake in pieces and STAMPED the residue with the feet of it. v 7	*Acts.* It cast down some of the host and of the stars to the ground, and STAMPED upon them. v 10	*Acts.* They that understand among the people shall instruct many, yet they shall fall by the sword and by flame, and by captivity, and by spoil, many days. xi. 33.
Division. Whereas thou sawest the feet and TOES, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron. . . . And as the TOES of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. v. 41, 42.	*Division.* It had ten horns . . I would know the truth of the fourth beast, . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell. The ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them.	*Division.* Having no connection with the length of the vision, or with the doings of Paganism and Popery, (the two desolating abominations which tread under foot the sanctuary and the host,) the division into ten kingdoms is not here noticed.	
Papacy. Not mentioned to Nebuchadnezzar, who had no interest in hearing of it.	*Papacy.* I considered the horns, and behold there came up among them another little horn; . . . and behold, in this horn were eyes like the eyes of a man, and a mouth that spake very great things, whose look was more stout than his fellows. v. 8 & 20. QUERY.—How can these *fellows* represent successive kings, no two of which existed together, as Mr. Hatfield and other theological opponents suppose?	*Papacy.* And through his policy, also he shall cause *craft* to prosper in his hand, and he shall magnify himself in his heart, and by peace shall he destroy many. [Antiochus destroyed a few by war. Did he destroy MANY by *peace?*]	*Papacy.* And he shall exalt himself, and magnify himself above every god. xi. 36.
	Papal Acts. The same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, v. 21, 22, 25.	*Papal Acts.* It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them, v. 12, 10. [Stars represent faithful ministers, and other ornaments of the Church. "The 7 stars are the angels of the 7 churches."]	*Papal Acts.* And shall speak marvellous things against the God of gods. And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, and by captivity, and by spoil, many days, 11: 36, 33.
PARALLEL and EXPLANATORY FACTS.—The people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. MESSIAH shall be cut off, but not for himself. From the going forth of the commandment to restore and to rebuild Jerusalem unto MESSIAH THE PRINCE, are 7 weeks and 62 weeks, 9: 26, 25.		*Additional Facts.* He magnified himself even against the PRINCE of the host, and from him the daily was taken away, and the place of his sanctuary was cast down,—and shall DESTROY the mighty and the holy people. He shall also stand up against the PRINCE of Princes, v. 11, 24, 25.	*Additional Facts.* They shall take away the daily, and they shall place the abomination that maketh desolate.—With the arms of a flood, shall they be overflown from before him, and shall be broken, yea, also the PRINCE OF THE COVENANT, 11: 31, 22.
End. A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces. Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them. v. 24, 25.	*End.* The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the BURNING FLAME. v. 9, 10, 11.	*End.* He shall be broken without hand, v. 24. The consummation, and that determined, shall be poured upon the desolator, 9: 27.	*End,* There shall be a time of trouble, such as there never was since there was a nation, even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the book. And many [the multitude] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, 12: 1, 2.
Christ's Kingdom. One like the Son of man came with the clouds, &c. See v. 13, 14. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever —Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. v. 22 and 27	*Christ's Kingdom.* And the stone that smote the image became a great mountain, and filled the whole earth. INTERPRETATION—The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT shall stand FOREVER.	*Christ's Kingdom.* Then shall the sanctuary be cleansed [or justified.] "Sanctuary," says Cruden, "signifies a holy, or sanctified place of the Most High. Heaven is called by the name of Sanctuary. Ps. 102: 19, "For he hath looked down from the heights of his sanctuary: from heaven did the Lord behold the earth." It is taken	*Christ's Kingdom.* And they that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever, Dan. 12: 3. But go thou thy way till the end be, for thou shalt rest, and STAND IN THY LOT, at the end of thy days.

†American Encyclopedia.

land of Canaan: Ex. 15: 17. "Thou shalt bring them in and plant them in the Sanctuary which thy hands have established." This is evidently referred to by the Psalmist (78: 54.) "And he brought them to the border of his sanctuary, even to this mountain which his right hand hath purchased." In the same Psalm it is said: He chose the tribe of Judah, the Mt. Zion which he loved, and he built his SANCTUARY like high places, like the EARTH, which he hath established FOREVER.

things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John iii. 3, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3, "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself, even as he is pure.*"

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago.—Are we in the Medo-Persian Empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "*legs of iron?*" No. Long since that empire fell. Where are we, then? Down among the *feet and toes.* How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head?* No. Is it on the *breast and arms?* No. Is it on the *belly and thighs?* No. Is it on the *legs?* No. Where then? On the *feet.* Where are we now? In the *feet.* What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it.* Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed.* How far off, reader, do you think that event can be? What is to come *next* as the subject of prophecy? *The stone.* Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, "My Lord delayeth his coming."

For the Midnight Cry.

THE MILLENNIUM.

The modern notion of a Millennium is so deeply rooted in most minds, that they will be surprised to learn its origin and history. It is here briefly stated by one who has made it a subject of careful study. Read and ponder.

From the days of Adam the human race have continually looked for a recovery of Paradise on the earth: and, as in every case where all eyes are turned steadily in one direction, so in this, there is good ground of expectation. From the beginning, man has had the promise of his Maker, that the seed of the woman should bruise the serpent's head, should destroy the works of the devil, should remove the curse, slay death, triumph over the grave, and make "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." (Acts iii. 21.) Among other prominent features of divine revelation, the heathen have distorted, and still preserved this; their poets never ceasing to sing of a golden age once on the earth, and in the revolution of ages to return again. The Jews, to whom "were committed the oracles of God," have, with unshaken faith, looked for their own supremacy of the nations in a heavenly kingdom under the sceptre of David's son, by whom they are to be restored forever to their own land, and to be filled with the increase of the favor, knowledge, and glory of God. To this day, in all their dispersions, they are witnesses of this proud hope: and Christians of every age and sect profess and inculcate, cherish and maintain the same hope, only with such modifications as the New Testament makes.

It is, then, a right holy faith to look for such a restitution of Paradise; but it is a faith exposed to much distortion, and to many corruptions. Among the first Christians it was cherished *in the form of the kingdom of God preached by Christ and by his apostles*, and UNIVERSALLY EXPECTED in the third century TO BE SET UP on the ruins of the Roman kingdoms IN THE END OF THE WORLD. When, at length, the Roman kingdoms became Christian, in the fifth and sixth centuries, and the Church became Roman, darkness brooded over the face of the deep, the nations slept; they dreamed of a paradise, and of a kingdom, and of a millennium; but the fanciful picture was shadowy and ill-formed according to the nature of dreams. In the second century of our era, this hope had taken in some minds the distinct form of a thousand years of delight to come in the earth, under the personal administration of our Lord and Saviour Jesus Christ.—Hitherto believers had expounded their hope of bliss by the name of the kingdom of heaven shortly to appear; but in the latter half of the second century, Justin and Ireneus appear to mix this evangelic exposition with the apocalyptic Millennium. Early in the fourth century Lactantius, "the Christian Cicero," the imperial tutor of Constantine's sons, poured into this mixture an untold quantity of the sibyline oracles, making harmony between the conflicting opinions of royal Christians and Senatorial pagans, by intruding a large infusion of Roman ceremony, idolatry, and expectation, into the pure gospel and hope of the kingdom of heaven, the way for which had been already made broad by Origen of Egypt. Christian courtiers and politicians carried this infusion during the fourth century into the whole body of the Church, which was now modelled outwardly after the fashion of the empire, and also fell unworldly into many imperial and carnal hopes. But the Church rallied—she tried and condemned the carnal hopes of a millennium, and threw overboard the whole doctrine, A. D. 373; and it disappeared shortly after, from the history of the church, until the Reformation, A. D. 1517, save only the alarms of the end of the world about A. D. 1000, and the same again in the fourteenth century, reckoning from the conversion and reign of Constantine one thousand years, or a millennium.

At the dawn of the Reformation, Luther and his associates were greatly confirmed in their hostility, and strengthened in their controversy with popery, by the conviction that the Roman hierarchy is the sinful kingdom which should spring out of, subdue, and rule over the divided realms of Rome, after the emperors were no more; and which "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.) The lives of Luther and of Melancthon, and the history of their time, abundantly prove their expectation of the end of the world in the coming of Christ, to overthrow the papacy with all the world, in that age. A mixed multitude revived the old millennary doctrine, that the Lord was coming indeed to remodel the governments of the world, by cutting off all unholy people, and giving the administration of the earth for a thousand years into the hands of the true Church, the living saints. The crowd was sometimes fearfully great who despised governments, and shook off the reins of authority, because the saints should not be governed by sinners, and because the Lord was on the point of giving the wicked, with all the governments of the world, into the hands of his people. The great Reformers were compelled to disown, and in their own defence to condemn this doctrine of a millennium "prior to the resurrection," which those of Germany did in the seventeenth article of the Augsburg confession A. D. 1530; and those of England did by the forty-first article of the Church in the reign of Edward VI. A. D. 1552. That article says: "They who seek to revive the millennary fable, oppose the Holy Scriptures, and plunge into Jewish fanaticism." The article of Augsburg says: We "condemn those who circulate the judaizing notion, that *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked every where be oppressed."

These official rebukes of the unwholesome doctrine from the two leading Churches of the Reformation placed this blunder among Protestants, where it was placed by the Church of the fourth century, nearly out of the pale of orthodoxy. Hitherto it had never separated from itself the personal coming and presence of Christ. Whether in the second, fourth, or sixteenth century, the doctrine of a millennium prior to the resurrection flourished, it was still at the coming of Christ, and under his personal administration that every teacher and convert received it. But in the latter half of the seventeenth century started a new idea, which seemed to avoid the extravagance of Lactantius, and harmonize some conflicting notions of the millennium, while it takes from the doctrine its only royal feature, and robs the promised kingdom of its king. This idea was that the millennium is a spiritual state in this world, in which neither does the Lord come nor reign personally and visibly, but only by his spirit. Daniel Whitby, D. D., about the year 1700, in a treatise published in the end of his commentaries on the Epistles, first broaches this novel idea to the Church, and he distinctly claims it for himself. He says he differs from the ancient millennaries in three things, of which the first is, "I deny Christ's personal reign upon the earth during the 1000 years."

This bold step, which seems to convert the original blunder into downright heresy, has been subsequently followed by the multitude of Protestant commentators, until the churches have very extensively adopted it; and thousands of preachers herald the approach of a period of a thousand years' bliss in this world, under the reign of the saints, "prior to the resurrection," and free from the restraints and the delights of Christ's personal presence. At the same time a very large and respectable body of Christians of the Anglo-Saxon race have revived the ancient doctrine of the millennaries, both in this country and in Great Britain. These agree with the followers of Whitby in expecting the bliss in this life; but they temper their expectations with the hope of Christ's coming and reigning at the same time with the resurrection of the just. Either of these views seems to violate the analogy of faith, and to annul the gospel; for under the gospel it is written, "The just shall live by faith," (Rom. i. 17;) but in the millennium, with Christ present, the just will live by sight, not by faith; and of a millennium where Christ is not personally present, Dr. Whitby dreamed contrary to the Scriptures, which never separate Christ, the head, from his body, the Church, in the day of victory; and contrary to the universal faith of the fathers, and the churches of every age and denomination, as deliberately expressed in their writings and in their creeds. Many creeds we have seen, but never one of any sect that failed to recognise the death, resurrection, and ascension of Christ to the right hand of the Father, as in that of the council of Nice, "whence he is coming again in glory to judge the quick and the dead, of whose kingdom there shall be no end." *Not a creed* OF ANY AGE OR SECT recognizes the doctrine of a glory to be revealed before the revelation of Jesus Christ, *or* of a kingdom to come before the coming of Christ; or of a state of universal or of general peace and bliss in this sinful world. "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division." (Luke xii. 51.)

This world is a place of discipline; the world to come is, for the well disciplined, a state of bliss. There is a world to *come.* This present is an evil world, and will be evil while sin and death reign in it, and over it. Their dominion ceases only in the end of this world, when Christ our Lord is hailed by "great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever" (Rev. xi. 15.) Then will be peace and safety without apprehension, at the manifestation of our holy Lord, whom we may safely expect. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, LOOKING for that blessed hope, and the GLORIOUS APPEARING of the great God and our Saviour Jesus Christ. These things speak and exhort and rebuke with all authority." (Tit. ii. 11.)

Ever since Adam's fall man has looked forward to the recovery of Paradise on the earth; and he must look forward to it, until the second coming of the second Adam, the Lord from heaven. The disciples at his first advent supposed the kingdom of God should immediately appear. To correct which error he told them the parable of the ten pounds, as recorded by St. Luke, plainly teaching that he is gone to receive a kingdom, and, *having received it,* TO RETURN and RECKON WITH HIS SERVANTS. At his second advent, this world and its illusions will vanish; the hopes of man and the promises of God will be accomplished. Christ will make all things new, and lead his people into their promised inheritance, "the kingdom prepared for you from the foundation of the world," in new heavens and a new earth; which is Paradise on the earth. "Thy kingdom come, thy will be done on earth as it is in heaven."

REVIVAL IN HARTFORD.—We understand there is a revival going on among the people connected with the Congregational Church in this city, under the pastoral charge of Rev. Mr. Sprague. Many of the converts, we learn, have stated at recent meetings, that their serious impressions were imbibed under the preaching of Mr. Miller, and other lecturers of his peculiar faith.—[Hartford Palladium.

mitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed."—Who was Cesar Augustus? A Roman emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." *What kingdom* shall be divided? "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angies, in Britain, 476. 10. The Lombards, in Germany, 483.* Thus the "kingdom was divided" as designated by the *ten* "*toes*." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "*iron*" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43.—"And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they" [Romanism] "shall mingle themselves" [i. e. Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, it has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus *perpetuated*, though "divided." That power will continue, not *civilly*, but by its *ecclesiastical* authority, till "broken without hands."

Verse 44.—"And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal kingdom*] that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e. the subjects shall not pass from one set of rulers to another as the *four* previous kingdoms have done] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "And the *seventh* angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "And (10th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst *destroy* ('*break in pieces*') them that destroy ('*break in pieces*.' See Dan. vii. 23) the earth,] and it [the *fifth* kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first.—But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow?* You do not find it in the Bible: it must be in your imagination, if any where. The "stone smote the image, and" it "became like the *chaff* of the summer threshing-floors, and the wind carried" it "away, that *no place* was found for" either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that, "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the Cesars?" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to *perdition*, for surely no man can be saved without *grace*; and that grace must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished*."

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the "*head*"—Babylon: nor on the "breast and arms"—Media and Persia: nor on the "belly and thighs"—Grecia: nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "set up in the days of the Cesars." *Where*, then, did it smite the image? Verse 34 tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e. till the fourth, or Roman kingdom was *divided;* which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then.—Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom*." It was still future when our Lord ate the last passover. See Luke xxii. 18, "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42, "Lord, remember me *when* thou *comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—But did he not set it up before his ascension to heaven? See Acts i. 6, "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50, "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*." This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which, see; and the apostle Paul tells us, 2 Timothy iv. 1, that "The Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*." And again he tells us, Acts xiv. 22, that "We must through much tribulation *enter into the kingdom of God*:" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation. James, ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if "promised," it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom:" not *yet* given. It is something still to come. To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is* to come. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "tabernacle," *groaning*, "being burdened." The kingdom will come; yea, it is now *at the door*. "Ye feeble saints fresh courage take." "Behold, your God will come with vengeance [to your enemies,] even God with a recompense; *he will come and save you*." Isa. xxxv. 4.

But *when* will the kingdom of God be set up? See Matthew xxv. 31—34, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then* shall the *king* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet." Rev. xi. 15—18.

Some men will *not* enter the kingdom of God. See 1 Cor. vi. 9, 10, "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27, "And there shall *in no wise* enter into it [the new Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6, "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him," &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14, "Wherefore, seeing that ye look for such

* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber, from the Italian Historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."—Ed.

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, JANUARY 20, 1843. NUMBERS 5 & 6.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

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THE MIDNIGHT CRY.

CONTENTS OF THIS PAPER.—EXPLANATIONS.

A brother who expects to meet Christ soon, "having lands sold them," and directed us to use the price in printing this sheet for circulation. Those who wish to pay for it, can do so, at the rate of $4 per hundred, or at any other price they may choose. All the money we receive will be used in printing more papers. Those who have no means to buy with, ARE WELCOME TO RECEIVE IT. We send it *gratis*, to many, who are requested to read and circulate. We will here correct a very great mistake founded on the expression in our last, that we wished to spend $1000 in circulating that sheet. We had received but a tenth of that sum, for that object. We still wish to spend $10,000, for this, and other sheets. *Who will help?*

Another double sheet will be issued next week containing The Bible Examiner, No. 1, [which is a connected Exposition of the 24th chapter of Matthew]—a Lecture on the 8th and 9th of Daniel; both by Bro. Storrs. Also the Chronology of the world, by Wm. Miller; a connected view of Daniel's visions illustrated by engravings, &c. &c.

We have devoted much of this paper to Popery, for several reasons:—1. We are convinced that the Lord has made it a prominent topic of prophecy, and it is therefore important that we should understand it.

2. Prof. Stuart, the chief teacher of theology in a large portion of the Church, is explaining those prophecies away; so much so, that a Protestant clergyman, who is, if possible, more hostile than himself to what he calls "Millerism," said recently: "Prof. Stuart must be getting crazy."

3. If those prophecies relate to popery, then the argument we deduce from them appears irresistible.

The Diagram of Daniel's Visions contains an interesting view of their chronology. The date (534) which is given for Justinian's decree, should have been 533. Berthier entered Rome on the 10th of Feb. 1798. The castle was surrendered on the 15th. This fact should be noticed in order to harmonize a seeming contradiction in two statements in this paper.

The article on Public Morals will be objected to by some because we give *such facts*, and because we quote from the Herald. The Bible has given such facts, both in history and prophesy. We quote from the Herald as one of the most accurate *reflectors* of the morals of a large part of the community. We believe more money is paid for it than for any other paper (not of larger size) on this continent. We do not deny that it is horribly corrupt, but it is what its readers make it. Its editor is their servant. What must be the state of morals when such a paper has such an immense circulation!

TO SUBSCRIBERS.—This sheet is furnished to you in place of two single numbers. It is printed in the form of a single paper, to save postage.

LECTURES IN NEW YORK.

On Thursday and Friday evenings of last week, Brother Whiting lectured to very large audiences at the Baptist Tabernacle in Mulberry street. He gave a very clear proof that the 2300 days of Daniel end in 1843.—Many doubters were convinced.

On Saturday evening, Brother Storrs commenced a course of lectures at the corner of Grove and Hudson streets. Notwithstanding the evening was one in which people in the city very seldom attend meeting, the house was crowded to excess. The crowd was still greater on the Sabbath. On Monday evening, the number around the door was so great that Brother Hyatt lectured to the crowd in the street. On the same evening Brother Whiting was lecturing to a large audience at Niblo's Saloon; and Brother French to another at the National Hall in Brooklyn. Brothers Whiting and Storrs have continued to lecture to crowded houses.

CROTON HALL OPENED.

The interest on the coming of Christ and end of the world has so increased in this city and vicinity that our office is completely overrun with visitors day by day. Under these circumstances, a friend has hired *Croton Hall*, No. 7 1-2 Bowery, which will be open each day, Sundays excepted, from early in the morning till dark in the evening, for the reception of visitors. All the variety of Second Advent publications can be had at that place the same as at our office. Croton Hall is a neat and spacious place, and will accommodate several hundred persons. It is intended to hold religious meetings, for prayer and conversation, some part of each day. For the present they will be held there at 3 o'clock, P. M.

SECOND ADVENT CONFERENCE AT PHILADELPHIA, PA.

Brethren Miller and Himes intend (Providence permitting) to attend the Conference. It is to commence the last Tuesday in this month, and continue one week. Let the friends make it a general convocation.

☞ METHODIST MINISTERS.—The Weekly "Midnight Cry," is sent to a number of Ministers in the New Haven, Maine, and Genesee Conferences, of the M E. Church, by a friend, who has paid us the cash for that purpose; and *no charge* is made to those Ministers. Please read and circulate. *Time is short.*

Notices of interesting meetings, and cheering reports from the country are reluctantly crowded out.

THE LOVE OF SOULS.—Christ loved souls and came all the way from heaven to earth to save them. Every Christian has the spirit of Christ in him. How can we call ourselves Christians if we do not love souls? Christ's spirit is always the same in all men who have it in possession. But if we say we do love them, what evidence do we give of that love? Do we labor to pull them out of the fire? Oh, Christian professor! awake to the work of God: pray and weep, and wrestle before God, until you feel the love of God and souls kindle in your heart. It is a gift for which too few weep, seek, and pray. Think how the Saviour labored, and wept, bled and died, for sinners, and then go and imitate him. What you do must be done quickly. The world is perishing: fly to the rescue.

TO PARENTS.—Do you believe Christ will soon come? If so have you done all you can to induce your children to go with you into the Ark? It is to be expected that many will do as Lot's sons-in-law did the day he fled from Sodom. He seemed to them as one that mocked. But be sure you do your duty; warn them in all plainness, and carry them before God in earnest prayer.

THE KINGDOM OF GOD.

On no subject have we been more deluded than on this all-important one. The old Catholic commentary on Daniel 2: 44, is this—"The Church of Christ is the only kingdom which can never be destroyed." By this they mean their own church, for, it is a part of their creed that there is no salvation out of it. Of course, they cannot fancy that Christ's kingdom is out of it. A notion, much like the Popish one, has infused itself into the Protestant church, till almost all of us have been taught that Christ *has* a *visible* kingdom on earth, which will grow until all earthly dominions will be subject to it, and the saints shall possess "the kingdom and dominion, and greatness of the kingdom under the whole heaven," in this sin-cursed earth, before Christ comes. How different is the language of the Bible from this notion of men!

"In the world ye shall have tribulation," said Christ, John 16: 33, and he also said: "It is your Father's good pleasure *to give* you the kingdom." Luke 12: 32. We are not enjoying the glories of the kingdom, while we are undergoing the trial, in preparation for it. S the Apostles preached to the Christians in Lystra, Iconium, and Antioch: "Confirming the souls of the DISCIPLES, and exhorting THEM to continue in the faith, and that WE must, through much tribulation, *enter into* the KINGDOM of God." Acts 14: 22 If the kingdom were earthly, they had it already, but they were exhorted to continue in the faith, that they might enter into it. Peter addresses the "elect" Christians, as "a chosen generation, a ROYAL PRIESTHOOD, which, in time past were not a people, but are now THE PEOPLE OF GOD: dearly beloved, I beseech you, as STRANGERS and PILGRIMS, abstain from fleshy lusts." A pilgrim wanders from place to place without a home. Can he sit on a throne at the same time? In his second Epistle Peter says: "Wherefore, the rather, brethren, give diligence to make your calling, and election sure: for so an ENTRANCE SHALL BE ministered unto you abundantly INTO THE EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

In this world, it is our duty to "seek first the kingdom of God," which we do, when, by patient continuance in well doing, we "seek for glory, honor, and immortality," and thus we seek, or "LOOK for a city which hath foundations," as Abraham did. But let us not forget that we are only "*heirs* of the kingdom," living in a strange land,—an enemy's country,—where wicked powers will rule, till Christ comes.

"But why do you insist so strongly on this point?" it may be asked.

Because the church is so worldly. They seem to have forgotten that Christ said: "My kingdom is not of this world." The devil is called the Prince of this world, John xii. 31, and the god of this world, 2 Cor. iv. 4. The world hated Christ, John vii. 7, it has rejoiced at his absence, John xvi. 20. The kindreds of the earth will wail when he returns, Rev. i. 7. Professed disciple, are not you insensibly conforming yourself to the world? If so, may the Lord chasten you, that you may not be condemned with the world. Do you glory only in the cross of Christ, by which you are crucified to the world? Can it not be said of you, "He is of the world, therefore speaks he of the world?" (1 John iv. 5.) O remember that Christ hath chosen his followers *out of the world*. So far from having a kingdom here, "our *citizenship** is in heaven, from whence we also LOOK for the

* So the word rendered *conversation* signifies,

Saviour, the Lord Jesus Christ." O "love not the world," but "strive to save yourselves" and the souls of others, "from this untoward generation."

On the subject of the kingdom, we have published some excellent extracts from Bro. Litch's Prophetic Expositions. See daily Midnight Cry, Nos. 14 and 18. After considering the person and character of Christ the king, he proceeds to consider

V. HIS KINGLY CHARACTER AND DOMINION.

1. *He is the promised Son and heir of David.* That Christ is David's Son, and the Son of promise, and his Son "according to the flesh," is abundantly established by Peter, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This promise and oath to David is found, 2 Samuel, vii. 12, 16,—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever." According to these strong testimonies, David's throne and house is to be perpetuated eternally in Christ. The temporal succession of kings of David's line have failed. But the everlasting succession has not failed, nor will it; this, David foresaw, and spoke before of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. The same flesh that went into the tomb came up, and is now in heaven. And he has "the key of David," [Rev. iii. 7,] signifying that he only has the heirship of that house so long shut, and can open and no man shut, and shut and no man open. That house was shut when Nebuchadnezzar destroyed Jerusalem and carried Zedekiah captive to Babylon. God pronounced the doom thus, by Ezekiel xxi. 25, 27,—"And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." From Zedekiah's captivity and the ruin of Jerusalem, there has been no king of David's line reigning in Jerusalem. There never will be, until he comes whose right it is, and takes the kingdom. "The Lord God will give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. "Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it, and establish it, with justice and judgment, henceforth, and forever."

2. *His reign is to be personal and visible.* This is clear from the fact that Christ is the Son of David according to the flesh, and is to sit on David's throne. That throne was on earth and at Jerusalem. And "The Lord of Hosts [is to] reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "The tabernacle of God is with men, and He will dwell with them." Rev. xxi. 3. Were he, in his peculiar kingly character, a pure spirit, like the infinite God, without body or parts, his reign like God's, might be a purely spiritual reign. But not so; for, although all the fulness of the Godhead is in him, he is a man; and in his humanity consists his peculiar and everlasting kingly character: and a period is to arrive in the history of his existence, when in some subjected sense he is to reign as the Son, "and God be all and in all." 1 Cor. xv. Being, then, a king, according to the flesh, and of David's line, and his reign being over the saints, it must be a personal and visible reign. And for this purpose he is to come again on earth, just as he went into heaven, which was bodily and visibly; with a body of flesh and bones. Luke xxiv. 39. If it be objected to this, that Christ did not go into heaven with the same body in which he arose from the dead, but that it was spiritualized when he ascended to heaven, I reply, I shall grant it when the law and the testimony can be produced which declares it. But the Bible not only affords no intimation of such a change, but the whole tenor of its testimony is, that he went up as he arose from the grave, and will come again in the same manner.

VI. THE TERRITORIAL DOMINION OF CHRIST.

1. It is to be all the territory now occupied by the great image of Nebuchadnezzar's dream. "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii. 38. "A stone was cut out without hands, which smote the image." "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," "like the chaff of the summer threshing-floors, and the wind carried them away." "And the stone that smote the image became a great mountain and FILLED THE WHOLE EARTH."—Dan. ii. 35. Then, in verse 44, when the explanation is given, it is said, "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and it shall stand forever." The stone is to break these kingdoms, and the kingdom of God is to do it. Then the stone, Christ, and the kingdom of God, are the same. The enlargement of the stone will be by gathering together, in the fulness of the dispensation of times, all things in him, whether they be things in heaven, or things in earth, or things under the earth, even in him. Eph. i. 10. Thus will his body be perfected and his kingdom organized. Then the meek will inherit the earth.—The second Psalm is also another testimony on this point: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me thou art my Son, this day I have begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the UTTERMOST PARTS OF THE EARTH *for thy* POSSESSION." The testimony here is decisive on the point, that the Son of God is to possess the uttermost parts of the earth. He adds, "thou shalt break them [the heathen] with a rod of iron, and shalt dash them in pieces like a potter's vessel. "This is all the conversion of the heathen promised in the second Psalm.

2. The Saviour himself has taught us the same thing in Matt. xxv. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There was a *kingdom* prepared for and given to man as soon as he existed, and even before he was brought into being. That *kingdom* or *dominion* was "all the earth;" and also all that earth, air, and sea contained. Gen. i. (See Sec. 1.) The Bible furnishes us with no hint that God ever prepared any other *kingdom* for man when he laid the foundation of the world. This kingdom, then, Christ is to restore and give to his saints.

3. A text already noticed, (Rev. xi. 15,) teaches the same doctrine: "There were great voices in heaven, saying, the KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Numerous other texts might be presented, all showing the same thing. But these must suffice for the present.

VII. THE METROPOLIS OF THE KINGDOM OF GOD.

1. *Its locality.* It is Mount Zion and Jerusalem. Ps. ii. 6: "Yet have I set my king on my holy hill of Zion." Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The throne of David, which Christ is to inherit, and on which he is to reign forever, was established there, and is forever to be there. Ps. cxxxii. 11—18: The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Nothing can be more clear and strong than this declaration of the Lord that he will dwell there forever, and the throne of David be there, and his horn (kingdom) flourish there.

2. *The City.* Not "Jerusalem that now is, and is in bondage with her children," "but Jerusalem that is above, and is free, and is the mother of us all." Gal. iv. The "New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi.

It is the city for which the patriarch Abraham looked, (Heb. xi. 10,) "which hath foundations, whose builder and maker is God." For this city he looked as the promised inheritance of the land of Canaan. And a city twelve thousand furlongs, or fifteen hundred miles square, as is the city described in Rev. xxi., would require all the territory promised Abraham, for its location. And if all the saints of God are to "have right to the tree of life, and enter in through the gates into the city," such a city would be none too large for their ample accommodation. This is "the city of the living God;" the tabernacle of God which shall be with men, in the NEW EARTH.

Until that time comes, Jerusalem is to be trodden down of the Gentiles, even until the times of the Gentiles be fulfilled; or until the image is dashed in pieces, and no place is found for it and the stone fills the whole earth. Then there will be a race at Jerusalem who shall say, "Blessed is he that cometh in the name of the Lord." They will be the redeemed from the east, west, north and south, who shall sit down with Abraham, Isaac and Jacob, in the kingdom of God; while the unbelieving Jews will be cast out into outer darkness, where there shall be weeping and gnashing of teeth.

VIII. THE SAINTS OF GOD WILL BE FELLOW-HEIRS WITH CHRIST.

The inheritance, by purchase and by promise, belongs to Jesus Christ the *Son* of God. "But as many as receive him, to them he gives power or privilege to become the *sons* of God, even to them that believe on his name." God sends forth the spirit of his Son into their hearts, crying, Abba, Father. And the Spirit itself beareth witness with our spirit that we are the children of God; and because children, then heirs, heirs of God, and joint-heirs, with Christ. Rom. viii.

Christ is the head, and the church the body

composed of the members of Christ. He is the true vine for whom the goodly vineyard, the land promised to Abraham, and once occupied by the men of Judah, (see Isai. v.) was prepared, and to whose use it is now soon to be devoted; his believing people are the branches of that vine, and with the vine and root, or good olive tree, they will be transplanted into that holy soil, to flourish in immortal bloom and vigor forever and ever. In the explanation of the vision of the four beasts, (Dan. vii. 18,) it is said, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, and ever." Also, in the 27th verse of the same chapter, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Again, (Matt. xxv. 34,) "Come, ye blessed of my Father, inherit the kingdom." These constitute the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal iii.—These, too, constitute the house of Jacob, over whom Jesus Christ is to reign forever and ever. Luke i. 33. They will reign with Christ as his subjects, and assist, under him their king and head, in the government of the kingdom; and enjoy all its immunities. The kingdom will be the same as when God originally gave it to Adam and his family. *They* had dominion, but Adam, by virtue of his relation to *them*, was their superior and head; but they were all children, and were to reign with him. "Let *them* have dominion."—Christ is the last Adam, and sustains a similar relation to the church as Adam did to the race.—Adam gave them mortal life; Christ eternal life. Now if we suffer with him we shall also reign with him.

IX. THE TIME AND CIRCUMSTANCES WHEN THE KINGDOM OF GOD WILL BE SET UP.

1. *It will be when the times of the Gentiles shall be fulfilled.* The governments of the Gentiles, shadowed forth in the great image, (Dan. ii.) have certain predicted changes to pass through, and cannot pass away until they have fulfilled the prediction. When they have done that, the stone, Jesus Christ, will demolish them, and the God of heaven set up [or cause to stand] his kingdom.

2. *It will be when one like the Son of man shall come with the clouds of heaven.* "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory and a kingdom," &c. Dan. vii. 13. This kingdom is not to be given to the Son of man until he comes in the clouds of heaven. He cannot set up his kingdom until it is given him. But he has not yet come with the clouds of heaven. Hence his kingdom is not yet set up. But it will be when he so comes.

3. *It will be when the seventh trumpet sounds.*—The seventh is the last trumpet; and at it the dead are to awake. "In a moment, in the twinkling of an eye, at the *last trump*, for the *trumpet* shall sound, and the dead shall be raised incorruptible, and we be changed." 1. Cor. xv. Thus also the Revelator, chap. xi. 15: "The seventh trumpet sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "Saying, we give thee thanks, O Lord God Almighty," "because thou hast taken to thee thy great power and hast reigned; for the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." Until that time comes, Christ is not to receive the kingdom.

4. *It will be when the Nobleman (Christ) who is gone into a far country to receive a kingdom returns.* The object of the parable, (Luke, xix. 11)—27, was to correct the false notions of those who "thought the kingdom of God should *immediately* appear." The parable taught them that Christ, the nobleman, would first go away and receive his kingdom, and in the meantime leave his servants in possession of his property to occupy till his return; that at his return, he would reckon with and reward his servants if faithful, and cast them off if unfaithful: and then bring forth and slay his enemies. Such a return of the nobleman has not yet taken place, nor have the servants of Christ yet received their reward in his kingdom. Nor have his enemies yet been destroyed. Then he has not yet received his kingdom or set it up.

5. *It will be at the end of this world (or age.)*—The parable of the tares of the field, (Matt. xiii. 24—30, 36—43,) is designed to teach us the same great doctrine. "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Both the tares and wheat sprang up, and the servants came and inquired, "Sir, didst not thou sow good seed?"—"from whence then hath it tares?" "An enemy hath done this" "Shall we go and gather up the tares?" "Nay, let both grow together until the harvest," &c. "Declare to us the parable of the tares of the field." "He that soweth the good seed is the Son of man; the field is the world (*kosmos*) the globe and its creatures." "The good good seed are the children of the kingdom," its heirs. "The tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." *Now* the tares grow together with the wheat in the world, or what is promised to Christ for his kingdom; *then* the tares will be cast out, and the righteous be glorified in the kingdom of God. It cannot take place until the end of the world, or *age*, which began with the preaching of John the Baptist, until which time the law and the prophets continued. But since then the kingdom of heaven is preached. That was the last *age*, or dispensation, of probationary time. When it ends, the tares and wheat will be separated, and the one be burned up, and the other glorified. Until that takes place there can be no such state on earth as that wherein all shall know the Lord, from the least to the greatest. Then it will be thus; for they shall see, not through a glass darkly, as now, but face to face.

X. THE EMBRYOTIC STATE OF THE KINGDOM.

There are various texts in the Bible which seem to convey the idea of the present existence and the progressive character of the kingdom of God. It is from such texts the notion has been derived that Christ set up his kingdom at the time of his first advent. Some of those texts we will consider.

1. *The parable of the mustard seed.* Matt. xiii. 31, 32: "Another parable put he forth unto them, saying, The kingdom of heaven is like unto a mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The usual construction of this parable, is, that the seed represents the smallness of the church in its beginning, consisting only of the twelve apostles of Christ sent out to evangelize the world; that this little beginning is to eventuate in the universal triumph of the church of Christ, and the conversion of the world and introduction of millennial glory.

But is not the meaning obviously this, that Christ is the mustard seed; that in his death he was planted, and in his resurrection he germinated into new life; and that every soul saved through his death and resurrection is an additional branch to the tree? The branch of the mustard tree no more literally lives and flourishes and bears fruit by its union with the stock and root, and the sap it receives from that root, than the Christian has spiritual and eternal life from the indwelling of that quickening spirit which raised up Christ from the dead. It is to the church the sap of life. The indwelling of the quickening spirit of Christ in the believer is the mystery of godliness. It is religion; so that each believer can say, "I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh is by the faith of the Son of God." It is the resurrection power and eternal life. The blood of Adam, which all men derive by natural generation, does not give them second life, or raise them from the dead to eternal life! But the spirit of him that raised up Christ from the dead, if it dwell in us, will quicken our mortal bodies also. This being the case, it will readily be perceived that the perfection of the tree cannot consist in its universal triumph all over the world in any one age of probationary time. For while there is yet one more member to be added to the tree, or while death reigns in the world, the tree must of necessity be in a state of imperfection and immaturity. But in the *dispensation* of the fulness of the times he shall "gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 10. Then there will be a perfection of the tree, and each branch will be in its place, mature and perfect. It cannot be before.

2. *The parable of the leaven.* Matt. xiii. 33; "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This, like the former parable, has been supposed to predict the ultimate and universal triumph of Christianity in this world. The leaven is the gospel, the three measures of meal the world of mankind; the leavening process the increase of the means of grace and conversion of sinners through those means, until the whole world shall be converted.

But does it not rather express, by a figure, a definite for an indefinite number of persons; each one of whom receiving the spirit of Christ, will, if the leaven be permitted to work there, be conformed, when Christ appears in glory, to his glorious image.

> "And when Jesus doth appear,
> Soul and body,—soul and body,
> Shall his glorious image bear."

But those measures of meal, (persons,) which do not receive this spirit, have no life in them, they can have no hope of glory. Reader, have you that blessed spirit dwelling in you? Examine yourself and see whether you be in the faith. Christ is in you except you are a reprobate. But if the three measures of meal mean the whole world of mankind, then the leavening process will go on till all are saved; *and Universalism is true.* But it is not so; but each of Adam's race is a measure, and each must receive the spirit for himself, or not be saved.

This spirit is what I call the kingdom of God, or the germ of that kingdom in the believer.—It was in Abel, as well as in Paul and the belo-

ved disciple. So were Abel and Enoch, and a host of worthies in Old Testament times, in Christ by faith, as well as apostles and martyrs under the gospel; the embryotic kingdom was begun when the great plan of redemption by Jesus Christ was first promulged. It was no new kingdom which Christ established when he came on earth. He introduced a new dispensation or age, and the last one which the world will enjoy before his kingdom comes.

Christ was born to be a king; but his kingdom is not of this world. That is, say some, it is not an outward and visible kingdom; but a spiritual reign. Nay, but Christ has nowhere taught us that his reign is spiritual; but, it is "according to the flesh" he is David's son, and is to sit on David's throne. His kingdom, although to be a visible one, and on the renewed earth, yet is not of this world, under its present organization, and while the Gentiles have the dominion of it, but in the world to come. Christ is now exalted to his Father's throne, to be "A PRINCE, and *a Saviour*." He is an heir to, and expectant of a throne; and will come to it at the time appointed of the Father. But a prince, although an heir to a throne, is not *de facto*, a king. He is to set on his Father's throne until his foes be made his footstool. Then he will come to dash his enemies in pieces, and give his saints the kingdom.

XI. THE MINIATURE EXHIBITION OF THE KINGDOM OF GOD.

The transfiguration. Luke ix. 27—36. The Lord Jesus had just told his people of their sufferings and self-denial, if they would follow him, and also the consequence of being ashamed of him before men; viz., that he will be ashamed of them "when he shall come in his own glory, and in his Father's, and of the holy angels." Then, that they might have the assurance of his so coming, and know that it was not a fable, he told them, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." This promise he fulfilled about "an eight days after," in his transfiguration on the mount, in the presence of Peter, John and James.

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. *The glory of the Father was there*; it was "a bright cloud" of the divine glory, out of which came the Father's voice, saying, "this is my beloved Son; hear him."

3. The glory of the holy angels, (messsengers,) was there. Two men, which were Moses and Elias; the one from the dead, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. This scene was revealed on earth, not in heaven: thus teaching the disciples that the kingdom of God will be revealed on earth at the appearing of Christ.

5. The use the apostles made of the scene.—The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his 2d Epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty: 2 Pet. i. 16. This he says was "when we were with him in the holy mount." The scene was a demonstration of the reality of Christ's second, personal and glorious appearing, to reward every man according to his works."

When this kingdom is set up, then it will be true that the least saint who shall enjoy its glories will be greater than ever John the Baptist was in this world of temptation, sufferings, sorrow and death. Then Peter—when in Christ's kingdom, with his fellow apostles, he shall set on his throne with his master, to judge the world—then Peter can with safety be entrusted with the keys of the kingdom of heaven. But it does appear to me, that, in this world of passion and prejudice, it would be rather hazardous to entrust the keys of the kingdom of heaven either with Peter or the Pope. There, under the immediate eye of the great Master, and with passion and prejudice removed, and a rectified judgment, it will be safe, if it so seem good to the Lord, to place Peter at that post.

POPERY.

POPERY A SUBJECT OF PROPHECY.

Self-evident truths have been denied and ridiculed, by some, in all ages. No absurdity has been without its adherents, and no abuse without its defenders; but the absurdities into which our opponents are running, in these last days, are nevertheless somewhat amazing. Mr. Hatfield tries to pave the way for his comments, which leave Rome and Papacy out of those prophecies in which almost all Protestants have seen them so conspicuous, by saying—"Yielding to none in attachment to Protestantism, nor in my inmost loathing of prelacy or papacy, I am unable to follow in the track of all those who meet the Pope at every corner."

He then proceeds to twist the prophecy in the seventh of Daniel, out of its plain natural shape into a most distorted one, in order to make an insignificant Syrian king fulfil a prediction which almost all the world has applied to Rome. We should almost as soon think of *proving* that the sun shines, or that the Old Testament contains predictions of Christ, as to *prove* that it also refers to the Papal Antichrist. That Paul also refers to the same thing, is very evident. We here give Wakefield's translation of 2 Thes. ii. 1—10. The reader will compare it with the common translation, and one may help elucidate the other.

CH. II. Now we entreat you, brethren! concerning this coming of our Lord Jesus Christ and our assem-
2 bling unto him, that ye be not hastily moved from your understanding, nor troubled by any *declaration* of *the* spirit, nor by any expression as from us, as if the day
3 of the Lord were at hand. Let no one deceive you by any means; for that falling off must first come, and that man of sin, that son of mischief, be displayed,
4 who opposeth and raiseth himself up above every one, that entitleth himself a god or *demandeth* reverence; so as to place himself in the temple of God as a
5 god, declaring himself to be a god. Do ye not remember, that, whilst I was yet with you, I told you these
6 things? And ye know what hindereth now; so that
7 he will display himself in his proper time: though indeed this mystery of wickedness is showing itself already; but he, who now hindereth, must be removed;
8 and then will this wicked *person* be displayed: and the Lord will consume with the breath of his mouth, and with the manifestation of his presence will destroy
9 him, whose coming is according to the operation of Satan, with all imposture of miracles and of signs
10 and wonders, and with every wicked seduction, among them prepared for their destruction, because they receive not the love of the truth for their preservation.

In his notes on this passage, Dr. Clarke says:

Bishop *Newton* has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern commentators follow his steps. He applies the whole to the *Romish church*: the *apostacy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c., the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

3, 4.—*For that day shall not come, except*, &c.—"The day of Christ shall not come, except there come the apostacy first." The apostacy here described, is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is THE *apostacy*, with an article to give it an emphasis; the article being added, signifies, "that famous and before-mentioned prophecy." So likewise is the *man of sin*, with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from Dan. vii. 25, and xi. 36. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. *The man of sin*, may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body, or number of men, under the character of one: thus, *a king*, Dan. vii. 8. Rev. xvii. is used for a succession of kings. The man of sin being to be expressed from Dan. vii. 24, according to the Greek translation, *he shall exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing idolatry in particular, as the word sin signifies frequently in Scripture. The *son of perdition* is also the denomination of the traitor Judas, John xvii. 12, which implies that the *man of sin* should be like Judas, a false apostle; like him, betray Christ; and like him, be devoted to destruction. *Who opposeth*, &c. is manifestly copied from Daniel, *He shall exalt himself*, &c. The features exactly resemble each other. *He opposeth and exalteth himself above all*; or, according to the Greek, *above every one that is called God*, or *that is worshipped*. The Greek word for *worshipped*, is σεβασμα, alluding to the Greek title of the Roman emperors, σεβαστος, which signifies *august*, or *venerable*. He shall oppose; for the prophets speak of things future as present; he shall oppose, and exalt himself, not only above inferior magistrates, (who are sometimes called *gods* in Holy Writ,) but even above the greatest emperors, and shall arrogate to himself Divine honors. *So that he, as God, sitteth in the temple*, &c. By the temple of God, the apostle could not well mean the temple of Jerusalem, because that, he knew, would be destroyed within a few years. After the death of Christ, the temple of Jerusalem is never called by the apostles the temple of God; and if, at any time, they make mention of the house, or temple of God, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12, will want no examples to prove, that, under the Gospel dispensation, the temple of God is the church of Christ; and the man of sin's sitting, implies his ruling and presiding there; and sitting there as God, implies his claiming Divine authority in things spiritual as well as temporal; and showing himself that he is God, implies his doing it with ostentation.

5, 6, 7.—*Remember ye not*, &c.—The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostacy that would infect the church, even while he was at Thessalonica. From these verses it appears that the man of sin was not then revealed; his time was not yet come, or the season of his manifestation. *The mystery of iniquity was indeed already working*; the seeds of corruption were sown, but they were not grown up to maturity; the man of sin was yet hardly conceived in the womb; it must be some time before he could be brought forth; there was some obstacle that hindered his appearing. If we may rely upon the *concurrent testimony* of the Fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such caution; he mentioned it in discourse, but would not commit it to writing.

8. *Then shall that Wicked be revealed.*—When the obstacle, mentioned in the preceding verse, should be removed, "then shall that Wicked," &c. Nothing can be plainer than that the lawless as the Greek (ὁ ανομος,) signifies, *the wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what hindered that he should be revealed, and would continue to hinder till it was taken away; *and then the wicked one*, &c. Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation, than he foretels also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in the order of time, but the apostle hastens to what was first and warmest in his thoughts and wishes, *Whom the Lord shall consume*, &c. If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching and publication of His word, and shall utterly destroy him at His second coming, in the glory of His Father, with all the holy angels.

9—12.—*Whose coming is after*, &c. The apostle was

eager to foretel the destruction of the man of sin; and for this purpose, having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance, and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers, and boast of revelations, visions, and miracles; false in themselves, and applied to promote false doctrines. Verse 9. He should likewise practice all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth, whereby they might attain eternal salvation. Verse 10. And indeed, it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness. Verse 11, 12.

Upon this survey, there appears little room to doubt of the genuine sense and meaning of the passage.

This apostacy, all the concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is, the worship of *the one only God, through the one only Mediator, the man Christ Jesus;* and from this worship the church of Rome has most notoriously departed, by substituting other mediators, and invocating and adoring saints and angels: nothing is apostacy if idolatry be not. And are not the members of the church of Rome guilty of idolatry, in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary; as much, or more, than to God blessed for ever? This is the grand corruption of the Christian church; this is THE apostacy, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostacy be rightly charged upon the church of Rome, it follows of consequence that the man of sin is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostacy. He is properly the man of sin, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by sin be meant idolatry in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry, of the grossest kind. He also, like the false apostle Judas, is the son of perdition; whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. *He opposeth:* he is the great adversary of God and man; persecuting and destroying by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians, but the *Christian bishop* of Rome has slain his ten thousands. *He exalteth himself above all that is called God, or is worshipped;* not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ, and God himself; making even the word of God of none effect by his traditions; forbidding what God has commanded, as marriage, the use of the Scriptures, &c, and also commanding, or allowing what God has forbidden, as idolatry, persecution, &c. *So that he, as God, sitteth in the temple of God,* &c.; he is, therefore, in profession a Christian, and a Christian bishop. His sitting in the temple of God, implies plainly his having a seat, or *cathedra*, in the Christian church: and he sitteth there as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool—and in that position receives adoration. At all times he exercises Divine authority in the church; *showing himself that he is God;* affecting Divine titles, and asserting that his decrees are of the same, or greater authority than the word of God. So that the pope is, evidently, according to the titles given him in the public decretals, the God upon earth; at least there is no one like him, who exalteth himself above every god; no one like him, *who sitteth as God in the temple of God, showing himself that he is God.* The foundations of popery were laid in the apostle's days, but the superstructure was raised by degrees, and several ages passed before the building was completed, and the man of sin revealed in full perfection. The tradition that generally prevailed was, that which *hindered* was the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians in the public offices of the church, prayed for its peace and welfare; as knowing that, when the Roman empire should be dissolved, and broken in pieces, the empire of the man ~~of sin~~ would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased; and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the wicked, or *lawless one*, was fully manifested and revealed.

The Lord shall consume him, &c. This is partly taken from Isaiah xi. 4, "And with the breath of His lips shall he slay the wicked one," where the Jews put an emphasis upon the words *the wicked one*, as appears from the Chaldee, which renders it, "He shall destroy the *wicked Roman.*"

The man of sin is now upon the decline, and he will be totally abolished when Christ shall come in judgment. *Justin Martyr, Tertullian, Origen, Lactantius, Cyril* of Jerusalem, *Ambrose, Hilary, Jerome, Augustine,* and *Chrysostom*, give much the same interpretation that has here been given of the whole passage. And it must be owned, that this is the genuine meaning of the apostle; that this is only consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection: that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars, which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of Divine revelation, and an excellent antidote to the poison of popery." See the *Dissertations on the Prophecies*, and *Dodd*, as above.

Dr. *Macknight* proceeds, in general, on the plan of Bishop Newton; but, as he thinks that the apostle had the prophecy of Daniel, in chapter vii. and viii. particularly in view, he collates his words with those of the prophet, in the following way.

3. *That man of sin be revealed, the son of perdition*—

Ὁ ἀνθρωπος της ἁμαρτιας, ὁ υἱος της ἀπολειας. "The *article*," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the *little horn* and *blasphemous king*, agrees so exactly in meaning with Paul's description of the *man of sin*, and *son of perdition*, and *lawless one*, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages.

Paul.—2 Thess. ii. 3.—And that man of sin be revealed, *the son of perdition.*	Daniel vii. 21.—And the same horn *made war with the saints, and prevailed against them.* 25.—And he shall speak great words against the Most High, and shall *wear out the saints of the Most High.*
Paul.—2 Thess. ii. 4.—Who opposeth and *exalteth himself above all that is called God, or that is worshipped;* so that he, as God, sitteth in the temple of God, showing himself that he is God.	Daniel xi. 36.—And the king shall do according to his will, and *he shall exalt himself above every God*, and shall speak marvellous things against the God of gods. Daniel vii. 25.—He shall also stand up against the Prince of princes.
Paul.—2 Thess. ii. 7.—Only he who now letteth, *will let*, until he be taken out of the way.	Daniel vii. 8.—I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.
Paul.—2 Thess. ii. 8.—And then shall that *wicked one* be revealed.	Daniel vii. 25.—And he shall think to change times and laws, and they shall be given into his hand. See Dan. viii. 24.
Paul.—1 Tim. iv. 1.—Giving heed to seducing spirits, and doctrines of devils.	Daniel ix 38.—In his state he shall honor the god of forces, (*Mahuzzim.*) *gods who are protectors*, that is, tutelary angels and saints.
3.—*Forbidding to marry.*	Daniel xi. 37.—Neither shall he regard the God of his fathers, nor the *desire of women.*
Paul.—2 Thess. ii. 8.—Whom the Lord shall *consume with the Spirit of His mouth*, and shall destroy with the brightness of His coming.	Daniel vii. 11.—I beheld then, because of the voice of the great words which the horn spoke, I beheld, even till *the beast was slain*, and his body destroyed and given to the burning flame. 26.—And they shall take away his dominion *to consume and to destroy it* to the end. Daniel viii. 25.—He shall be broken without hand."

After entering into great detail in his Notes, he sums up the whole in the following manner:

"Now, as in the prophecies of Daniel, empires governed by a succession of kings, are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast; so in Paul's prophecy, the *man of sin*, and *son of perdition*, and the *lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves.

"The facts and circumstances mentioned in these prophecies, are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case, where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees in all its parts to the prophetic description.

"According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the descriptions of the man of sin, and of the mystery of iniquity, given in the writings of Daniel and Paul.

"The mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's day, as he affirms, verse 7, and the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience."

Dr. Macknight here describes the usurpations of early councils, and then says:

"Idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones, and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who said they had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised for delivering them from confinement—by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be the *man of sin*, and *lawless one*, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called God, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and, by substituting saints and angels, as mediators, in the place of Christ, they degraded Him from his office as Mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, yet did they not *exalt themselves* above every one who is called God, or an object of worship; neither did they sit yet in the temple of God as God, and openly show themselves to be God. These blasphemous extravagancies were to be acted in after times, by a number of particular persons in succession—I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favor, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content

with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all the countries where they lived; they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understanding, the persons, and the properties, not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously enthralled, in all the countries where Christianity was professed.

"This height of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel's vision, by the ten horns of the fourth beast. For then it was, that the bishops of Rome made themselves the sovereigns of Rome, and of its territory; and so became the little horn which Daniel beheld coming up among the ten horns, and which had the eyes of a man, *and a mouth speaking great things*; to show that its dominion was founded on the deepest policy; and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast, being plucked up by the roots before the little horn, they called themselves the vicars of Christ, on pretence that Christ had transferred His whole authority to them. They also thought to change times and laws, as Daniel foretold, for as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money.

"Farther, as it is said the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly, we know that, in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. *Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?*"—See Dr. Macknight's Commentary and Notes, vol. iii. p. 100, &c.

"Dr. Macknight," says the Encyclopedia of Religious Knowledge, "was for thirty years, one of the ministers of Edinburgh. He died in 1800. He published a Harmony of the Four Gospels, and a much admired translation, with commentaries and notes, of all the Apostolic Epistles. This last was the great labor of his life." Dr. Clarke, though he had expressed some doubts respecting the application of Paul's language to popery, concludes the whole subject thus:

"I must acknowledge that the most pointed part of the evidence tends to FIX THE WHOLE ON THE ROMISH CHURCH, AND ON NONE OTHER."

Long as this article is, we cannot forbear quoting the substance of an excellent communication, providentially and opportunely furnished in the New York Evangelist of Jan. 5, 1843. It is by their Cincinnati correspondent:

PAPAL INDULGENCES.

"And all the world wondered after the Beast."

When our Savior, on a certain occasion said unto one "sick of the palsy," "Son, thy sins be forgiven thee," the Jews, on the supposition that Jesus was a mere man, justly exclaimed, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" It seems a truth intuitively perceived, that God, the lawgiver, only can forgive a violation of his law.

In no respect has the Papal Church more accurately fulfilled the Apostle Paul's predictions, in 2 Thes. ii. 4, than in its arrogating to itself the power of forgiving sin. "The Man of Sin" "has exalted himself above all that is worshiped: so that he, as God, sitteth in the temple of God, showing himself that he is God." He has claimed, and pretended to use this prerogative of deity, and thus for centuries has deluded unwary victims, bringing them "into the snare of the devil." The Papal Church has used this power of pardoning sin in several ways, but perhaps the most monstrous of all is found in the *doctrine of indulgences*. And inasmuch as the practical exemplification of this doctrine by Tetzel, was the occasion of waking into life the mighty energies of Luther, thus giving birth to the Reformation, it may not be useless or uninteresting to inquire how this doctrine is stated by the Papists, and what have been the enormities practised under it.

As we proceed, the fact will be very noticeable, that although the doctrine of indulgences, as stated by standard Papal authorities, is sufficiently bad, yet the *practice* of the Church has very far surpassed its own definitions. One thing more of great importance will be noticed, that the doctrine, as stated by the noisy, licentious, debauched Tetzel, received the public sanction of Pope Leo X. so that infallibility has stamped Tetzel's doctrine as a genuine article of belief of the Church.

Peter Dens, a received theological writer of the Romanists, thus defines the doctrine.

"What is an indulgence?"

"It is the remission of the temporal punishment due to sin, remitted as to the guilt, by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the *treasury of the Church*!

"What is understood by the treasury of the Church?"

"It is the collection of the spiritual goods remaining in the divine possession, the *distribution of which is intrusted to the Church*."

"From whence is this treasury collected?"

"In the first place it is collected from the superabundant satisfactions of Christ, next from the *superfluous satisfactions of the blessed Virgin Mary, and of the other saints*. The treasury is the foundation or matter of indulgences, and is that infinite treasury made up *in part* from the satisfactions of Christ; *and it daily receives the superabundant satisfactions of pious men*" (!) Elliot, vol. I.

This horrible doctrine might have been expressed thus: "Many Catholics have done so many good deeds, *besides* loving the Lord with all their heart, that they have laid up a stock of good works to be carried to the credit of other Catholics, who wish to serve God and Mammon for the "salutary" purpose of enabling them to enjoy the pleasures of sin and yet obtain salvation."

"Peter Dens is a standard writer, and his sentiments are proclaimed again and again a thousand times by all classes of writers, from the fulminating Pope, to the most insignificant priest cringing at the feet of his lordly superiors. Here let me quote from a Bull of Leo. X. who, if for no other cause than that he dashed Jove-like thunderbolts on the head of Luther, will be considered good authority.

"'The Roman Pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ on earth, possessing the power of the keys, *by which power* all hindrances are removed out of the way of the faithful, that is to say the *guilt of actual sins*, by the sacrament of penance, and the temporal punishment due for those sins, according to divine justice, by ecclesiastical indulgence; that the Roman Pontiff may for *occasional causes* (!) (e. g. for handsful of gold and silver!) by his apostolical authority, grant indulgences out of the superabundant means of Christ and his saints, to the faithful who are united to Christ by charity, as well for the living *as for the dead*; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage. Wherefore all persons, whether living or dead, who really obtain any indulgence of this kind, are delivered from so much temporal punishment, due according to divine justice for their actual sins, as is equivalent to the value of the indulgence bestowed and recorded." (Elliott.) This was sent abroad about the year 1516, and finally was the cause of that moral earthquake which convulsed Europe, and well nigh swallowed up the "Old Man at Rome." This bull was Tetzel's voucher, for the infamous traffick in which he engaged throughout Germany. And as we read it, how much Leo reminds us of one as "God sitting in the temple of God!"

The writings of St. Bernard in the 12th century, show that the doctrine of indulgence, in most obnoxious terms, was held at his day. This canonized saint of Rome describes the abounding corruptions of the Papal church in the most glowing and indignant language. He declares the priests to be ambitious, gluttonous, drunken, ignorant, indolent, robbing the poor. Among other things, he uses these remarkable words, "The priestly dignitary goes through his boundary, only that he may fill his *bag* (saccum,) for which purpose he sells the privilege of committing homicides incests, fornications, sacrilege, perjury, and he fills his bag to its very mouth."

In D'Aubigne's History of the Reformation, vol. I. we learn that John XXII. who occupied the Papal throne at the commencement of the 14th century, put out *a scale* for the regulation of this traffick, and that more than forty editions of this are now extant. This scale gauged the price to be paid for the indulgence of different crimes, with the same accuracy that a merchant uses in his commodites! "Incest was to cost, if not detected, five groschen; if known, or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery, perjury, burglary, &c." The most dreadful feature of this corrupt state of the priesthood developed in the sale of indulgences, was *its generality*. Occasionally a Roman priest could be found, who in holy indignation would exclaim with Claudius of Espersa, "O, shame to Rome!" but the mass eagerly availed themselves of the privilege to plunge headlong into this loathsome stream of filthy abominations.

During the 15th century, the evil gradually increased, until Europe, superstition-bound and priest-ridden as it was, nauseatized with such drugs, groaned and heaved, as it were, with a deadly sickness. The system, borne onwards to its legitimate consequences, was rapidly preparing that mine which soon was to explode beneath Papal Rome, rocking its trembling throne like the bosom of a volcano.

This doctrine is still proclaimed from the throne of infallibility at Rome. In 1809 the splendid Cathedral at Cork was completed, on which occasion, Pope Pius VII. sent to Dr. Moylan, Bishop of Cork, a bull of plenary indulgence "to each and to every one of the faithful of Christ, who after assisting at least eight times in the holy exercise of the mission in the new Cathedral church of Cork, shall confess his or her sins, etc." In 1834, Leo. XII. sent forth the following: "We have resolved, by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, suffering, and virtues of Christ our Lord, and of his Virgin Mother, and all the saints, which the Author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences, etc." (Elliott)

THE DOMINION GONE—YET PREVAILING.

"THE POOR POPE." Such was the heading of an article in the Journal of Commerce, a few months ago. The editor proceeded to show how completely the Pope has lost his dominion at home, and how wonderfully he is extending his influence abroad. This state of things harmonizes exactly with the predictions of the Bible. In Daniel 7: 26, it is said, "They shall take away his DOMINION, to consume and to destroy it unto the end."—And in the same chapter,—"The same horn made war with the saints, and prevailed against them until the Ancient of Days came, and the time came that the saints possessed the kingdom." The saints will not possess the kingdom before the resurrection, for flesh and blood *cannot* inherit the kingdom of God. That the Pope's DOMINION has been taken away is a fact perfectly notorious. Says the N. Y. Sun of Jan. 7, "An *insignificant priestdom* is ALL that remains of the once mighty mistress of nations."

When was the dominion taken away?

On this point, a clergyman recently asserted that we had made a mistake of a whole year,—that the Pope was humbled in 1797, instead of 1798. This leads us to investigate the point anew, and, as in every similar previous case, we find the facts fully confirming the belief that the end is nigh, EVEN AT THE DOORS. "The History of the Wars of the French Revolution," by Edward Baines, (an Englishman,) has been long before the public. In his preface he says: "A better defined period of history than that embraced in these volumes it is impossible to imagine." We quote from the Philadelphia edition of 1835, "carefully revised and compared with the original authorities," by William Grimshaw, who was himself the author of a history of France.

After Mantua had been taken by Napoleon, and its Austrian defenders signally defeated, in Jan. 1797, the author proceeds:

"The papal See, which had relied with the most implicit confidence on the success of the Austrians, was menaced with sudden ruin, for Bonaparte, on the day preceding the capture of Mantua, had published a proclamation, in which, after reproaching the holy father with subterfuge and perfidy, he declared the armistice to be at an end, recalled the French minister from Rome, and threatened all those who opposed the progress of the Republican columns, with the most exemplary vengeance."

A treaty was at length made, at Tolentino, on the 20th of February, by which

"His holiness was obliged to renounce all claims to Avignon and the Venasin, to relinquish the three legations of Bologna, Ferrara, and Romagna, to furnish the statues, pictures, and treasures stipulated in the former convention; and to pay the sum of fifteen millions of livres towards the expenses of the war."—*French Revolution*, Book I. Chap. 24. pp. 196, 197.

It was, doubtless, this event which led to the clergyman's mistake: but read on.

The author opens his history of 1798 thus:

"This year, teeming with great political events, was ushered in by the Congress of Radstadt, in which it was proposed to discuss and settle all the disputes between the French Republic and the German Empire."

Is it possible these two careful historians, who wrote and revised this book, could be mistaken about so important an event? He proceeds:

"While this assembly was coldly discussing the terms of a pacification, so intimately connected with the prosperity of the continent, THE HIERARCHY WHICH HAD GOVERNED A CONSIDERABLE PART OF ITALY, AND FOR AGES REGULATED THE CREED OF A CONSIDERABLE PORTION OF MANKIND, CEASED TO EXIST. The assassination of Duphot, *chef de brigade* in the service of the French republic, served to rekindle the spirit of hostility which the treaty of Tolentino was supposed to have extinguished. Duphot, having repaired to Rome, *towards the end* of the year 1797, expressly for the purpose of espousing that sister of Bonaparte who was afterwards married to General Murat, became one of the victims of the commotions which took place *on the 28th of December*. On that fatal day, a mob, consisting of about one hundred persons, assembled at the palace of the *French embassador, Joseph Bonaparte*, and demanded the assistance of France, for the purpose of overthrowing the papal tyranny, as they designated the government, and establishing a republic in its stead. Joseph Bonaparte, being altogether indisposed to countenance so hopeless a project, despatched Duphot to disperse the insurgents, and to prevail upon the papal troops to retire from the precincts of the embassador's court; but while the General was engaged in this service, he was shot by a Roman fusileer, who discharged his musket into his body, and afterwards treated his remains with savage cruelty. Joseph Bonaparte, after a lapse of fourteen hours, finding that no measures had been taken to avenge the late outrage, or to provide for the future security of his own person, retired into Tuscany.

"No sooner were the murder of Duphot and the retreat of Joseph Bonaparte made public at Milan, than the people exclaimed, 'Death to the assassin pontiff! Vengeance for our deliverers!' Troops were immediately levied, artillery prepared, and a declaration published, in which the fate of Rome was truly and confidently predicted, and the late events not only detailed, but so far aggravated, that the odium of the murder of the French General was cast upon the pope and his counsellors. It was perfectly clear, however, from every part of his conduct, that this disastrous event *produced the deepest disquietude* in the breast of his holiness, and that the only crime of his officers consisted in the *remissness* of the General who had command of the Roman troops, and whose duty it unquestionably was to protect the French embassador and his suite from excesses of the military, and the presence of a lawless mob.

"The Directory [who were Napoleon's tools at Paris] feeling or affecting to feel a high degree of indignation at the insult offered to their ambassador, and at the loss of their General, transmitted instructions to General Berthier to march to the Roman capital. On the 10th of February, 1798, the French army arrived at that place, and the castle of St. Angelo, containing the Pope and the greater part of his cardinals, surrendered on the first summons. The inhabitants, freed from restraint by the captivity of their rulers, and encouraged by the presence of the French army, assembled in the campo Vaccino, the ancient Roman Forum, and, at the instigation of two of the nobles, and an advocate of some reputation, planted the tree of liberty in front of the capitol, proclaimed their independence, and instituted the Roman Republic. All the splendor and magnificence, of which the Catholic worship is susceptible, were employed to celebrate *this memorable victory over the head of its faith*. Every church in Rome resounded with thanks to the supreme Disposer of events, for the *glorious* REVOLUTION that had taken place; and while the dome of St. Peter was illuminated without, fourteen cardinals, dressed in the gorgeous apparel appertaining to functions which they were fated soon after to abdicate, presided at a solemn *Te Deum*, within the walls of that superb basilic. The DEPOSED PONTIFF, exiled from his country, was conveyed, by order of the Directory, first to Braingon, and afterwards to Valence, in France, where the infirmities of age, and the pressure of misfortune, terminated his existence, on the 29th of August, 1799, in the 82d year of his age, and 24th of his Pontificate."--Book II. Chap. 4. pp. 222, 223.

Can we believe here is a year's variation from fact in a matter involving so many dates and such public events?

Let us pause, a moment, to admire the wonderful working of Providence in overruling a seemingly chance shot from a Roman soldier, so that, the Roman "HIERARCHY CEASED TO EXIST." Thus writes the historian's pen.

Dr. Clarke refers to the same period thus:

"In 1798, the French republican army, under General Berthier, took possession of the city of Rome, and ENTIRELY SUPERSEDED THE WHOLE PAPAL POWER. This was a DEADLY WOUND, though at present it *appears* to be healed, but it is but skinned over, and a dreadful cicatrice remains."—*See Note on Dan.* 7: 25.

In a chronological table, at the end of "General History, Ancient and Modern," by Alexander F. Tytler, we find the following items:—

1798. The *Papal Government* SUPPRESSED by the French. The Pope quits Rome Feb. 26.
1799. Death of Pope Pius VI.
1800. The new Pope Pius VII. restored to his government, *by the Emperor* [Napoleon]. July 25.
1804. The Pope arrives at Fontainbleau, and has an interview with Bonaparte. November.
1808. The French troops enter Rome, and seize the Pope's dominions. February.
1810. A decree was issued, uniting Rome to France. Feb. 17.
1813. A decree of the Spanish Cortes, for abolishing the inquisition in Spain, was carried into effect. April.

Rev. George Croly, of England, a learned and accurate writer, in his work on the Apocalypse, published in 1827, says:

"On the 10th of February, 1798, the French army under Berthier, entered Rome; took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic: the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, was held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also Thiers' French Revolution, Vol. 4. p. 246.

We have not room to refer to the *multitude* of other writers who give the same date, but will simply glance at a few illustrations of the *fact* that the *dominion* is gone.

The following is the language of Pope Pius VII. in his instruction to the papal nuncio at Vienna, issued 1805. We copy it from "Tracts on Romanism," published by the American Tract Society, p. 53, of the series, and p. 33. of "Romanism contradictory to the Bible," Tract No. 255:

The pope there declares that the church had established, as the penalty of the crime of heresy, the confiscation and the loss of all property possessed by heretics. "To be sure," his holiness goes on to say, "we are fallen into such *calamitous times*, that it IS NOT POSSIBLE for the spouse of Jesus Christ TO PRACTICE, nor even expedient for her to recall HER HOLY MAXIMS OF JUST RIGOR against the enemies of the faith; but although SHE CANNOT EXERCISE HER RIGHT of deposing heretics from their principalities, and declaring them deprived of their property," &c. &c. &c.

Here we have the Pope's own testimony that the dominion had departed in 1805.

Another striking testimony is in a volume entitled "An Introduction to Christianity," by J. Sutcliffe. It was published in this country "by J. Soule [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition." p. 151. It had, therefore, been exposed to rigid examination.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8: 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POWERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequence to the church, than that of a degraded priest granting absolution to the crimes of France. The reformed churches have uniformly considered this empire as that tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1808.

As an index to the present position of the Pope, read the following anecdote from the Liverpool Albion.

"A Quaker, who had been shocked at the desecration of the Sabbath in France, mentioned the subject to "His Holiness." The Pope assured the Quaker that he was not ignorant of the open violation of the Sabbath in France, and was extremely anxious that it should be, as ought, kept holy. The time was when the person occupying the chair of St Peter, could *directly* interfere in the affairs of foreign States, and when EMPERORS, KINGS, AND PRINCES, ATTENDED TO THE BEHESTS OF THE VATICAN; but the times had changed; *he could not now exercise* ANY TEMPORAL AUTHORITY beyond the limits of the Papal States."

See also the Pope's letter dated Sept. 18, 1840, published in the last Midnight Cry, in which he says:

"You well know, Venerable Brothers, how great are *the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted.*"

"Indeed, are we not (Oh how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity?

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your dioceses these aforesaid *propagators of heresy and infidelity.*

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night.*"

STILL PREVAILING.

From the Christian Advocate and Journal, the great organ of Methodism, we cut the following, which was copied from the Christian Intelligencer, the organ of the Dutch Reformed Church in America.

From the Christian Intelligencer.

SIGNS OF THE TIMES.

In our last number, we presented our readers with a remarkable editorial article of the London Times. In another part of the present number, we have transferred to our columns the able commentary of the British Chronicle upon the article. Taken together, they define the position of the king of Prussia, in reference to interests of the very highest concern. The king of Prussia, hitherto regarded as at the head of Protestantism on continental Europe, and indeed regarded as a man of personal piety, is seen invading the freedom of opinion and the rights of conscience, in his efforts to consolidate the Lutheran and Calvinistic Churches, and establish uniformity of faith and discipline in the anti-popish part of his kingdom; and *by authority*, imposing upon them a creed of his own.—Nor is this all. He distinctly shows his intention of imposing prelacy upon them. He has, in a recent visit to Cologne, attended at the celebration of the mass, and also lent his aid in laying the corner stone of a Popish cathedral! And all this is regarded with favor by the leading ministerial journal of the British empire.

Turn we to Britain itself, and what do we find to be the growing tendencies of the Established Church?—Puseyism is spreading on every hand, and is now *Popery* almost without disguise. The recent numbers of the British Critic, the constant advocate and expounder of Puseyism, *openly denounces the Reformation, advocates a return to Popery, and asks, "Why may not the Pope be the supreme bishop?"* And we grieve to write the conviction to which we are compelled, that episcopacy everywhere is tending more and more to exalt ecclesiastic forms, ceremonies, and pretension, and to give a higher place to the ministry, the sacraments, and a specified outward observance, than to faith, holiness, and spiritual religion.

In reference to our own beloved country, Popery is alarmingly on the increase, mainly by immigration, but to a far greater extent than is generally believed, by proselyting also. In every part of the land it is found. In every important point, it is, with the utmost sagacity, at great cost, and with untiring assiduity, fortifying itself. Cathedrals and churches, colleges and nunneries are multiplied. To the widest extent possible, the education of the young is monopolized. There is no mingling with others. Where now are their children or youth educated but among themselves? In political matters, their influence is already powerfully felt. Hundreds of thousands every year reach our shores from Ireland, Austria, France, and other countries; and recently the plan of a society, spread abroad for public approval in Ireland, for the express purpose of sending out to these United States Roman Catholics in masses, accompanied by their priests,

to colonize whole districts of our fertile West, the society to pay the cost of transportation and provide the soil, and to be remunerated by the proceeds of three years' labor of the colonists; leaving, at the end of this period, themselves and their lands in the hands of the priesthood, the instruments of their arbitrary pleasure.

Who has not been startled by the hardihood of the pastoral letter recently put forth by Bishop Hughes, in which trustee boards are assailed, the right of the priesthood to all church property asserted, mixed marriages forbidden, and secret societies denounced, under the severest penalties upon their members, living and dead!

The outrage upon the Sandwich Islands by Papists, under the sanction of the French government, is fresh in the recollection of all. And, indeed, almost wherever Protestant missions are found, *Popish emissaries are met*, RESISTING AND IMPEDING every good work.

We inquire, then, is there not danger to be apprehended from this perpetual enemy to liberty, civil and religious—this despotism, the constant ally of all that is despotic? Let the Papacy of our land, organized as it is, and capable of being moved in one mass by a single mind, and that mind the Pope's, feel that it holds the balance of power, and at that moment our civil liberties and our rights of conscience are gone. Christians of this land may yet be called to a higher test of fidelity to their Lord than is at present apprehended.

What then is to be done? Abstain from aiding to build up a power, which, if it gains the ascendency, cannot fail to crush us. Maintain an elevated standard of piety; and for love to the souls of the ignorant, superstitious, and perishing, in all kindness of manner, seek to do them good. At every toil and expense, fill the great West with Bibles, tracts, and missionaries. Diffuse knowledge. Employ every means for the promotion of spiritual religion, and let prayer to Him who has all hearts in his hand be importunate and unwearied.

The N. Y. Evangelist, of Jan. 5, contains the following:

PUSEYITE DEVELOPMENTS.—The London Patriot gives the name of a Puseyite clergyman, who has published a new edition of the prayer book, in which the prayers are printed in English on one page, and in Latin on the other, each paragraph commencing with a red letter. The Puseyites are marching towards Babylon as rapidly as the Catholics can wish for. Lighted candles are now placed on the altars of a large number of the London churches, the Bishop of London having fully sanctioned the practice. Prayers in Latin and image worship cannot be very far off. Meanwhile, the question is daily assuming a more fearful importance, are the pious portion of the Episcopal Church to remain and see all this incense offered to the Mother of Harlots without a note of remonstrance.

LETTERS TO EDWIN F. HATFIELD.

NO. IX.

HONORED SIR,—You lately said, the Second Advent believers find the subject of Daniel's prophecy, ("the horn which spake very great things,") in the Christian Bishop of Rome, a pastor of the flock of Christ. I do not complain of charitable feelings or language, but I do think that Antichrist cannot be mentioned thus without weakening the abhorrence we ought to feel towards the "Man of Sin," whose coming has been "after the working of Satan, with power, and signs, and lying wonders."

It is a striking "sign of the times," that it is now necessary to prove to a Protestant Clergyman that papacy is the manifestation of Antichrist. When we see the Episcopal churches of England, and even in this country, marching back into the enticing arms of the Mother of Harlots, we have a right to expect that those who love the pure simplicity of the gospel of Christ will echo the heavenly call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The feelings you manifest towards popery, alarm me.

——— "Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

I beg of you to review the testimony that Popery and the papal power are the subjects of many prophecies, given us by Daniel, Paul, and John. The vision in the seventh of Daniel brought the Roman *empire* so plainly to view, that the early Christians had no difficulty in seeing the striking resemblance. They could understand what was coming, in that empire,—so clearly did the light of prophecy shine down into the otherwise impenetrable future. Justin Martyr, a native of Sychar in Samaria, who was beheaded in the year 166, and knew the companions of the apostle John, considers "the Man of Sin," or as he elsewhere calls him, the "man of blasphemy," as altogether the same with the little horn of Daniel; and affirms, that he who shall speak blasphemous words against the Most High, is now at the doors."

Irenæus, who also lived in the second century, and was the disciple of Polycarp, who was the Apostle John's disciple, hath written a whole chapter of the fraud, and pride, and tyrannical reign of Antichrist, as they are described by Daniel, and Paul, in Thessalonians.

Tertullian, who became famous at the latter end of the same century, expounding those words, "only he who now letteth will let, until he be taken out of the way," says: "Who can this be but the Roman state, *the division of which into ten kingdoms will bring on Antichrist*, and then *the wicked one* ☞ THE LITTLE HORN ☜ shall be revealed."

In his Apology, he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of the pagan empire of Rome.

Origen, the most learned father, and ablest writer of the third century, recites the language of Tertullian at large as spoken of him who is called Antichrist. To the same purpose he likewise alleges the words of Daniel as truly prophetic and divine. Daniel and Paul, according to him, *both prophesied of the same person.*

Lactantius, who flourished in the beginning of the fourth century, and was tutor to Constantine's children, describes Antichrist in the same manner and almost in the same words as Paul; and concludes, "This is he who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth." A more complete character of the pretended Vicar of Christ at Rome could not be drawn by Knox or Luther. Cyril, of Jerusalem, in the same century quotes this passage of Paul, together with other prophecies concerning Antichrist, and says, that "This, the predicted Antichrist, will come when the times of the Roman Pagan Empire shall be fulfilled, and the consummation of the world approach. *Ten kings of the Romans shall arise together*, in different places indeed, but *they shall reign at the same time.* Among these the eleventh is Antichrist, who, by magical and wicked artifice, shall seize the Roman power."

Ambrose, archbishop of Milan, in the same century, or Hilary, the deacon, or the author (whoever he was) of the comment upon Paul's epistles, which passeth under the name of St. Ambrose, affirms, "that after the failing or decay of the Roman Empire, Antichrist shall appear."

Jerome, Austin, and Chrysostome, flourished in the latter end of the fourth, or beginning of the fifth century. Jerome, in his explanation of this passage, says, "that Antichrist shall sit in the temple of God, either at Jerusalem (as some imagine) or *in the church* (AS WE MORE TRULY JUDGE,) showing himself that he is Christ and the Son of God: and unless the Roman Empire be first desolated, and Antichrist precede, Christ shall not come.—'And ye know what withholdeth that he might be revealed in his time,' that is, ye know very well what is the reason why Antichrist doth not come at present. He is not willing to say openly, that the Roman Empire should be destroyed, which they who commanded thought to be eternal. For if he had said openly and boldly, that Antichrist shall not come, unless the Roman Empire be first destroyed, it would have caused a severe and bloody persecution for the extermination of the church, as seditious and rebellious, by the ruling powers of the Imperial state."

Jerome was himself a witness to the barbarous nations beginning to tear in pieces the Roman Empire, and upon this occasion exclaims, "He who hindered is taken out of the way, and we do not consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth," so that Antichrist was not the ingress of barbarous nations, but a mock religious personage in the church, establishing himself as God.

St. Austin having cited this passage, affirms, that "no one questions that the Apostle spoke these things concerning Antichrist—and the day of Judgment (for this he calleth the day of the Lord) should not come unless Antichrist come first." "And now ye know what withholdeth," implying the church's universal opinion and belief that the Apostle meant the Roman Empire, but was not willing to write it openly, lest he should be falsely accused of wishing desolation and evil to the Roman Empire, which was hoped for and believed to be eternal."

St. Chrysostome, in one of his Homilies upon this passage, speaking of what hindered the revelation of Antichrist, asserts, "that when the Roman Empire shall be taken out of the away, then he shall come; and it is very likely: for as long as the dread of this Empire shall remain, no one shall quickely be substituted; but when this shall be dissolved, he (Antichrist) shall seize on the vacant Empire, and shall endeavor to assume the power both of God and man."

Thus did the light of prophecy shine upon these Christian writers. They felt that Daniel and Paul had drawn a chart, representing the dangers which would beset the church in its future voyage. We have passed those rocks and whirlpools, and found them just what the chart led the early voyagers to expect. The events have illustrated the prediction, as face answereth to face in the glass. Let us not shut out the light of the sun, and then follow a glimmering taper. Let us not fill our eyes with little Antiochus, till Rome, the dreadful and terrible beast, is hid from our sight. Do not trifle with the angel's words, for they are the words of God.

The leopard with the four heads, in Daniel's vision, (chapter 7,) represents Greece and its four divisions. The goat, in the eighth chapter—its one horn and its four horns—represent the same things again.

May the Lord grant me abundant patience to review your application of the little horn in the 7th chapter to the Syrian king.

"The fourth beast shall be the fourth kingdom upon earth," said the angel. The third beast, with its four heads, (Greece and its four divisions) must be subdued before it, for it *devours* the WHOLE EARTH, TREADS IT DOWN, AND BREAKS IT IN PIECES. Rome fulfilled this prophecy, for *Rome* conquered Greece, and became the mistress of the world. Can *one head* of the third beast be the *whole* of the fourth, which subdues the third with all its heads? It is impossible. I *need* not therefore, notice the other impossibilities involved in your application of the horn, on the fourth beast, to Antiochus, but let me give an index to a few of them.

1. It rises "among" ten horns, and before it there were three of the first horns plucked up by the roots. This important fact is mentioned three times in one chapter. Nothing of the kind ever occurred in the history of Antiochus. He was therefore, not the horn. It *was* exactly fulfilled in the rise of papal Rome.

2. This horn made a deep impression on Daniel, who inquired eagerly respecting it, because it was that horn that had eyes, and a mouth that spake very great things, whose look was MORE STOUT THAN HIS FELLOWS." Compare this language and that which you apply to him in chapter 11: 36, "And the king shall do according to his will," with the following item from history.

"When the two brothers, Ptolemies, the sons of Cleopatra, were besieged by their uncle (Antiochus Epiphanes) in Alexandria, the Roman ambassadors came; one of whom, Marcus Papillius Lenas, when he had found him (Antiochus) standing on the shore, and had delivered him the decree of the Roman Senate, by which he was commanded to depart from the friends of the Roman people, and to be content with his own empire; and he would have deferred the matter to consult with his friends; Papillius is said to have made a circle in the sand with the stick that he held in his hand, and to have circumscribed the king, and to have said, 'The People and Senate of Rome order, that in that place you answer wherein you now stand, what is your intention.' *Hieron in loc.* With these words, being frightened, he said, 'If this pleases the Senate and People of Rome, we must depart;' and so presently drew off his army. The reason of the Romans acting in this imperious manner, and of Antiochus Epiphanes so readily obeying, was, as Polybius, the historian, suggests, the total conquests that Æmilius, the Roman consul, had just made of the kingdom of Macedonia." He led back his forces into Syria, grieved and groaning, but thinking it expedient to yield to the times for the present. Polybius Legat. 92. I. 29, c. 11.—☞ "Whose *look* was *more stout!*" &c.

3. Daniel saw in vision, that "The same horn prevailed until the Ancient of Days came, and judgment was given to

the saints of the Most High, and the time came that the saints possessed the kingdom." You say, Christ's kingdom was set up at his crucifixion. Paul says, Christ shall judge the quick and the dead at his appearing, and his kingdom. According to your view the three years which Antiochus prevailed, *expired* 197 years *before* the saints possessed the kingdom. Do you think 197 years out of 200 is so *small* a fraction that *truth* did not require a mention of it in the words of inspiration?

You attempt to remove this difficulty from your system by finding one in our application of the fourth beast to Rome. I understand you say there is a gap between the death of Alexander and the conquest of Greece by the Romans. But, praise the Lord,—he has left no such difficulties in this great chain of truth. The four heads in one presentation of the vision, and the four horns in the other representing the four "KINGDOMS" into which Grecia was divided, leave *no space unfilled.*

I remain your fellow servant of our coming Lord,

N. SOUTHARD.

P. S. You will excuse the abruptness of this conclusion, when you notice the little space left for a

CLOSING ADDRESS

TO ALL WHO HAVE READ THIS SHEET.

READER!—You wish to know why we say so much about Rome and Popery. You shall know. Please read the whole of Daniel, 7th chapter, before you proceed. You admit that the fourth kingdom, or universal empire, is Rome. The ten horns are ten kings which stand together, for they are called "*fellows*," that is, companions or equals. Three of them being plucked up by the roots, must mean, that three of the ten kingdoms are subverted. The angel's calling them kings will not perplex you, when you notice that the four GREAT EMPIRES are called kings, in v. 17, and yet they are KINGDOMS, as you see in v. 23. The little horn which arises is the papal power or popery. Behold its marks.

"Eyes like the eyes of a man." The Pope is called the "overseer of overseers." Hence the title of his bishopric, "Apostolic SEE," or "SEE of Rome."

"A mouth speaking very great things." He claims infallibility.

"He shall speak great words against the Most High." Dr. Clarke gives us the reading: "He shall speak as if he were God." Think of his titles. "My Lord God the Pope," "His Holiness," "Supreme Head of the Church," "Most Holy Lord," &c. See Tracts on Romanism, published by the American Tract Society, and Dr. Brownlee's "Letters."

"He shall make war with the saints." Popery has waged *open and declared war* against the pious Waldenses and Protestants, whom the Romanists call heretics. See the note in the Rheimish New Testament, on Matt. 13: 29. "Where ill men, be they *heretics* or other *malefactors*, may be punished or SUPPRESSED, without disturbance and hazard of the good, they may be and OUGHT, by public authority, either spiritual or temporal, to be chastised or EXECUTED"

But their war against the saints has not been in such murderous *words* only. Says the Encyclopedia of Religious Knowledge:

"It has been computed that FIFTY MILLIONS of Protestants have, at different times, been the victims of the persecutions of the Papists, and put to death *for their religious opinions.* Well, therefore, might the inspired penman say, that at Mystic Babylon's destruction 'was found in her the blood of prophets, of saints, and of all that were slain upon the earth.' Rev. 18: 24."

You may ask, "Do not the Catholics repel this charge?" Hear how they repel it, in their note on Rev. 17: 6, which says: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus,"&c. Mark well their note, in the Testament "published by the English College of Rheims:"

"The Protestants foolishly expound it of Rome, for that THERE THEY PUT HERETICS TO DEATH, and ALLOW of their punishment in other countries; but *their blood* is not called the blood of saints, no more than the blood of thieves, (!) man-killers, (!!) and other malefactors, (!!!) for the shedding of which, by order of justice, no commonwealth shall answer."

I need not ask you to consider the length, and breadth, and depth of this note, surcharged with murder, both of the body and the reputation of Protestants.

"They [the saints] shall be given into his hand." Observe the language of Justinian to the Pope, A. D. 533—"We hasten to SUBJECT and unite to your holiness all the priests of thewhole east." In another document of the Emperor's, dated March 25, 533, he refers to the previous one, as having been already sent to the Pope, whom he calls "Head of all Bishops, and the true and effective corrector of heretics."

But was not the pope proclaimed universal bishop by Phocas in 606? Yes, but the title "conferred upon him NO NEW POWERS," says the historian. Hear the learned Croly, on this point: "The highest authority among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome. They ascend to Justinian, the only legitimate source, and rightly date the title from the memorable year 533."

Suffer us to refer to these points with still greater minuteness, in the words of Croly, in another place.

"On reference to Baronius. the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the Pope, formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism."

We will also open that great repository of Christian learning, the Encyclopedia of Religious Knowledge. Under the article Antichrist, it says: "Mr. Keith has made it appear certain that the supremacy of the Pope was complete as early as the year 533, the year that the Institutes of Justinian were published."

But the provisions of the Justinian code could not go into effect at the time they were issued, because Rome was then possessed by the Ostrogoths, who were violently opposed to the religion of Justinian. It was not till the conquest of Rome, in March, 538, that the Catholic bishop could *exercise* the power with which he was clothed by the Emperor. For the particulars of that event, stated at length from Gibbon, see Hale's Review of Dr. Pond. In March, 538, the papal supremacy was complete in FACT as well as FORM. The dragon had then gived him "his power, his seat, and great authority."

But for how long a time shall he have this dominion? Let the angel answer: "Until a time, times, and the dividing of time."

What does this mean? "You can make what you please of it," said a clergyman, recently. We will ask the Lord to tell us, and listen reverently to his answer. In Rev. 13, we evidently see the same beast. Compare the descriptions.

JOHN, Rev. xiii. 2, The beast which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION.	DANIEL vii. 7, A fourth beast, dreadful and terrible, and strong exceedingly. [The lion, bear, and leopard, having fallen, were merged in Rome, which John saw in its papal form.]
JOHN, Rev. xiii. 2, And the dragon gave him his power, and his seat, and great authority.	DANIEL vii. 26, They [the saints, and times and laws,] shall be given into his hand.
JOHN, Rev. xiii. 7, It was given unto him to make war with the saints, and to overcome them.	DANIEL vii. 21, The same horn made war with the saints, and prevailed against them.
JOHN, Rev. xiii. 5, There was given him a mouth speaking great things, and blasphemies.	DANIEL vii. 8, 20, 25, A mouth speaking great things.—A mouth that spake very great things.—He shall speak great words against the Most High.
JOHN, Rev. xiii. 5, Power was given him to make war FORTY AND TWO MONTHS. [See marginal reading.]	DANIEL vii. 25, They shall be given into his hand until A TIME, and TIMES, and the DIVIDING OF TIME.
JOHN, Rev. xiii. 10, He that leadeth into captivity shall go into captivity.	DANIEL vii. 26, They shall take away his dominion, to consume and to destroy it unto the end.

Here the Lord teaches us that time, times, and a half, equal 42 months. Let time be called 12 months, and times, 24 months, and half a time 6 months, and we have the 42.

But the Lord will give us further light if we seek it. While the dominion of the horn lasts, the true church is driven into the wilderness. Compare the two following statements of this fact:

Rev. xii. 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time. [3½ times.]	Rev. xii. 6, And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [1260 days.]

Let us compare the information we have thus gained.

42 months	3½ times
30	360
1260 days = 42 months	1260 days = 3½ times

The time, then, in which the horn has dominion, is called 1260 days. Are they literal days? Let us try and see: 1260 days from March, 538, will reach to August or September, 541. Was the dominion taken away then? O no, we have not used the right scale. Let us try again, using the Lord's scale, "each day for a year." Beginning at 538, the 1260 years will carry us to—1798. *We have found it; we have found it.* Read the article headed: The Dominion Gone, in this paper.

Here, then, the Lord has given us two great monuments, marking the beginning and the ending of the 1260 years; and it is scarcely less striking that he has given us two smaller monuments by the side of them. In the Christian Advocate and Journal, Dec. 28, 1842, we read the following extract from "The French Revolution by Dr. Croly."

"France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued through all ages fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin by the revocation of the edict of Nantes, in 1685; the history of France was written in every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of papal vengeance.

"In a moment, all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the papal supremacy, a power, new to all eyes, suddenly started up among nations—an Infidel Democracy."

The Encyclopedia of Religious Knowledge says—"It is a remarkable fact, that the DOMINION of the papacy, in that very kingdom which had been its chief stay for ages, was DESTROYED and disannulled by an act of the French Assembly in the year 1793, just 1260 years from its establishment."

Here then we have *four* marks fixed thus:

533 — 1260 years — 1793

1260 years

538 — **1798**

Can we ask for any more proof that this application of the prophecy is the right one? Though we *need* it not, it is given. In the 10th, 11th and 12th chapters of Daniel, we have a continued discourse from the angel Gabriel, conducting Daniel's view to the glorious period, when "they that turn many to righteousness shall shine as the stars forever and ever." Daniel hears the question asked by a heavenly messenger, "How long shall it be to the end of these wonders?"

The answer is given by the Lord Jesus Christ himself, "when he held his right hand and his left hand unto heaven, and sware by him that liveth forever [a solemnity well befitting the subject] that it shall be for a time, times and a half." Here we have the same period whose beginning and ending have been so carefully marked Daniel says: "I heard, but I understood not" He then, for the first time, asked a question relating to time, himself, "O my Lord, what shall be the end of these things?" In the answer he is told, "The words are closed up and sealed till the time of the end,—the wise shall understand,—and from the time the daily [abomination] shall be taken away to set up the abomination that maketh desolate shall be 1290 days."

Two questions come up here:—1. *What* was taken away to make room for popery? *Ans.* Paganism.—2. *When* was it taken away? *Ans.* In 508, when the last of the ten kings (whose kingdoms were the ten horns of the fourth beast,) was converted to Christ.

1290 years.

508 — 1798

Here let us attend to the last words of our Lord to Daniel:

"Blessed is he that WAITETH and cometh to THE 1335 days; but go thou thy way till THE END be, for thou shalt rest, and stand in thy lot at the end of THE DAYS." As the 1290 terminated in 1798, THE **1335** must end in **1843.**

Reader, *where* will be Daniel's lot? Shining as the stars, forever and ever. Will yours be with him?

Cut this sheet, and stitch it at the back, before reading it.

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, JANUARY 27, 1843. NUMBERS 7 & 8.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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Published every Friday, by J. V. HIMES. Assisted by L. D FLEMING and N. SOUTHARD.

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THE MIDNIGHT CRY.

OUR PAPER.

We learn that a misunderstanding has grown out of the leading articles published in the last two quadruple numbers of the Midnight Cry.

Many have inferred that the paper was to be circulated gratuitously to *all*. It is true a brother has made a donation to be expended in publishing the Cry to be gratuitously distributed. But the object was to send it among those who would not otherwise get it. If all the regular patrons were to be supplied by this brother's donation, nothing at all would be gained by it, for they would have procured it and read it, had he not made the gift. Now if all who feel an interest in the subject, would do as this one of our brethren has just done, we could distribute it more freely. But we want every friend to the cause, who possibly can, to take the paper, and pay the regular price for it, and by that means enable us to extend it farther. We make these suggestions, so that our friends may aid us in *extending* the Midnight Cry, rather than in circumscribing it, or preventing the generosity of one man from accomplishing its object.

This sheet may he had for circulation, at $4 per hundred.

VERY IMPORTANT FACTS.

We have now published about 275,000 copies of the Midnight Cry, of which about 100,000 have been given away. We have also published 100,000 of the Voice of Warning, and given away a large portion of them. We have, thus far, paid paper-makers and printers for their work as fast as it was performed, but our funds are nearly exhausted, and we have already spent hundreds of dollars more than we have received. Brethren and sisters, stewards of the Lord's money, shall the work cease? Shall the press stop, when so many are seeking the light it sends forth?

We have sent papers to nearly every post-office in the west and south. A Post Master in Maryland says: "I received, a week or two since, some numbers of the Midnight Cry. I have been handing them about among the people, and they are very much taken with them, so much that one pious old man requested me to write on for more, or the whole from the commencement, and if you have no more to *give*, he will subscribe and pay for them. Other persons are so anxious to have them, that we can't take the time to examine the references made to the Scriptures."

We say now to all: If you want publications, send for them. Send the money, if you can, but do not decline sending for publications, for want of money.

To those who have been blessed by the papers, we say: If your hearts prompt you to furnish us the means of sending similar messages of truth to others, SEND QUICKLY, that we may know how many of the next sheet we can print. We do not believe the work will now stop, for if one fails, enlargement will arise from some other place, and the work will still go on.

LECTURES, &c.

Brothre Himes expects to be in New York, to-morrow, (Saturday.) on his way to Philadelphia. He will lecture on the Sabbath, at the corner of Catharine and Madison streets. Services to commence at half-past 10 o'clock, A. M. and 3 and 7, P. M.

BROTHER DAVID BERNARD

A well-known Baptist clergyman, has recently written a letter on the Second coming of Christ, which we much wished to publish this week, but have no room. The tenor of it may be judged from the Postscript.

P. S. "If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from *the other* prophecies, that the *end of all things is at haud.* I SHALL LOOK FOR HIM TILL HE COMES!!!"

We shall publish it next week. and print enough to send it to every Baptist Minister in America, if any of our Lord's stewards furnish us with the means.

THE NEW EARTH,—MILLENNIUM, &c.

We hope our readers will carefully compare all the articles in this paper, on these subjects, and see how perfectly they harmonize. Then let them compare Isaiah 65: 17; and 66: 22; and 60: 19—21, with Rev. chap. 21 and 22, and they will see where those glorious prophecies will be fulfilled, which have lately been applied to an imperfect millennium to be enjoyed on a sin-cursed earth.

We shall try to write more on this subject next week.

CROWDED OUT.—A reply to "B." of New Haven.—Daniel's Visions Illustrated by Engravings.—The two Resurrections.—A Letter to a Friend in Europe.—Notices of Revivals, and many other important articles.

THE WASHINGTON DAILY NEWS.—This excellent Temperance paper has opened its columns to articles on Christ's coming at hand.

We hope our friends will give it such substantial encouragement that it may lose nothing by so doing.

TRUTH, NO NOVELTY—AN ADMISSION.

It is often thrown out, that our principles are based upon *new rules* of interpretation; and it is generally supposed by those who have not examined this question, that we have widely departed from the opinions of our fathers, and give a new enterpretation to the visions of Daniel and John. The fact is, however, that we are governed by the *same rules* of interpretation, and give the same exposition of those visions in the general outline, as has been given since the reformation by the WHOLE PROTESTANT WORLD.

It is our opponents that have taken *new ground*, and that are denying what have long been admitted by them as established principles. This is fully proved by the following admission of Professor Stuart, in the introduction of his Hints—page 8.

Speaking of the designations of *time* in those visions, he admits that a day in prophetic time has been generally understood as the representative of a year, and the "time, times, and half a time," and "forty-two months," are also understood as 1260 years, and adds:

"For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them One might indeed almost compare the *ready and unwavering assumption* of these propositions, to the assumption of the FIRST SELF-EVIDENT AXIOMS IN THE SCIENCE OF GEOMETRY, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any."

Our opponents are therefore obliged to deny the positions of the best expositors, and assume positions directly the reverse of those which have long since been completely settled by the whole Protestant world.

THE NEW EARTH.

The article on the kingdom of God, in the last paper, may have startled some. Many shrink from the thought of a material earth restored, as if it were a sort of Mahometan heaven. As *one* of the *many* proofs that we are not alone in our opinions, we here give the admirable sermon of "THOMAS CHALMERS, D. D. & L. L. D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France." We give these tawdry appendages to the name of a MAN who needs no such artificial helps to greatness, because some are pleased with such toys.

We beg our readers to listen candidly to his eloquent presentations of God's truth, and to apply the doctrine with which he closes to their own hearts.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13.

There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we *should attempt*, and that *most studiously*, to be wise *up to that which is written*. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But, still there are such disclosures—and on the principle of the things that are revealed belonging unto us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being like every other Scripture, "profitable both for doctrine and for instruction in righteousness."

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy which is to be reared for the accommodation of the blessed, there will be MATERIALISM, not merely new heavens, but also a NEW EARTH. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

I. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along

with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed Him under the very canopy that is over our heads—and spread around Him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity.

Man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took His place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape of audible sound or of tangible substance were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise.

Many forget that there is really no essential connection between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He saw every thing that He had made, and behold it was all VERY GOOD. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of His worshippers.

No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after, at death, having quitted his body, would quit it conclusively. That mass of materialism with which it is associated upon earth, and which many regard as a load and an incumbrance, would have leave to putrefy in the grave, without being revisited by supernatural power, or raised again out of the inanimate dust into which it had resolved. If the body be indeed a clog and a confinement to the spirit, instead of its commodious tenement, then would the spirit feel lightened by the departure it had made, and expatiate in all the buoyancy of its emancipated powers, over a scene of enlargement. And this is, doubtless, the prevailing imagination. But why, then, after having made its escape from such a thraldom, should it ever recur to the prison-house of its old materialism, if a prison-house it really be? Why should the disengaged spirit again be fastened to the drag of that grosser and heavier substance, which many think has only the effect of weighing down its activity, and infusing into the pure element of mind an ingredient which serves to cloud and to enfeeble it? In other words, what is the use of a day of resurrection, if the union which then takes place is to deaden, or to reduce all those energies that are commonly ascribed to the living principle, in a state of separation?

As a proof of some metaphysical delusion upon this subject, the product, perhaps, of a wrong though fashionable philosophy, it would appear, that to embody the spirit is not the stepping-stone to its degradation, but to its preferment. The last day will be a day of triumph to the righteous—because the day of the re-entrance of the spirit to its much-loved abode, where its faculties, so far from being shut up into captivity, will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves, that, with man at least, *the state of a disembodied spirit is a state of unnatural violence*—and that the resurrection of his body is an essential step to the HIGHEST PERFECTION OF WHICH HE IS SUSCEPTIBLE. And it is indeed an homage to that materialism, which many are for expunging from the future state of the universe altogether—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore—and there inquisition must be made for the flesh, and the sinews, and the bones, which the power of corruption has perhaps for centuries before, assimilated to the earth that is around them—and there, the minute atoms must be re-assembled into a structure that bears upon it the form, and the lineaments, and the general aspect of a man—and the soul passes into this material framework, which is hereafter to be its lodging-place for ever; and that, not as its prison, but as its PLEASANT and befitting HABITATION; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity, to walk, *embodied, among the bowers of our* SECOND PARADISE—to stand embodied in the presence of our God.

There will, it is true, be a change of personal constitution between a good man before his death, and a good man after his resurrection; not, however, that he will be set free from his body, but that he will be set free from the corrupt principle which is in his body; not that the materialism with which he is now surrounded will be done away, but that the taint of evil by which this materialism is now pervaded, will be done away. Could this be effected without dying, then death would be no longer an essential stepping-stone to paradise. But it would appear of the moral virus which has been transmitted downwards from Adam, and is now spread abroad over the whole human family—it would appear, that to get rid of this, the old fabric must be taken down, and reared anew; and that, not of other materials, but of its own materials, only delivered of all impurity as if by a refining process in the sepulchre. It is thus, that what is "sown in weakness, is raised in power;" and for this purpose, it is not necessary to get quit of materialism, but to get quit of sin, and so to purge materialism of its malady. It is thus that the dead shall come forth incorruptible, and those, we are told, who are alive at this great catastrophe, shall suddenly and mysteriously be changed.

While we are compassed about with these vile bodies, as the apostle emphatically terms them, evil is present, and it is well, if through the working of the Spirit of grace, evil does not prevail. To keep this besetting enemy in check, is the task and the trial of our Christianity on earth: and it is the detaching of this poisonous ingredient which constitutes that for which the believer is represented as groaning earnestly, even the redemption of the body that he now wears, and which will then be transformed into the *likeness of Christ's glorified body*. And this will be his heaven, that he will serve God without a struggle, and in a full gale of spiritual delight; because with the full concurrence of all the feelings and all the faculties of his regenerated nature. Before death, sin is only repressed; after the resurrection, sin will be exterminated. Here he has to maintain the combat, with a tendency to evil still lodging in his heart, and working a perverse movement among his inclinations; but after his warfare in this world is accomplished, he will no longer be so thwarted, and he will set him down in another world, with the repose and the triumph of victory for his everlasting reward. The great constitutional plague of his nature will no longer trouble him; and there will be the charm of a general affinity between the purity

of his heart, and the purity of the element he breathes in. Still it will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil. It will not be the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

But the highest homage that we know of to materialism is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapt His unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that He should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which He now occupies, and where He is now employed in preparing the mansions of His followers—that He should have entered within the vail, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon His cross, and wherewith He ate and drank after His resurrection; that He who repelled the imagination of His disciples, as if they had seen a spirit, by bidding them handle Him and see, and subjecting to their familiar touch the flesh and the bones that encompassed Him; that He should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at His name, and every tongue to confess, and yet all to the glory of God the Father; that HUMANITY, that substantial and embodied HUMANITY, should thus be exalted, and a voice of adoration from every creature, be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed; or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honors, and prolonged in immortality throughout all ages?

It has been our careful endeavor, in all that we have said, to keep within the limits of the record, and to offer no other remarks than those which may fitly be suggested by the circumstance that a new earth is to be created, as well as a new heavens, for the future accommodation of the righteous. We have no desire to push the speculation beyond what is written; but it were, at the same time, well, that in all our representations of the immortal state, there was just the same force of coloring, and the same vivacity of scenic exhibition, that there is in the New Testament. The imagination of a total and diametric opposition between the region of sense and the region of spirituality, certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave, and to deaden all those sympathies that we else might have with the joys and the exercises of the blest in paradise.

To rectify this, it is not necessary to enter on the particularities of heaven—a topic on which the Bible is certainly most sparing and reserved in its communications. But a great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there will be beauty to delight the eye, and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information of our text, that after the dissolution of its present framework, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."

II. But though a paradise of *sense*, it will not be a paradise of *sensuality*. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mahometan paradise; not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it, but that all that is vile in principle, or voluptuous in impurity, *will be* utterly excluded from it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration—and with this specialty to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness."

Now, though the first topic of information that we educed from the text, may be regarded as not very practical, yet the second topic on which we now insist, is most eminently so. Were it the great characteristic of that spirituality which is to obtain in a future heaven, that it was a spirituality of essence, then occupying and pervading the place from which materialism had been swept away, we could not, by any possible method, approximate the condition we are in at present, to the condition we are to hold everlastingly. We cannot etherealize the matter that is around us, neither can we attenuate our own bodies, nor bring down the slightest degree of such a heaven to the earth that we now inhabit. But when we are told that materialism is to be kept up, and that the spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it—this puts, if not the fullness of heaven, at least a foretaste of heaven, within our reach. We have not to strain at a thing so impracticable, as that of diluting the material economy which is without us; we have only to reform the moral economy that is within us. We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid perhaps, than those we shall hereafter wear. It is not by working any change upon them, that we could realize, to any extent, our future heaven. And this is simply done by opening the door of our heart for the influx of heaven's affections—by bringing the whole man, as made up of soul, and spirit, and body, under the presiding authority of heaven's principles.

Our Saviour came down amongst us in the full perfection of heaven's character, and has made us see that it is a character which may be embodied. All its virtues were, in his case, infused into a corporeal framework, and the substance of these lower regions was taken into intimate and abiding association with the spirit of the higher. The ingredient which is heavenly, admits of being united with the ingredient which is earthly; so that we, who, by nature, are of the earth, and earthly, could we catch of that pure and celestial element which made the man Christ Jesus to differ from all other men, then might we too be formed into that character, by which it is that the members of the family above differ from those of the outcast family beneath. Now, it is expressly said of Him, that He is set before us as an example; and we are required to look to that living exhibition of Him, where all the graces of the upper sanctuary are beheld as in a picture; and instead of an abstract, we have in His history a familiar representation of such worth, and piety, and excellence, as could then only be stamped upon our own persons, and borne along with us to the place where He now dwelleth—instead of being shunned as aliens, we should be welcomed and recognized as seemly companions for the inmates of that place of holiness. And, in truth, the great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master who is in heaven. And we live under a special economy, that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fullness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us by the simple expedient of inspiring us where we now stand, with its love, and its purity, and its sacredness. We learn from Christ, that the heavenly graces are all of them compatible with the *wear of an earthly body*, and the CIRCUMSTANCES OF AN EARTHLY HABITATION. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that "therein dwelleth righteousness."

And had we only the character of heaven, we should not be long of feeling what that is, which essentially makes the comfort of heaven. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows." Let us but love the righteousness which He loves, and hate the iniquity which He hateth; and this, of itself, would so soften and attune the mechanism of our moral nature, that in all the movements of it, there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because He is unchangeable in being good, and upright, and holy. There may be audible music in heaven, but its chief delight will be in well-

poised affections, and of principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all His children; it will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise, is spiritual joy—and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.

Let us attend, then, to the way in which the services of the upper sanctuary are rendered; not in the spirit of legality, for this gendereth to bondage; but in the spirit of love, which gendereth to the beatitude of the affections rejoicing in their best and most favorite indulgence. They do not work there, for the purpose of making out the conditions of a bargain. They do not act agreeably to the pleasure of God, in order to obtain the gratification of any distinct will or distinct pleasure of their own, in return for it. Their will is, in fact, identical with the will of God.

Let the will of God, then, be done here, as it is done there, and not only will character and conduct be the same here as there, but they will also resemble each other in the style, though not in the degree of their blessedness. The happiness of heaven will be exemplified upon earth, along with the virtue of heaven; for, in truth, the main ingredient of that happiness is not given them in payment for work; but it lies in the love they bear to the work itself. A man is never happier than when employed in that which he likes best. This is all a question of taste; but should such a taste be given as to make it a man's meat and drink to do the will of his Father, then is he in perfect readiness for being carried upwards to heaven, and placed beside the pure river of water of life, that proceedeth out of the throne of God and of the Lamb. This is the way in which you may make a heaven upon earth, not by heaping your reluctant offers at the shrine of legality, but by serving God because you love him, and doing his will because you delight to do him honor.

And here we may remark, that the only possible conveyance for this new principle into the heart, is the Gospel of Jesus Christ; that in no other way than through the acceptance of its free pardon, sealed by the blood of an atonement, which exalts the Lawgiver, can the soul of man be both emancipated from the fear of terror, and solemnized into the fear of humble and holy reverence; that it is only in conjunction with the faith that justifies, that the love of gratitude, and the love of moral esteem, are made to rise in the bosom of regenerated man; and, therefore, to bring down the virtues of heaven, as well as the peace of heaven, into this lower world, we know not what else can be done, than to urge upon you the great propitiation of the New Testament—nor are we aware of any expedient by which all the cold and freezing sensations of legality can be done away, but by your thankful and unconditional acceptance of Jesus Christ and him crucified.

☞A correspondent of the Norwich Aurora, introduces an article against the "Millerites," with the statement that within a few days, as many as eight or ten persons in Hartford have been sent to the Retreat for the Insane, who have been deprived of their reason by the frightful doctrines of Miller! It is hardly necessary to say that this *crazy* story is wholly destitute of truth.—*Hartford Patriot.*

CHRONOLOGY.

AGE OF THE WORLD.

The belief that the world is six thousand years old this year, is startling to many, and has occasioned much inquiry. We therefore give Mr. Miller's chronology in two forms, to which we invite close scrutiny. There may be difficulties in them, but they are such only as are inseparable from the *subject*, and not peculiar to Mr. Miller's view of it. Large books have been devoted to the defence of the *common chronology*, and still it is liable to weighty objections, from which Mr. Miller's chronology is free.

When we consider how much the Old Testament deals in dates and periods of time, it may seem strange that there should be so much difficulty in fixing the length of time from the Creation to Christ.

In Watson's Bible Dictionary, under the word "Age," it is said: "The period preceding the birth of Christ has been generally divided into six ages. Those who follow the Septuagint or Greek version, divide this period into seven ages, viz.—1. From the Creation to the Deluge, 2262 years. 2. From the Deluge to the Confusion of Tongues, 738 years. 3. From this Confusion to the Calling of Abraham, 460 years. 4. From this period to Jacob's descent into Egypt, 215 years; and from this event to the Exodus, 430 years, making the whole 645 years. 5. From the Exodus to Saul, 774 years. 6. From Saul to Cyrus, 583 years. 7. From Cyrus to the vulgar era of Christians, 538 years; the whole period from the Creation to Christ containing 6000 years, thus:

1. Before the Flood,	2262	years.
2. To the Confusion of Tongues,	738	"
3. To the Calling of Abraham,	460	"
4. To the departure from Egypt,	645	"
5. To Saul,	774	"
6. To Cyrus,	583	"
7. To Christ,	538	"
	6000	

The common reckoning of modern times cuts off 2000 years from these 6000, thus:

1. From the Creation to the Deluge,	1656	years.
2. To Abraham's entrance in the promised land,	426	"
3. To the departure from Egypt,	430	"
4. To building of Solomon's Temple,	480	"
5. To Babylonish captivity,	424	"
6. To Christ's birth, (four years before the common era,)	584	"
	4000	

Here is a wonderful difference, and it is not strange that many people are puzzled to decide which is right. Thanks be to God, the candid Bible reader may learn that the truth lies between them, and neither is exactly right. The modern chronology is undoubtedly nearest the truth, and we are willing to consider all the periods nearly correct, except the fourth, which allows but 480 years from the departure out of Egypt to the building of the temple.

But that *seems* to be undeniably proved by 1 Kings vi. 1. "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord." Nothing would be clearer than this verse, if there was not Bible authority for believing that some error had crept into it during the 2500 years since it was written. This number, (480,) was of course obtained by adding several shorter periods together. Now, if a series of small numbers were given us, each one designating a certain period, and the total were also given, and it should be found too small, we should at once conclude there was an error in *adding* the numbers, or in *copying* the total.

To show how easy an error might be made in a date in Hebrew, we here give an extract from Watson's Answer to Paine, who had denied the truth of the book of Ezra, because the total amount of those who returned from Babylon does not correspond with the particulars. That able defender of the Bible replies:

"You know, undoubtedly, that the Hebrew letters denoted also numbers, and that there was such a great similarity between some of these letters, that it was extremely easy for a transcriber of a manuscript to mistake a ב for a כ, (or 2 for 20,) a ג for a כ, (or 3 for 50,) a ד for ר, (or 4 for 200.) Now what have we to do with numerical contradictions in the Bible, but to attribute them, wherever they occur, to this obvious source of error—the inattention of the transcriber in writing one letter for another that was like it?"

The particulars given us in the Bible, for this period, amount to 621 years, instead of 480, as may be seen in the annexed table, where chapter and verse are given for each item, or else scriptural dates are referred to, which establish it, with a single exception, where the authority of Josephus is referred to. Here our commentators have found themselves in a dilemma, where the rational course would be to acknowledge an error in the whole number, and adhere to the twenty-four particulars as God has given them; but they have done just the reverse, making the text in Kings the standard, and *lapping* the periods together till they had disposed of 112 years. That this text is a very unsafe standard, is manifest from a note in Jahn's Hebrew Commonwealth, a work of the highest authority in questions relating to the early history of the Hebrews, where the Bible leaves us in doubt. The following is the substance of his note.

"The chronology from the departure out of Egypt to the building of the temple, stands thus:

Moses,	40
Joshua,	17
Joshua to Saul,	450
Saul,	40
David,	40½
Solomon to the building of the temple,	4
Total, from the departure to the temple,	591½

But in 1 Kings vi. 1, this period is mentioned as only 480 years. That some error must, in very ancient times, have crept into the copy here, appears evident from the following considerations:

1. Josephus reads in this place 592 years, in his Antiquities, (viii. 3, 1,) and he also seems to compute in the same manner in his Jewish Wars, (iv. 9: 7.) See Michaelis Alt. Orient Th. xii. 31, 32.

2 Paul (Acts xiii. 20,) reckons the period of the Judges at 450 years, and without doubt, his teacher, Gamabiel, allowed the same space of time, but so many years could not have been allowed if, at that time, the Palestine manuscripts had read, (1 Ki. C. 1,) 480, and not 592.

3. The reading 592, is farther confirmed by the circumstance that it is so reckoned by the Jews of China, who wandered thither through Chorasan and Samancand, A. D. 73. Consequently, at the time of their emigration, the passage must have read 592 and not 480."

Let the reader compare the authority of this text with the testimony of Paul in the synagogue at Antioch, remembering that ONE of them MUST BE GIVEN UP.

Paul was thoroughly taught, under the most learned teacher of the times, and he *could not* speak ignorantly. He spoke by the Holy Ghost, and *did not* speak falsely. In presence of the rulers of the synagogue, he would not speak carelessly. His inspired testimony is recorded by the inspired historian Luke, and there is no suspicion that it has not been accurately preserved.

But the objector says, Paul did not say the Judges continued *exactly* 450 years, but, "He gave them Judges *about* the space of 450 years, until Samuel the prophet." On turning to the verse above, we find Paul said: "ABOUT the time of forty years suffered he their manners in the wilderness." This period, we know, was EXACTLY forty years,—even to a day—and he would not be thus exact in one sentence, and depart 100 years from the truth in the next. The world has therefore existed more than 100 years longer than our common reckoning allows.

The reader will now permit us, we trust, to take Paul's testimony, together with the book of Judges, and ascertain the age of the world. The result is given in the table on the next page. A paper called the Truth's Advocate and Prophetic Expositor, published at Pawtucket, R. I., by Ray Potter, quotes an article from the Midnight Cry of Nov. 22, of which the following is the substance:

"Two things are generally impressed on the public mind: first, that the world is but 5,847 years old: and, second, that it must continue about 6,000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to appeal from Archbishop Usher, (the great standard in Chronology,) to the Bible. He spent three days in tracing the times of the Old Testament, and, to his surprise, found 4,157 years, clearly proved from the creation to Christ, leaving but 1843 to complete the 6,000 years! Do you ask how this can be! Consult the texts he has referred to for yourselves, and see if the argument is not too overwhelming to be trifled with!

"The world will be SIX THOUSAND YEARS OLD in 1843, if we reckon its age mainly by the common chronology, except the time from the death of Moses to the building of the temple, and there follow the Bible in its plain reading. Dr. Clarke says this text in Acts (13: 20) has been called *Crux Chronologorum*. It crucifies some men's notions."—*Midnight Cry.*

On this article friend Potter makes the following hasty and ill-considered remarks :

"The reader will particularly observe that the writer of the above asserts that Mr. Miller found to his surprise 4,157 years CLEARLY PROVED from the creation to Christ. Well, *how* is this point so clearly proved? By guess work. I repeat it, by nothing better than guess work. Let the reader turn his eye to this Chronological Table, and he will there find 24 years given to Samuel. And where is his authority for this? Guess work, and nothing better. In a note on this he says :

"'Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.'

"Now I put it to Mr. Starkweather, Mr. Fitch, Mr. Hawley, if they mean to give their countenance to such an imposition on the credulous? They have *identified* themselves with the theory of Mr. Miller, and they are, to my mind, in honesty bound to condemn it."

Let us see if we have nothing better than guess-work. We *know* from 1 Sam. 4 : 18, that Eli had judged Israel 40 years, when he died at the age of 98. Samuel was born, one year or more after these 40 years commenced, as may be seen by the history. The ark of God was taken the same day that Eli died. It was kept seven months by the Philistines, and 20 years at Kirjath-jearim. Now read the 7th, 8th, 9th and 10th chapters of 1 Samuel, and see if the events there recorded could by any possibility have taken place in less than three years. If not, then the whole 24 years are "clearly proved."—We are willing to admit that Samuel might have judged Israel more than 24 years from the death of Eli to the crowning of Saul, but our opponents cannot prove it. If they should, they would show that the world is *more* than 6000 years old, instead of less.

There is one other period, which is not precisely marked by the Bible,—from the death of Joshua to the time of the first judge. We have the following hints from which we must infer that it was not *less* than 18 years : "And Israel served the Lord all the days of Joshua, and all the days of the *elders* that overlived Joshua, and which had known all the works of the Lord that he had done for Israel." Joshua 24 : 31, "And all that generation were gathered unto their fathers. And there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord and served Baalim." Here the time might seem to be more than 18 years, but if it was, the world IS MORE than 6000 years old already.

In Horne's Introduction, this period is called 18 or 20 years. If we are wrong, here, so are the learned men who adopt the common chronology.

We come, then, to this conclusion, that though the age of the world may *possibly* vary from 6000 years, IT CANNOT BE LESS, though it may be more. No argument can therefore be raised, from the supposed age of the world, to show that it may not be destroyed in 1843, and God's everlasting kingdom set up. Repent, and be ready, instead of dreaming that the world, as it now is, has not yet been defiled and cursed long enough to be purified by fire.

Since the above was written, we have received some queries which require notice.

"1. How is it, if Mr. Miller's chronology is correct, so much time has been lost in the common chronology, and *where* was it lost? SINCERE ENQUIRER."

Ans. It was lost in the times of the Judges, as may be seen by comparing this chronological table with the common table in the Family Bibles, which gives *no time at all* for Joshua, the elders, and the oppressions of Cushan, amounting to 51 years; it then *leaves out* Eglon, 18 years, and reckons but forty years between Ehud and Gideon, instead of 67 : it then gives but 20 years for the 40 mentioned, Judges 13: 1, and gives *no time* for Samuel—making all this havoc in dates for the sake of agreeing with that doubtful number in 1 Kings 6: 1.

2. "Mr. Miller puts down the reign of Jehoram at 5 years, when the text he refers to, says he reigned 8 years. Will you explain this? B. W. K."

Ans. In 2 Kings 8: 16, we learn that Jehoram began to reign, (in the fifth year of Joram king of Israel) while his father Jehoshaphat was yet alive. We were told, 2 Kings 3: 1, that Jehoram, (or Joram,) king of Israel, began to reign in the 18th year of Jehoshaphat. Of course his fifth year must have commenced nearly, if not quite, *three years before Jehoshaphat died*, for Jehoshaphat's whole reign was 25 years. These three years being included in the time of Jehoshaphat, must not be counted *again* in the reign of his son Jehoram, who reigned *alone* only five years. Townsend gives him but four years. but this is cutting off more time from his reign than the Scripture will warrant.

Here we remark again, that if Jehoram's reign was more than five years, it lengthens the whole period beyond 6000. It could not possibly have been quite six years, and therefore we call it five.

This chronology is objected to, principally on the ground that it is *too long* by 153 years ; but a writer in the Luminary recently contended that it is *not long enough* by 145 years, which he contends should be added to the 430 designated as the Exode, &c. To him, Mr. Miller replies :

LOW HAMPTON, Dec. 28, 1842.

Dear Bro. Himes,—I have read the communication you cited me to in the New York Luminary, headed "The end of the world not yet," written by A. W. Blakesley. I do not know the writer, but one thing I do know, that Paul can put this champion down quicker than ten doctors can raise him up. Gal. 3 : 16—18, "Now to Abraham and his seed were the promises made. He saith not, And of seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise." Now see Gen. 12: 1—4, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing ; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him, and Lot went with him ; and Abram was seventy and five years old when he departed out of Haran." Here was the blessing given to Abram. Then the law was given to Moses the first year after they came out of Egypt. Then the Exode was 430 years according to Paul, and Mr. Miller agrees with the apostle Paul, an inspired writer. What an overthrow of Miller's chronology this must have been ! ! ! As the writer has seen fit to give me his advice, I will do him as good a turn, and advise him to read his Bible more, and obey God rather than seek to please men.

Let me then say, Abram went out into a strange land, four hundred and thirty years before the law was given on Mount Sinai. Heb. 11 : 9, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Twenty-five years after, Isaac was born ; five years afterwards, Ishmael mocked Isaac and was thrust out, he being born of an Egyptian woman. Then the seed of Abraham was afflicted in a strange land 400 years, to the giving of the law. Isaac and Jacob were strangers in the land, not having received the promises.

From the blessing of Abraham to Isaac,	25 years,	Gen. 12 : 4, 21 : 5
Isaac was 60 when Jacob was born,	60	Gen. 25 : 26.
Suppose Jacob 65 when Levi was born,	65	Gen. 26 : 34.
Suppose Levi 60 when Kohath was born,	60	Gen. 46 : 11.
Suppose Kohath 70 when Amram was b'rn,	70	Ex. 6 : 18.
Suppose Amram 70 when Moses was born,	70	Ex. 6 : 20.
Suppose Moses 80 when he left Egypt,	80	Ex. 7 : 7.
Total,	430	Ex. 12 : 41.

The reader will also notice that the 430 years from the giving of the promise to Abraham, Gen. 12 : 1—4, to the law on Sinai, was literally fulfilled according to Paul, Gal. 3 : 17, and Ex. 12 : 40, 41, and by the above texts is perfectly understood.

Again, it is evident that it could not be 400 years from Jacob's going into Egypt unto the time of Moses, for Kohath was the son of Levi, Amram was the son of Kohath, and Moses was the son of Amram. Ex. 6 : 16—20.—We know Kohath was born in Canaan before they went into Egypt. Gen. 46 : 11. Kohath was 133 years old when he died. Ex. 6 : 18. Amram was 137 years old and died. Ex. 6 : 20. Moses was 80 years old when they went out of Egypt. Ex. 7 : 7. Now suppose they went into Egypt when Kohath was born, and Amram was born at his father's death, and Moses was born when his father died, which is too much to suppose.—Then the sum total would be 133+137+80=350. Therefore the writer shows his ignorance of the Bible, and weakness in chronology. The end may come as yet.—Beware, sinner !

WILLIAM MILLER.

Thus Mr. Miller's chronology stands, in spite of these opposite objections, and it conducts us to the startling truth that this year completes 6000 years of the world's history. That long-expected time has arrived, when THE SEVENTH, or GREAT MILLENNIUM, commences.

MILLENNIUM.

Of all those who have dictionaries at their elbows, how few are aware of the true definition of this word. Webster defines it thus :

"MILLENNIUM *n* [from the Latin *mille*, thousand, and *annus*, year.] A thousand years ; a word used to denote *the thousand years* mentioned in Rev. xx., during which period Satan shall be bound, ... and Christ SHALL REIGN ON EARTH with his saints."

This was the doctrine of the early church ; and the contrary doctrine of a spiritual, and *not personal* reign, and that it will be *before the resurrection*, and not afterwards, is so very recent, that it is not found in the dictionaries.

Walker, indeed, tries to throw doubt on the Bible authority on which the ancient doctrine rests, but he defines Millennium as "*the thousand years*, during which our blessed Saviour shall reign with the faithful on earth, AFTER THE RESURRECTION."

In 2 Pet. 3: 8, it is said that "one day is with the Lord as a thousand years, and a thousand years as one day."

Partly from this passage of Scripture, and partly from an ancient tradition among the Jews, the early Christian writers supposed that as God created the world in six days, and rested the seventh, so there should be six Millenniums, or six thousands of years during which wickedness should prevail ; but the seventh Millennium should be the glorious Sabbath of the world. This opinion, as we may easily conceive, was much strengthened by the account in the twentieth chapter of Revelations, of the binding of Satan for a thousand years.

Of the Christian writers of the first century, who allude to this subject, Barnabas in his epistle speaks thus :

"'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it.' Consider, children, what that signifies, *he finished them in six days*. This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years ; as he himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. *And he rested the seventh day* : this signifies, that when his Son shall come, and shall abolish the season of the wicked one, (Antichrist,) and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that seventh day."

Irenæus, who wrote in the second century, in his work against heresies, speaks as follows :

"In whatever number of days the world was created, in the same number of thousands of years it will come to an end. And therefore the Scripture says, that the heavens and the earth were completed, and all their embellishments. And God finished on the sixth day the works which he made. And God ceased on the seventh day from all his works. This is a narration of the past, and a prophecy relative to the future ; for the day of the Lord is as 1000 years.'

Among more modern writers, we find that Luther, Calvin, Melancthon, and Knox, preserved substantially the ancient faith, and did not believe in the conversion of the world before Christ's coming. Thus, so far from our doctrines being NEW and heretical, they are the republication of the sentiments of those champions of the Reformation.

LUTHER, in his Commentary on John 10: 11—16, "Other sheep I have," &c., writes thus : "Some, in explaining this passage say, that before the latter days, the whole world should become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language : "I am persuaded that verily the day of judgment is not far off : yea, will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds : "The voice will soon be heard : 'Behold the Bridegroom cometh !' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *now expiring*.

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says : We "condemn those who circulate the judaizing notion that, *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says : "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailing."—This was the millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says ; "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

CHRONOLOGICAL CHART OF THE WORLD.

EXPLANATIONS.

677. B. C. A. This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. Moses's "seven times" and Ezekiel's seven years begin here.

607. B. C. B. The captivity begins under Jehoichim. The beginning of the forty-nine Jubilees.

457. B. C. C. Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.

158. B. C. D. The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6 : 1—3. Luke 13 : 31—33

4157. A. M. E. Birth of Christ.

33. A. D. † The Crucifixion. End of the seventy weeks.

508. A. D. F. Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.

538. A. D. G. Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.

1299. A. D. H. One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, by Othman, (Gibbon, vol. 4, p. 299,)—or the "five months." Rev. 9 : 5.

1449. A. D. I. The Sixth Trumpet begins to sound. Mohamet II. attacks the Greeks at Constantinople, and destroys the empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9 : 15.

1840. A. D. J. Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."

1588. A. D. K. The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.

1798. A. D. L. End of the Papal power over the kings in Europe.

508. A. D. to 538. A. D. } 10∞. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17 : 12.

1798. A. D. to 1843. A. D. } []. Rev. Chap. 10. Opening of the Little Book. 45 years to the End.

NOTE. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "Views." The page is given on the Chart.

1656 — This represents the Six Thousand Years before the great Sabbath of Rest. — 428

Creation. Flood. A. M.

100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900

Exode began. Exodus to Canaan. End of the Judges. (From Judges to beginning of Temple.) Beginning of the Four Monarchies. The 49 Jubilees begin. Persia against Grecia—Ram pushing. Persia and Grecia, 299 years. The 70 Weeks. 490 ("Miller's Views," Lect. on "Battle (Miller's Lect. p. 225.)

470 — 473 — 108 — 345 — 70 — 150 — 299

2084 — A. M. 2554 — A. M. 3027 — A. M. 3135 — A. M. 3480 A — 3550 B — 3700 C — A. M. 3999

2000 2100 2200 2300 2400 2500 2600 2700 2800 2900 3000 3100 3200 3300 3400 3500 3600 3700 3800 3900

☞ THE CHRONOLOGY.—We here give Mr. Miller's Chart of the Chronology of the world, and of the prophetic periods. By a faithful examination of these, the Bible student will be able to get a thorough knowledge of the whole evidence on which the theory of Mr. Miller, relating to time, is founded. Let every one study the subject for himself. Take nothing upon trust—"Search the Scriptures," and if the Chronology, both of the *age of the world*, and the *prophetic times* are not sustained by them, then reject it. But if it be sustained, then see to it that you reject not the counsel of God against yourselves.—ED.

DIRECTIONS.—The Chronology is here cut into three pieces, that it may correspond to the pages of the paper. In tracing the periods, commence at the No 100, on this page, let your eye pass along to 1900; then proceed with the No 2000, at the bottom of the page, and trace the numbers through to 6000. After passing the cross † the corresponding numbers of the Christian era, are placed above those representing the world's age, where it will be seen that the year of our Lord 1843, is the year of the world 6000. The line above, in which are the Numbers 1656, and 428, &c., contains references to important periods of the world's history. After A. M. 3480, the letter A refers to the "Explanations" on this page. Then, the references will be seen in their order, referring to the succeeding explanations marked B, C, D, E, &c.

EXPOSITION OF MILLER'S CHRONOLOGICAL CHART.

I. THE SCALE of the Chart represents 6000 years from the creation.

II. The first space on the chart represents the six millenniums, before the "*Great Sabbath of rest.*" See "Miller's Views," page 157, Lecture on the Great Sabbath, where this subject is fully explained.

☞ *This space is also divided into different parts, showing the chronology of the most important events in the history of the world and the church.**

	Periods	B. C. From the creation.	A.D. Before the birth of Christ.
	Periods between important events.		
1. The flood, in the 600th year of Noah's age.	1656	1656	2501
2. From the flood to the Exode, 428 years.	428	2084	2073
3. The Israelites enter Canaan—470 years from the Exode.	470	2554	1603
4. Administration of Joshua and the Judges began, A. M. 2554, and continued 473 years—ending	473	3027	1130
5. Beginning of the Temple by Solomon, being a period of 108 years from Samuel the prophet, or end of the Judges.	108	3135	1022
6. The beginning of the *four monarchies* represented in Nebuchadnezzar's dream, Dan. ii. 31—35, vii. 2—14. At this period the people of God became permanently subject to the kingdoms of the world, as a punishment for their rebellion against God. The ten tribes were carried into captivity by Esar Haddon, king of Assyria—and were broken, scattered, and ceased to be a nation: Manassah, king of Judah, was carried to Babylon in fetters of iron, making a period of 345 years from the foundation of the Temple.	345	3480	677

* The critical student will readily observe the different periods in this exposition marked on the twelve *spaces* of the Chart, so that we have no need to make distinct reference to them in every period described.

	Periods	A.M. From the creation.	B.C. Before the birth of Christ.
7. The seventy years captivity began under Jehoiachim in the third year of his reign, by Nebuchadnezzar, king of Babylon. This included a period of 70 years. Here the Jubilees of the Jewish institution ceased. From the time of the keeping of the last Jubilee by the Jewish nation, to 1843, is just 49 Jubilees, or 2450 years; which brings us to the *Grand Jubilee of Jubilees.*	70	3350	607
8. *Seventy weeks* of Daniel ix. 24—27 begin. The time of the going forth of Artaxerxes (in the seventh year of his reign) to Ezra, to restore the law and the captives; under the administration of Ezra and Nehemiah, the walls and streets were built in troublous times. At this date the vision of the ram pushing—Persia against Grecia, commences. It being a period of 150 years from the great captivity.	150	3700	457
9. Beginning of the Roman government; or the period of its connexion with the people of God, by the league formed. A period of 299 years, during the governments of Persia and Grecia.	299	3999	158
10. The birth of Christ, a period of 158 years from the league with the Romans.	158	4157	A. D
11. The crucifixion—Death of the Messiah, a period of 33 years from his birth.	33	4190	33
12. The end of Pagan Rome. The ten kings converted to the Christian faith, and become of "one mind." Here the daily sacrifice, or *Pagan Rome*, was taken away. Daniel's 1290 days, the 1335 days, both begin at this period. The 1335 days carries us down to the time when Daniel will "*stand in his lot,*" in the "first resurrection." Dan. xii. 11—13.	476	4695	508
13. The reign of the ten kings "one hour," or 30 years, in the Roman empire. Here the abomination that maketh desolate, or Papal Rome was set up. His power originated in the "Code of Laws," established by Justinian, the Emperor of Rome, called the dragon: who "gave him his power, and seat, and great authority." And gave him a mouth speaking great things, and blasphemies; and power was given him to make war 42 months, or 1260 years, Rev. xiii. 2—5. The ten kings at this period, gave up their power and strength to the Papal beast, Rev. xvii. 13—17. The blasphemous power of papacy begins, and continues 42 months, or 1260 days, meaning years. Dan. vii. 25. Rev. xiii. 5. The two witnesses clothed in sackcloth prophesying 1260 years. Rev. xi. 3. The church fled into the wilderness, where she was fed 1260 years. Rev. xii. 6—14. A period of 761 years.	30	4735	508
	761	5456	1299
14. Beginning of the Ottoman power, under the Fifth Trumpet. In Rev. ix. 5—10, we have the history of 150 years of the Fifth Trumpet, in which the four angels were bound in the river Euphrates, one hundred and fifty years.	150	5606	1449
15. Sixth Trumpet, which was to sound 391 years and 15 days. Rev. ix. 13—21. Here the four angels were loosed, viz., the Turks, Tartars, Arabs, and Saracens. Mehemet II. attacked the Greek empire, and in the year 1453 he took Constantinople, and constituted it the capital of the Ottoman empire.	391	5997	1840
16. The Seventh Trumpet. Here the Ottoman power, or the great River Euphrates was dried up, (see Rev. xvi. 12) and the seventh trumpet begins to sound. Rev. ix. 15—19.	3	6000	1843

Beginning of Daniel's 4th Kingdom. — End of Pagan Rome.

(Miller's Lectures, p. 115.) — Fifth trumpet. Rev. 9:5. 150 years of the Fifth Trumpet. — 391 years and 15 days, Rev. 9:15. Sixth Trumpet sounding. — 7th trumpet.

The Church in the Wilderness, 1260 years. Rev. 12:6—14. (Miller's Lect. p. 204.) [] 45

The Two Witnesses clothed in sackcloth 1260 years. Rev. 11:3—14. (Miller's Lect. p. 190.) [] 45

Papal Rome, blasphemous power, continues 42 months. Dan. 7:25. Rev. 13:5. (M. Lec. p. 76.) [] 45

The 1335 years of Daniel 12:12. (Miller's Lect. p. 100.) — 1290 years (Dan. 12:11,) ends here. [] 45

First thousand years of the Roman government, or one day. | The second thousand, or second day. Hosea 6:1—3.

(Miller's Lect. p. 76.) Pagan Rome, 666 years. Rev. 13:18.

Rev. 17:12. 10 Ki.

(Miller's Lect. p. 86.) Papal civil power begins 538, and ends 1798, being 1260 years. Rev. 13:5.

The Ten Kings reign again at the close of Papacy 45 years. 45

Daniel 9:24. years. † 1810 carries us to the cleansing of the sanctuary—or the end of the world. (Miller's Lect. pp. 39 and 59.) Daniel's vision of the three last kingdoms. 2300 days. Dan. 8:13, 14.

From the last Jubilee kept by the Jews to the End, is just forty-nine Jubilees, or 2450 years. 2 Chron. 34:31—33.

of Gog," p. 67.) Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations, Ezek. 39:9. K | Ezek. 39:12. L 45

See Jer. 15:1—9. Dan. 7:25. Dan. 12:17. For the Chronology, see 2 Chron. 33:9—12.

This represents the "seven times," (Lev. 26:14—46,) in which the people of God were to be punished under the Jewish and Christian dispensations.

158 | 33 | 475 | 30 | 761 | 150 | 391 | 3

D 4157 E | 41 | 90 | 4665 | F | 4695 | G | A. M. 5456 | H | 5606 I | 5997 | J

4|3 1|43 2|43 3|43 4|43 5|43 6|43 7|43 8|43 9|43 10|43 11|43 12|43 13|43 14|43 15|43 16|43 17|43 1843

4000 4100 4200 4300 4400 4500 4600 4700 4800 4900 5000 5100 5200 5300 5400 5500 5600 5700 5800 5900 6000

1843

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verse.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	"	v.	3	
2.	Seth	105	235	3922	"	"	6	
3.	Enos	90	325	3832	"	"	9	
4.	Cainan	70	395	3762	"	"	12	
5.	Mahalaleel	65	460	3697	"	"	15	
6.	Jared	162	622	3535	"	"	18	
7.	Enoch	65	687	3470	"	"	21	
8.	Methuselah	187	874	3283	"	"	25	
9.	Lamech	182	1056	3101	"	"	28	
10.	Noah	600	1656	2501	"	vii.	6	To the Flood.
	The Flood	1	1657	2500	"	viii.	13	
11.	Shem	2	1659	2498	"	xi.	10	
12.	Arphaxad	35	1694	2463	"	"	12	
13.	Salah	30	1724	2433	"	"	14	
14.	Heber	34	1758	2399	"	"	16	
15.	Peleg	30	1788	2369	"	"	18	
16.	Reu	32	1820	2337	"	"	20	
17.	Serug	30	1850	2307	"	"	22	
18.	Nahor	29	1879	2278	"	"	24	
19.	Terah's life	205*	2084	2073	"	"	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode &c.	430†	2514	1643	Exodus	xii.	40, 41	† Exode in Egypt from Abraham to wilderness state.
21.	Wilderness	40	2554	1603	Joshua	v.	6	
22.	Joshua	25‡	2579	1578		xiv. 7; xxiv. 29.		‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years.
1.	Elders and Anarchy§	18	2597	1560	See Josephus.			§ Judges begin. See Judges ii. 7—15.
2.	Under Cushan	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	"	"	11	
4.	Eglon	18	2663	1494	"	"	14	
5.	Ehud	80	2743	1414	"	"	30	
6.	Jabin	20	2763	1394	"	iv.	3	
7.	Barak	40	2803	1354	"	v.	31	
8.	Midianites	7	2810	1347	"	vi.	1	
9.	Gideon	40	2850	1307	"	viii.	28	
10.	Abimelech	3	2853	1304	"	ix.	22	
11.	Tola	23	2876	1281	"	x.	2	
12.	Jair	22	2898	1259	"	"	3	
13.	Philistines	18	2916	1241	"	"	8	
14.	Jephthah	6	2922	1235	"	xii.	7	
15.	Ibzan	7	2929	1228	"	"	9	
16.	Elon	10	2939	1218	"	"	11	
17.	Abdon	8	2947	1210	"	"	14	
18.	Philistines	40	2987	1170	"	xiii.	1	
19.	Eli	40‖	3027	1130	1 Sam.	iv.	18	‖ This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	24¶	3051	1106	" "	vii.	2—17	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	"	"	10	
7.	Jehoshaphat	25	3257	900	"	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	"	"	26	
10.	Athaliah, his mother	6	3269	888	"	xi.	3, 4	
11.	Joash	40	3309	848	"	xii.	1	
12.	Amaziah	29	3338	819	"	xiv.	2	
	Interregnum**	11	3349	808	"	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	"	"	2	
14.	Jotham	16	3417	740	"	"	33	
15.	Ahaz	16	3433	724	"	xvi.	2	
16.	Hezekiah	29	3462	695	"	xviii.	2	
17.	Manasseh	55	3517	640	"	xxi.	1	
18.	Amon	2	3519	638	"	"	19	
19.	Josiah	31	3550	607	"	xxii.	1	
20.	Jehoahaz, 3 months		3550	607	"	xxiii.	31	
21.	Jehoiakim	11	3561	596	"	"	36	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	"	xxiv.	2—16	
					2 Chron.	xxxvi.	5—10, 15—23	
	Cyrus	6	3637	520	Rollin, vol. i. page 354			
	Cambyses	7	3644	513	"	" " "	366	
	Darius Hystaspes	36	3680	477	"	" ii. "	9	
	Xerxes	13	3693	464	"	" " "	"	
	Artaxerxes Longimanus	7	3700	457	Ezra vii. 10—13			
	Birth of Christ††	457	4157					†† See Ferguson's Astronomy; also Prideaux's Connection.
	Add present year, 1840	1840	5997					
	To 1843	3	6000					

THE TIME OF THE CRUCIFIXION is a fixed point in Chronology. It was when the first full moon next after the vernal equinox (March 22,) came on Friday.—On this point Ferguson, the astronomer, says, "The dispute among chronologers about the year of Christ's death is limited to four or five years at most. I find by calculation the only passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The year 1843 is the 6556th year of the Julian period. Subtract 4746 from 6556 and 1810 remain. Thus the great time-measurers in the heavens undeniably prove that this year is 1810 years from the crucifixion, which was in the 33d year of the common era. "But Christ was born four years before the common era," says the objector. We admit it, but the same kind of astronomical evidence which proves the fact, proves also that he was "cut off" 37 years afterwards. Thus this great point to which the prophecy of Daniel refers to seal the vision, is FIXED by astronomy, the most EXACT SOURCE OF PROOF.

EXPOSITION OF DANIEL, 8TH CHAPTER,

OR,

The Vision of the Ram, He-goat, and Exceeding Great Horn.

BY GEO. STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the *same* truths, to make the deeper impression on our minds. Thus the *dream* of Pharaoh, Genesis 41: 1—7, was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts 10: 9—16, the "sheet was let down to earth," and the voice *three* times calls upon him to "rise, kill and eat;" and as many times tells him, "What God has cleansed, that call not thou common." Thus God enforces important truths by a *repetition*. This was the case in the visions of Daniel. We have already seen that the vision of the *seventh chapter* was like that of the *second*, with, however, additional circumstances, *viz.* the sitting of the judgment, and the "little horn." In the last chapter, then, while the *same* truths are brought to light as in the *second*, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

Verse 2—4.—"And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The angel informs Daniel, at the 20th verse, "The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia." Thus it exactly agrees with, or is *like* the "breast and arms" of the image, chap. 2, and the "bear" in the seventh chapter. Daniel sees nothing of Babylon in this vision: that was now passing away; and his attention was particularly called to the "ram *pushing*." It would seem that that circumstance was to mark the *commencement* of the vision.

Verse 5—8.—"And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and break his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."

The angel explains this, verses 21 and 22. "And the rough goat is the king [kingdom] of Grecia: and the great horn that is between his eyes is the first king;" not Alexander *merely*, as some suppose, for Alexander was not strictly the *first king;* but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—"Now that being broken, whereas four stood up for it, four *kingdoms* [not *kings*, as some try to make us think] shall stand up out of the nation, but not in his power," [not in the power of Grecia *united*.]

Alexander conquered a part of Europe and all Asia in the short space of about twelve years, and the kingdom under him may well be represented as *running* in the "fury" of its power, and "touching not the ground" With an army of not more than *thirty* thousand, he overthrew Darius, king of Persia, who had *six hundred* thousand, and thus "brake his two horns" or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, *viz.* Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is *like* the "leopard" of the previous vision, and the "brass" division of the image.

Verse 9—12.—"And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

The angel explains these verses thus—

Verse 23—25.—And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but *three* opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal. Each of these I shall examine.

I. *Mahomedanism.* This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism; *first*—Because, the "little horn stood" up against the Prince of Princes, v. 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against *the church*, and therefore may be said to stand up against the Prince of Princes, because our Lord considers that done against himself which is done unto his people—I reply, *that* interpretation, in this case, would make the prophecy use a vain *repetition;* for, it *expressly* says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, *in person*, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter, is a description of Mahomedanism. Read the *fourth* verse of that chapter, and see if Mahomedanism stood up against the *true church of God.* "It was *commanded* them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [*mark it*] *only* those men WHO HAVE NOT the *seal of God* in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the *true church;* and, of course, did not "stand up against the Prince of Princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," *viz.* over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does *violence* to the whole subject. How is this vision *like* the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto: and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not *like* the other vision by more than *two thousand years;* for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17, "For at [unto] the time of the end shall be the vision." *What end?* Evidently the *end* spoken of in the vision it is *like*, chap. 7: 26—"They shall take away his dominion, to consume and *destroy* unto the *end*." 2 Thess. 2, "That wicked, whom the Lord shall destroy with the brightness of *his coming*." The *end*, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the *last end* of the *indignation*." Surely none will pretend the *death* of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus, has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are *entire* days, and others, that they are to be reckoned half days, or 1150 days, because the expression, in the original, is 2300 "*evening-mornings*." But let them count as they will, they cannot match it with Antiochus. Professor Stuart admits that the time is 2300 *entire* days; but after attempting to match them with Antiochus, he has totally failed. He *reckons back* from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he *finds what*? Why, he finds the ☞*5th of August*, 171 B. C.!!!☜. Yes, reader, he finds that marvellous day, but he finds *no event* to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it *must* begin then. Now if "Millerites," as they are called by their opponents, should attempt to make their theories pass, by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us *facts*, from history, that the 2300 days begun when you "*guess*" they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C., is marked with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days, of the 2300; and when he has attempted to match that number with the history of Antiochus, he comes out within about 55 days of making *a fit*. He admits he wants 55 days; and that he cannot make them out for want of not being "*informed by any historian* exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Caslen, when Jupiter was worshipped in the temple." But Mr. D. supplies this defect, *in history*, by a "*guess;*" for he adds, "*Had* we been thus informed, [☞] *I have no doubt*, [☜] that we should find that time to be [☞] *exactly* [☜] *fifty-five days.*" "*If* and *if*," that is a fatal affair for Mr. D.; the naughty *historian* should have been more particular. But, seriously, Mr. D. admits two facts that prove *fatal* to his argument. 1st. That he has *no history* to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by *his* "*no doubt*," i. e. his "*guess*."

The fact is, the "little horn," and 2300 days, never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose a *great name* to *great names*. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. 8: 9—12, 23—25, he says—

"A horn of a beast is never taken for a single person; it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus.—His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practiced:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end.—They were to last till the sanctuary which has been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e. at the end of the 1335 days, chap. 12: 12, 13. which are admitted to be a part of the 2300. Did Daniel stand in his *lot* at the death of Antiochus, 164 years B. C.? That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression. But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by *placing* "the abomination that maketh desolate." Our Savior, Matt. 24: 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When *ye* therefore shall *see* the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place." Now, unless it can be proved that Antiochus' desolations were *after* Christ, instead of 200 years *before*, the attempt of our opponents, to make Antiochus the *scape-goat*, to bear away all the sins of Papal Rome, and their *modern* apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the *absurdity* of applying the little horn to Antiochus:

"*First Absurdity.*—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—of Grecia,—are represented each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now, Antiochus Epiphanes was but *one* of *twenty-five* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

"Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

"How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

"*Third Absurdity.*—The Medo-Persian power is simply called 'GREAT,' (verse 4.) This power, the Bible tells

us, 'reigned from India to Ethiopia, over a hundred and seven and twenty provinces' This was succeeded by the Grecian power, which is called 'VERY GREAT,' (verse 8.) Then comes the power in question, which is '**EXCEEDING GREAT.**' Was Antiochus *exceedingly* (or *abundantly*) great, when compared with the conqueror of the world! Let an item from the Encyclopedia of Religious Knowledge answer: 'Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect LARGE SUMS, which he had AGREED TO PAY TO THE ROMANS.' Surely, we need not question, which power was exceeding great, that which exacted tribute, or that which was COMPELLED to pay it.

"*Fourth Absurdity.*—The power in question was 'little' at first, but it waxed or grew 'exceeding great, toward the SOUTH, and toward the EAST, and toward the pleasant land.' What can this describe but the conquering marches of a mighty power! Rome was almost directly north west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests! He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious.*) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *vile* is bestowed upon him;' then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they 'took up arms to defend their temple, and gave him a *shameful* REPULSE.'

"*Fifth Absurdity.* The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to 'the LAST end of the indignation.' Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect! The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes!

"There the 'latter days' commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them! Will he not see that 'exceeding great' power, under which the Jews 'fell by the edge of the sword, and were led away captive into all nations,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity, and spoil,' during 'many days' since! O why, beloved brother in the Lord, why do you run into this absurdity! Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was 'shut up' till the time of the end! Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, 'How completely it fits!'"

III. The way is now prepared to enquire, *distinctly*, what power is represented by the little horn! Can there be any doubt of its being Rome!—Rome *Pagan* and *Papal!* Let us first look at *its origin*, v. 9; and let us remember, that in the Old Testament, nations are not brought into *prophecy* till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of herself 168 years B. C.; so that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast, in the 9th chapter, could be said to come *out* of *that* beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the *time* it comes up.

23d v. "When the trangressors are come to the full." It is clear that God designed that His people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges, 2: 2, "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the year 158, B. C., they entered into a *league* with the *Romans.* See 1 Mac. 8th and 9th chapters. See Dan. 11: 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e. come to rule, as *first* noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is *after* Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the *character and acts* of the little horn. It is of "*fierce* countenance. See Deut. 28: 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth: a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted, from Deut., we are told the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "The learning of Rome is proverbial." The "*power*" of the "little horn" was to be "*mighty.*" How *unlike* Antiochus! How *like* Rome! The little horn was to wax "*exceeding great.*" How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It *stands up against* the *Prince* of *Princes.*—Our Lord was crucified under the reign of Rome. If it be said, "the Romans did not put the Saviour to death, but that it was done by a Jewish mob;" I reply, let the objector read Acts 4: 26, 27.—"The kings of the earth *stood up*, and the rulers were gathered together against the Lord, and *against* his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed both *Herod* and *Pontius Pilate* with the *Gentiles,*" &c., "were gathered together." This settles that point.

The "little horn" *cast down* some of the host and of the *stars to the ground*, &c., v. 10. Compare this with Rev. 12: 3, 4, "A great red dragon," &c., "and his tail drew the third part of the *stars of heaven* and did *cast them to the earth.*" All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn!

"*He shall destroy wonderfully.*" Do any say, "*this* is applicable to Antiochus!" I reply: If Antiochus destroyed wonderfully, Rome, *pagan* and *papal*, destroyed "SEVENTY AND SEVEN-FOLD" more so. For, while Antiochus destroyed a few of the Jews, Rome has destroyed *millions* of them, and more than fifty millions of Christians besides. Rome truly has "destroyed wonderfully." *Mark* another fact:—"By *peace* shall" he "destroy many." Antiochus did no such thing: but, *papal* Rome, under pretence of being the *vicegerent* of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its *end:* "*Broken without hand.*" How clear the reference to the stone that smites the image "cut out *without hands*" Rome is not only designated by its *origin*, *time* of its standing up, *character and acts*, but by its *end.* "Whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming," 2 Thes. 2: 8. "Broken without hand".

This construction makes the vision in truth *like* the first. The application of it to Antiochus *originated* with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own *prophetic Portrait* out of sight; and Protestants have put on the "*Babylonish garment,*" and wear it as though it was the *spotless robe* of salvation; for, if that *robe* fails them, the *end of the world is upon them* in an hour they think not.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the trangression of desolation, to give both the sanctuary and the host to be trodden under foot!—And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let us now decide if we can what "sanctuary" it is that is to be "cleansed," or "*justified,*" as the margin has it.

Several things are called a *sanctuary* in the Bible.—

1. The *Lord*, Isa. 8: 14.

2. *Heaven*, Ps. 102: 19. Neither of these can be meant in the verses before us.

3. *Judah.* Psa. 114: 2. But Judah is utterly cut off. See Isa. 65: 15, "The Lord God *shall* SLAY THEE, and call his servants by another name." *Literal* Judah then is not to be cleansed, but is *slain.*

4. The *Temple* is called a sanctuary, 1 Chron. 22: 19. But that is *destroyed*, and hence cannot be cleansed.

5. The *Holy of Holies*, Lev. 4: 6. That also is destroyed; and besides it is *superseded.* See Heb. 9: 1—12.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one "trodden under foot" with "the host." If the "Prince of the host," v. 11, is the Lord Jesus Christ, then, there can be no doubt, his true church is "*the host.*" By whom, or what was the host to be trodden under foot? Two desolating powers, called, "The *daily*, and the *transgression of* DESOLATION." The word "*sacrifice*" is not in the text, and has no warrant for its insertion, except the mere *opinion* of the translators. The whole period of these desolating abominations, as noticed in this vision, from the *Ram pushing*, [for there the vision commences] is 2300 days, then was to *terminate* the treading under foot. In the detailed explanation of the vision, in chapters 11 and 12, we have the time from the taking away of the first of these abominations to the removing of the second, *viz.* 1290 days; Dan. 12: 11, then we are assured that 45 days more was to bring us to the "end of the days;" then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the *church*, then it is to be cleansed, or as the margin has it, *justified*, at *the resurrection* of Daniel with all the saints.

The church *is* sometimes called a sanctuary, or temple of God. See 1 Cor. 3: 16, 17, and Eph. 2: 21, 22. If, then, by "sanctuary," the church is to be understood, what is meant by its being cleansed, or justified! To *justify*, signifies "*To absolve*, or *declare one innocent.*"—To justify an individual is to acquit him. The term is applied to the acquittal of a sinner through faith in Christ; but the *full* discharge from *all the consequences of sin* does not take place till the resurrection of the just. See Rom. 4: 25, "Who was delivered for our offences, and was raised again for our *justification.*" Compare this with 1 Cor. 15: 17, 18, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*" See also Isa. 45: 25, "In the Lord shall all the seed of Israel be justified, and shall glory:"—till then, the church groans being burdened,—for that event she waits. See Rom. 8: 18—23, "For I reckon, that the sufferings of this present time *are* not worthy to *be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only *they*, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body*"

When will this justification of the church take place? See Phil. 3: 20, 21, "Our conversation is in heaven, *from whence* also *we look* for the Saviour, the Lord Jesus Christ; who shall *change our vile body*, that it may be fashioned *like* unto his *glorious body*," &c. See, also 1 John, 3: 2, "It doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be *like him.*" &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanctuary to be cleansed, or justified, it is at the *end of this world.*"

Let us now see if we can find any other sanctuary to be cleansed. The *earth*, or *land* is called a sanctuary.—See Ex 15: 17, "Thou shalt bring them in, and plant them in the *mountain of their inheritance*, in the place, O Lord, which thou hast made for thee to dwell in; in *the sanctuary*, O Lord, which thy hands have established." See also Psa. 78: 54, "He brought them to the border of his *sanctuary*, even to this mountain which his right hand had *purchased.*" Compare these with Eph. 1: 14, "Which is the earnest of our inheritance, until the *redemption* of the *purchased* possession." See also Rom. 4: 13, "For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Thus, we see, the earth is the *inheritance*, the *sanctuary* of Christ and his saints. Has it been defiled? and does it need *cleansing?* See Isa. 24: 5, "The earth is *defiled* under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." God created the world to be a mountain of holiness: but the wicked have *corrupted* it, so that the Lord is to purify it by destroying "those who destroy [*corrupt*, as the margin reads] the earth." See Rev. 11: 18. The very ground is now under the *curse* in consequence of sin. See Gen 3: 17, "*Cursed is the ground for thy sake*" This world has been trodden under foot by wicked men and *wicked governments* unto this day. See Dan. 7: 23, "The fourth beast shall be the fourth kingdom upon earth—which shall *devour* the *whole earth*, and shall TREAD IT DOWN and break it in pieces." Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

How will the earth be cleansed? I answer—*By fire* See 2 Pet. 3: 7, "The heavens and the earth which are now, by the same word are kept in store, reserved *unto*

FIRE *against the day of judgment* and perdition of ungodly men."

When will this earth be cleansed? We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts:—Titus 2: 13, "Looking for that blessed hope, and the appearing of the great God and our Savior Jesus Christ." Psa. 50: 3, "Our God shall come and shall not keep silence; a *fire* shall devour before him, and it shall be very tempestuous round about him." Also, Psa. 46: 6—9, "The heathen raged, the kingdoms were moved: he uttered his voice and *the earth melted*. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." See also Psa 97: 3—5, "The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. *The hills melted* like wax at the presence of the Lord, at the presence of the Lord of the whole earth." See Nahum 1: 5, 6, "The mountains quake at him, and the hills melt, and *the earth is burned* at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide his anger? his fury is poured out *like fire* and the rocks are thrown down by him." See Mat. 13: 40—43, "As therefore the tares are gathered and *burned in the fire*, so shall it be at the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth." Lastly, see 2 Pet. 3: 10—13, "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall *melt* with fervent heat, the earth also and the works that are therein shall be *burned up*. Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the *day of God*, wherein the heavens being *on fire* shall be *dissolved*, and the elements shall *melt* with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Having now decided what the sanctuary is—that it is to be cleansed at the end of this world; and that it is to be done by *fire*, the way is now prepared to show when the END *of this world will come.*

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed."

The inquiry, "How long *the vision*," clearly related to the "Ram" and "Goat," as well as "little horn"—and, The 2300 days are given in answer to the question,—"How long *the vision?*"

It was the *meaning* of *the vision*, Daniel sought—v. 15, "It came to pass, when I had seen the vision, and sought for the *meaning*," &c.

It was to make Daniel understand the vision Gabriel was sent—v. 16, "I heard a man's voice between the banks of Ulai, which called and said, Gabriel, *make* this man to *understand the vision.*"

It was to make Daniel understand the vision Gabriel *came*—v. 17, "So he came near where I stood: and said unto me, *Understand*, O son of man."

The first thing Gabriel would have Daniel understand, was, that the vision *was down to the end*,—v. 17, "At [or *unto*] the time of the *end* shall be the vision." He would have Daniel understand that the end intended, was the *last end of indignation*,"—v. 19, "Behold, I will make thee know what shall be in the *last end of the indignation*;" and he would have Daniel know that, "at the *time appointed* the end shall be."

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now, let us inquire into what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He Goat, and Little Horn. But Daniel tells us in the last verse, "I was astonished at the vision, but none understood it." What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What "Sanctuary" was intended in verse 13. 2d. He did not understand how to *reckon the days:* and 3d. Where to commence his reckoning. As Gabriel is not to be charged with *disobedience* to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what *he promised* Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out "by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." We might here inquire, Why did not Daniel "find that out before?" It was written, in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvellous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were nearly accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the "Sanctuary" at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the *sanctuary*. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be "*cleansed;*" but Gabriel comes flying "*swiftly*," to stop Daniel in the midst of his prayer.—See v. 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Gabriel, why *this haste?* Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

"Gabriel, whom I had *seen* in the *vision*," says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently no where but in the vision of 2300 days. "Well," says Gabriel, "I am now come forth to give thee skill and understanding—therefore *understand the matter*, and *consider the vision.*"

How is it possible that any thing can be plainer than that both Daniel and Gabriel have the vision in mind, that "none understood," at the close of the eighth chapter. "Now," says Gabriel, "understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [*cut off*, so the word signifies] upon thy people." "*Cut off from what?*" Surely not from indefinite space; but from some time *previously* given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. *For what* are they cut off? Several objects are specified; but one *especially, viz.*, "to *seal up* [or, as the word signifies, see Dan. 6: 17, *make sure*] *the vision.*" That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall *all* the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are *all* the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e. in *one year* and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years?—See Ezekiel 4: 4—6, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Here, then, we have an example of *days* being put for *years*. The 70 weeks, then, may be reckoned a day for a year, or 490 years. But, say some, the expression is "*Seventy sevens*," and means seventy sevens of *years*, or 490 years." Thank the objector; for he only strengthens my argument; for they are *cut off* from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are *years*, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel is, where to commence his reckoning. This he does at the 25th verse. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Here we observe, that the point of *beginning* is at the commandment to restore and build Jerusalem, and the *termination* of the 70 weeks is at the *cutting off of Messiah:* the angel then briefly states, that "the people of the prince that shall come," i. e., the same power denoted by the "*exceeding great* horn," "shall destroy the city and the *sanctuary;*" thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be *utterly destroyed.* The angel, also, runs down in his explanation to the "*consummation*" of the whole 2300 years.

It will be seen that the 70 weeks are divided into three very unequal parts, as follows:

7	Weeks; 7 times	7 are	**49** Years.
62	Weeks; 7 times	62 are	**434** Years.
1	Week; 7 times	1 are	**7** Years.
70	Weeks,		**490** Years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term, Messiah, signifies "*anointed.*" When was Jesus anointed? At his baptism, when the Holy Spirit descended upon him, and the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." Then when our Lord came preaching, Mark 1: 15, he says, "the *time* is *fulfilled.*" What *time?* Clearly, the 69 weeks: no other time had been given for his manifestation. *One* week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles, shows that his ministry lasted *seven* years. Turn to your Polyglott Bibles, and you will see, Matt. 2: 1, "Now when Jesus was born"—the note by the translators, in the margin saying, "4th year before the account called *Anno Domini.*" Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Now, as we have settled the point that the 70 weeks, or 490 years, are *cut off* from the 2300, we have only to subtract, thus:

2300 Years the whole length of the vision.
490 Years to the death of Christ, or the year 33.

1810 Remain from the Cross. 1810 years, *from* the year 33, will terminate in **1843**.

This year, then, the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year*, Daniel will stand in his "lot," or have his resurrection, and all the saints with him. *This year*, the elements will melt with fervent heat, and the earth also; and the works that are therein, shall be burned up. *This year*, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2: 22. *This year*—"the day of judgment and perdition of ungodly men" will come. 2 Pet. 3: 7.

Are we ready for the solemn, the tremendous events? Have we repented of, and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and *closed* FOREVER!!

EARTHQUAKES.

The earthquake, which was on Wednesday night, 4th instant, at Cincinnati, Augusta, and Charleston, was felt at Nashville, Tenn., about nine o'clock the same night, and is thus described by the Union—"For a few moments the earth seemed to be rocking to and fro like a ship at sea, and the shaking which followed for about one minute subsided in a quick and continuous tremor." It was also accompanied by a noise like distant thunder.

The steamer Chieftain arrived at Cincinnati on the 10th from New Orleans, which place she left on Dec. 29th and reports that she felt the shock at half-past nine P. M. It was accompanied by a dull rumbling noise, as if the boat was running over a log on the bottom of the river. A passenger taken on board, shortly after, at Mills's Point stated that the shock was so severe there as to throw down chimneys, and the bricks were toppled down from several others. It was reported at various other points on the river that the shock was heavy, and it was also said the ground was sunk in several places at New Madrid.

BIBLE EXAMINER.

This is the title of an occasional sheet, published by Br. Storrs. Three numbers have been issued. We are permitted to copy the first number entire. We do it, that our readers may see the conclusions of a diligent Bible Student on a portion of Scripture which has puzzled commentators in every age. We believe it is the first time our Lord's discourse in the 24th of Matthew was ever harmonized, so as to appear consistent, throughout, with self, and the continuation of it in the 25th chapter. We do not say our brother is right in all points, but we know our readers are willing to receive light from any source, and will be thankful, especially to one who directs them to the great source of light, and removes many difficulties which have been caused by the imperfect mediums through which the light has reached us.

B. W. R. who sent us a communication respecting the days of Noah will please notice the remarks on verses 36 and 37. He will also look at 1 Thes. 5 : 1—4, where it is plainly taught that the day comes as a thief or unexpectedly to those who say ; "Peace and safety," and it brings "upon them" sudden destruction, but to believers Paul says : "ye are not in darkness, BRETHREN, that that day should overtake you as a thief."

At the time of the flood, and the destruction of Sodom, those only were saved, who heeded the warning given.—The warning now given we are assured is in accordance with Chrst's instructions, who has told us to "*know* that the kingdom of God is nigh at hand," or as Matthew records the words, is "even at the doors."

BIBLE EXAMINER.

When this paper is sent without being ordered, *no charge* is made for it. The person receiving it is requested to read and circulate. For the most part, the design is to *give them away*; if any are disposed to aid by donations, or otherwise, they can do so. It will be published as often as the judgment of the editor shall dictate.

Its main design is to examine the Scriptures, *independently*, on the subject of Christ's second coming; but *other* points of Scripture doctrine will be investigated.

The article which fills the Examiner this week, is one upon which the editor has thought much, and examined with prayer. He believes the interpretation usually given to the 24th of Matthew, has been *dictated* by *Papal corruptions* of God's word, and adopted by Protestants to the great injury of the cause of God and truth, as it has tended to bolster up Universalism, and turn off men's eyes from the *revelation of the Lord Jesus Christ in the clouds of heaven.*

To those who wish to pay for a quantity to give away, or sell again, this number can be had, for *cash*, at *one dollar* per hundred, by addressing "BIBLE EXAMINER." 36 PARK ROW, NEW YORK CITY.

EXPOSITION OF MATTHEW, XXIV. CHAP.

BY GEO. STORRS.

IN contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before* the *end of the world*, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "*the temple*" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming*; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "*the destruction of Jerusalem*," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition*. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the *end of the world*, when he would *come again*. In this view it appears to me, *the question* (for I consider the question *one*) was asked, "When shall *these* things be, and what shall be the *sign of thy coming*, and of the *end of the world?*"

"*These things*"—*what* THINGS? Christ's *coming* and the *end* of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse he gives them a kind of general description, or synopsis of events to take place, at no very distant period after his leaving them.

Verse 4. "Jesus said unto them, Take heed that *no man deceive you.*" He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might *profess* to come in Christ's name, to lead them out of their troubles.

Verse 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 *and* 7. Here our Lord tells his followers of wars, &c., and cautions them against being "*troubled.*" These wars did come—Jerusalem was destroyed in *one* of the first, if not the *very first* of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end come*" to paganism, or the "daily," as Daniel calls it.

Verse 9. "Then shall they deliver you up to be afflicted, and shall kill you," &c. "*Then*"—*when?* While these commotions are going on in the Roman empire.

Verse 10. "Then shall many be offended, [stumbled, *apostatize*,] and shall betray one another, and shall hate one another."

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen, or *pagan* Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11. "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12 "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3: thus preparing the way for the appearing of the "*man of sin.*"

Verse 13. "But he that shall endure unto the end [*death*—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "a *crown of life.*"

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—The *end of what?* Some say, the end of the Jewish economy, or of their *nationality*; others say, the end of *the world*. I cannot adopt the first position; because, it appears to me, our Saviour was speaking of *an end* that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the *abounding of iniquity*, [v. 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See v. 6.

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world*. Not that *that* interpretation is an objection to the end of the world being *now* at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th v., "I say, Have they not heard? *Yes*, verily, their sound went into *all the earth*, and their words unto the *ends of the world.*" And again, in Colossians i. 5, 6, "The truth of the gospel, which is come unto you, as it is *in all the world.*" And again, at the 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which *was preached to every creature under heaven*; whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "*end*" of something is spoken of, in that verse, which, it would seem, was brought about by the *agency* of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change, or *revolution* was to be effected that should bring an "*end*" to something. The inquiry returns—what is that *something?* In my opinion, it was that *persecuting power* of which the Saviour had spoken in the previous verses; in other words, it was *Pagan* Rome, *paganism*, or the same power, called by Daniel, "THE DAILY."

Let us see if we can determine what we are to understand by the "*daily* sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text. Dan. viii. 13. is simply "the *daily*, and the transgression of desolation:" and in the 11th chap., 31st verse, it is: "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "the *daily*" is a daily, or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken away*," and, that then should come up *another* abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future.*

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith.*" Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or "abomination that maketh desolate," *i. e., Papacy.* What event transpired 1290 days from the taking away of paganism, or the "*daily*," in 508? 1290 years from that time, *viz.*, in 1798, Berthier, a French General, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "*war with the saints*" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the "*dominion*" of Papacy taken "away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot, i. e.*, will be raised from the dead.

"The *daily*," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen, but the influence of it did not at once work the revolution by which *paganism fell*: but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "*taken away*," till about A. D. 508, when "Vitalian, with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith.*" That mighty revolution caused the *taking away* of the *pagan* rites at Rome, as we have seen, and thus "*the end come*" to the *pagan* persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman Emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end come*" to one abomination, or persecuting power "spoken of by Daniel," viz.: "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or as Paul saith, "sitting in the temple of God." See 2d Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or *pagan*; now it is *professedly Christian.* Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The fulfilling of Scripture," says, on 2d Thess. 2d chap., "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the *heathen* empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room.*"

The *end*, then, spoken of by our Saviour, was the end of the "*daily*," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30.

"He shall return, and have intelligence with them that *forsake the holy covenant.*" Compare this with Matth. xxiv. 12, "Because iniquity shall abound, *the love of many shall wax cold:*" also 2d Thess., 2, "*There shall come a falling away first.*" Now, see again Dan. xi. 31, "They shall *take away the daily.*" Matth. xxiv. 14, "*Then shall the end come.*" 2d Thess. ii. 7, "He who now letteth [hindereth,] will let, until *he be taken out of the way.*" See again Dan. xi. 31. "They shall place the *abomination that maketh desolate.*" Matth. xxiv. 15, "When ye, therefore, shall see the *abomination of desolation* spoken of by Daniel the prophet, *stand in the holy place.*" 2d Thess. ii. 3, 4, 8—after the falling away "that man of sin" shall "be revealed, so that he, as God, *sitteth in the temple of God.* Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the *identity* of the *times*, and of the *characters* represented by these *three witnesses*, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each *explains* and *confirms* the other.

The way is now prepared for an examination of *Verses* 15 *to* 28. Our Lord here calls attention *particularly* to a *desolation* which was to extend down to, and be connected *with* the *signs* of his *immediate* appearance; and notices this desolating power *particularly*, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent; because, I have never been able to make such an interpretation harmonize with what appears to me to be truth.

1st. Our Saviour calls attention expressly to the "abomination of *desolation*, spoken of by Daniel the prophet;" and adds, "Whoso readeth, *let him understand.*" Understand *what?* Why, that the abomination I speak of is not the "*daily*," but the "abomination of *desolation.*" What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future; nor was it the "*daily* abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abomina*tions*, *plural*; whereas our Lord speaks of a *particular* abomina*tion*, *singular*, and cautions against a *misunderstanding*. It has often enough been shown that the "*daily*," spoken of by Daniel, is not the Jewish *sacrifices*, but that it is the *pagan*, or *continual* abomination, and relates to a desolating power that should desolate the people and church of God till it should be "*taken away*," and there should come up, in its place, another power called the "*transgression of desolation*" [chap. viii. 13], and "the abomination that *maketh desolate*" [chapters xi. 31, and xii. 11.] Though they were both *desolating* powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomina*tion* of desolation spoken of by Daniel," but under the reign of the "*daily*" or *pagan* abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "*sign*" to Christians; but it was to be so only when they should "*see*" it "*stand* IN the *holy place.*" Where was the *holy place* at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE *holy place.*" *The* holy place was not only *in the city*, but *in the temple* at Jerusalem. But *that* was not *the holy place* at the time that wicked city was destroyed; for God had *departed* from that wicked people,—Christ had ascended into the *true holy of holies*, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not *see* the Roman or *pagan* abomination "*stand in*" it at the time they fled out of the city—the Romans had not yet entered the city; besides, the Roman or "*daily*" abomination never did "stand *in* the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a *sign* which *in fact* never took place, either *before* or *after* the Christians left Jerusalem?

3d. The connexion shows that the *flecing* was of a more *general character* than of those in the city. "Neither let him that is in the *field* return back to take his clothes," v. 10. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was *a greater* tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up;" when "*all* the proud, and all that do wickedly, shall be stubble, and the day that cometh *shall burn them up.*"

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

6th. *Lastly.* Our Saviour says, v. 29: "*Immediately* after the tribulation of those days shall the sun be darkened," &c.; and he adds, v. 30, "Then shall appear the sign of the Son of Man in heaven—and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now, as this was not *literally true*, immediately after the destruction of Jerusalem, we must resort to a *figurative* interpretation (which would leave us in the wide fields of conjecture), or understand our Lord as speaking of a different matter from Jerusalem's downfall.

I now ask if it is likely that our Saviour would speak so much at length, and particularly of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the *Papal* abomination. By its *standing in the holy place*, I understand its rising up in the church; and is none other than Paul's "man of sin" who "*sitteth in the temple of God.*" Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, v. 12, "The love of many *shall wax cold.*" Paul says, 2 Thess. ii. 3, "There" will "come a *falling away* first." Saith our Lord, v. 15, "The abomination of desolation" shall be *seen standing* "in the holy place." Paul says, the "man of sin" shall "be revealed" "*sitting in the temple of God.*" Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power "*stand* in the holy place"—the church—"then let" all Christians, wherever that anti-Christian power should hold sway, "*flee*," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes"—then "wo to them that" have little children, &c., in those times of persecution and *flight* from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day," i. e. that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church] such as was not since the beginning of the world to this time [how true], no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness" [see Rev. xii. 6]; the kings began to make war on that desolating power [see Rev. xvii. 16], 200 years before the whole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.

Verse 23. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."—"*Then.*" *When?* Under this Papal abomination. The Pope has claimed to be Christ's vicegerent, i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See 2 Thess. ii. 4.

Verse 24. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, Rev. xiii. 13: "He doeth great *wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those *miracles* which he had power to do." See also Rev. xvii. 8: "They that dwell on the earth shall wonder [whose names were not written in the book of life," not "the elect,"] when they behold "the beast," &c. Papacy has shown, or *pretended* to show, "*great signs and wonders*," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been *deceived*, any more than they would remain in any other church that *lords it over God's heritage.*

Verse 26. "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of *seclusion* from the world—"go not forth: Behold, he is in the secret chambers"—*convents*—*nunneries*—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to *doubt* on the subject, for his coming will be as the lightning—*sudden*, and *visible* to all.

Verse 28. "For wheresoever the carcass is, there will the eagles be gathered together." This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27–30. Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her *appetite*; so when Christ comes, as the lightning, men will be divided according as their *affections* are on things above or things on earth. If their hearts are on Christ, they will *fly* up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to be burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th–24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark: the latter having called attention to the "abomination of *desolation*," which is no other than the *papal* abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to *old* Jerusalem or it may not; if it does, it is only by *glancing* over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of TWO WITNESSES settles the point that it was THAT abomination, and not the "*daily*" abomination; nor yet are BOTH abominations included; for our Lord uses the *singular*, abomina*tion*, and designates which one he is speaking of, and enforces it with an emphatic "*Whoso readeth, let him understand.*" By Jerusalem, then, in Luke, I understand the same that Paul in 2 Thess. ii. 4, calls "the temple of God," i. e., the *church of God.* By its being "compassed about with *armies*" [not *army*], I understand the *civil power*, in the hands of Papacy, wielding the *sword*, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies; and when you see him thus stand in the church, know that the desolation thereof is nigh—*then flee*—yea, depart out of it, for she has then become Babylon; then *come out of her, my people*, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the *flecing* people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they *fell* "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall *by the sword*, by flame, and *by captivity*, and by spoil many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be *trodden down* of the Gentiles, until the TIMES of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2: "The holy city shall they [the Gentiles] TREAD UNDER FOOT FORTY AND TWO MONTHS." Here we have the TIME of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "TIMES of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains," according to Luke—the church was to "fly into the *wilderness*," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to *flee*, if old Jerusalem was the subject of discourse? Surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but comparatively few Christians. But, says the objector, "*All* the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion?

Why, "Josephus." And how did Josephus *know* that "*all* the Christians fled" at that time? Strange, that Josephus had so much *knowledge* as to know every *individual* Christian in Jerusalem, and *know* they all fled!!—he must have been almost *omniscient*. I strongly suspect it was the "LITTLE HORN THAT HAD EYES," "spoken of by Daniel the prophet," that *saw* all the Christians "fleeing out of Jerusalem;" and that it SAW THAT just as it has seen "Antiochus Epiphanes" as the LITTLE HORN; i. e., Papacy must find something to which to apply the "abomination of desolation" of which our Saviour spake, Matt. xxiv., and it conjured up *old* Jerusalem, and Christians fleeing out of it, to turn off eyes from *itself*; and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.

Verse 26. "*Immediately* after the tribulation of those days," &c. Mark says, "*In* those days, after that tribulation," &c., "shall the sun be darkened," &c. I understand this to be a *literal* event, or *sign* of Christ's coming. How exactly does the history agree with the prophecy! "*In* those days," i. e., the 1260 allotted to the "abomination of desolation," and yet *after* the tribulation of the church, from that power, had passed, the sun was *literally darkened*. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve, people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

"*The moon shall not give her light.*" The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. "Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet." An eye-witness says, that when the moon first became visible, it had precisely the appearance of "blood." The prophet Joel, ii. 30, 31, says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, *before the great and terrible day of the Lord come.*" We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, "This darkness can be accounted for upon natural principles," I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could *not* be accounted for upon *natural principles*. It has taken place as he said; nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

"*Fire and pillars of smoke*," says the prophet Joel. Has this *sign* been seen? It has. Luke calls it "*fearful sights and great signs from heaven.*" The *Aurora Borealis*, or *Northern Lights*, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of *ancient* history in support of that idea? It is true, that some *modern* writers have *asserted* that there is; but have they been able to put their finger on such *anciently written* history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our *modern* historians, that in March, 1716, these lights were first seen with great brilliancy and *astonishment* in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "*fire and pillars of smoke.*"

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday evening of Sept. 3d, especially of the aurora, in the western part of New York, and is described by various papers of this city as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

FROM LATE LONDON PAPERS.

"*London, Sept. 5th.*—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Waterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical: myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "*strong delusions*" to follow all his signs, that men who do not *love* the truth may believe a *lie*. They ask for lies, and God suffers them to have them, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did *likewise*. "It can be accounted for upon *natural principles*," cries Pharaoh, and all the *anti-types*, that, Pharaoh-like, *contemn* all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such men signs that they cannot scoff at, till the *last sign*, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost for ever.

"*The stars shall fall from heaven.*" This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of *this kind* was ever seen before 1779. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"*Blood*" is one of the signs given us by Joel, to precede the "*terrible day* of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the *moon*, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the *snow* having exactly that appearance. And it is but two or three years since the newspapers gave us an account of a *shower of blood* that passed over some parts of Kentucky, which was the cause of much speculation at the time, and some of our *modern* "magicians" pretend to account for it—at least enough so to turn off the eyes of men from seeing that it was one of the SIGNS of "the great and terrible day of the Lord," now at hand.

"*Pestilences*" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating *cholera*, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"*Earthquakes* in divers places" was to be another SIGN. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a *whole city*, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved from the ruin.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is the "COMING" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "sign," v. 30. But what is that sign? I pretend not to know with *certainty*, but perhaps we may get a clew to it from Numbers xxiv. 17: "There shall come a *Star* out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and *destroy* all the children of Sheth," or the wicked.

A "*Star*" was *the* SIGN to the wise men of the East at our Saviour's birth: may not the "*Sceptre*," or sign of *Royalty*, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "*return*," when his "enemies, who would not that" he "should reign over them," shall be SLAIN "before" him.

What is the sign of Royalty? One sign would be a multitude of *attendants*; and we should expect to see them *before* the Prince appeared in sight. The Lord Jesus is to be "revealed from heaven with his MIGHTY ANGELS"—they are his *attendants*, and the SIGN of his Royalty; and they may *first appear*, showing that the Lord of Glory is at hand, now coming: "Then shall all the tribes of the earth mourn:" not the saints;—for they are to "look up, and lift up their heads," which denotes *rejoicing*, for their "redemption draweth nigh." Blessed day to them; they have passed through "great tribulation;" the end of their sorrows has now come: but the *wicked will* "*mourn*"—the day of *mercy now is over*—their *scoffing* is now at an end—their wicked, insulting language to high Heaven, saying, "Where is the *promise* of his coming?" &c., is now turned to *lamentation*; for the insulted Son of God has come in his own glory, and the glory of the Father, with his holy angels. "The great day of his wrath has come" to *his* enemies, and the enemies of his people.

Verse 31. "He shall send his angels with a great sound of a trumpet [see 1 Cor. xv. 52], and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their ONCE SUFFERING but NOW GLORIFIED Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

Verses 32, 33. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just *so certain* we may *know* that the coming of Christ is *now* at the door.

Verse 34. This verse is supposed to form an *objection* to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term *generation* is applied not only to an *age*, but a *class* or *race*. First, to the *righteous*, see Ps. xiv. 5: "God is in the generation of the righteous." See also Ps. xxii. 30; xxiv. 6; and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the *wicked* as a *class*. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be *gathered* unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; *then*, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last *indignation* is poured out upon the wicked. See Isaiah xxvi. 19–21.

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated *fulfilled* occurs forty-eight times in the New Testament, and in only one other connexion is it translated fulfilled, but is a word which signifies "*progression*"—"*accomplishing*"—"*not completed.*" And here signifies that before that *age* or generation should pass away, the chain of events spoken of should *commence* their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are *now* all fulfilled. What are we to look for next? The Lord Jesus Christ "*in the clouds of heaven.*"

Verse 36. This verse is supposed to form another objec-

tion; and we not unfrequently hear persons say, "Christ has said no man *shall* EVER *know* anything about his coming." And we are told that those of us who pretend to know anything about the time, "*give Christ the lie.*"

We will see presently who it is "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says: "Of that day and hour *knoweth* [in the present time; not '*never shall know*'] no man," &c. *Of what* day and hour? Clearly the day and hour when the *Son of Man will be revealed.* Well, I know of no man that pretends to know the day or hour of Christ's *appearing;* I am sure I do not. "But, do you not believe the world will come to an end in 1843?" *Certainly, I do:* but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world.* Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be *true* to his principles; do not let him flinch when he is tried; he says: "Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32: "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man *knoweth;*" for, if it is true, that no man *ever shall know,* it is equally true that the "*Son*" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it *as man,*" for it is the "*Son of Man*" that is to appear "in the clouds of heaven;" and I ask again, if he is *never to know* anything about *the time* of his appearing, till he finds himself *here?* The fact is, the *time* was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the *time of the end;*" and at the 9th verse Daniel is told, "The words are closed up and sealed till the *time of the end:*" and then it is added, verse 10th, "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*"—when? In "*the time of the end.*" That time has come. And, besides, our Saviour says: "When ye see all these things [viz., the signs he had given them], KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it?* Let the candid judge.

Verses 37–39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "*knew not?*" Not Noe: for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. But why did not the wicked world *know it?* Not because they had *not been warned,* but because they *did not believe.* Noe had warned them, and done it *practically* too, by building the ark; but they doubtless counted him a *fanatic,* a *fool,* a *madman*—called his notions all "*moonshine,*" and a "*humbug:*" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "*ignoramus,*" or he would not talk such "*nonsense:*" and then they would *laugh at him* when the time had passed by. Thus men were deluded—the flood came and *took them all away*—and they *knew it not* till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "Lord, Lord, open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.

Verses 40 *and* 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

Luke xvii. 34–36. It is said: "I tell you, in that *night* there shall be two in *one bed;* the one shall be taken, and the other left:—Two shall be in the FIELD; the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. There, a *pious wife,* who has endured the scoffs of a wicked husband, *will be taken,* and *he* will be left; or a pious husband will be taken, and a persecuting wife will be *left:*—there, a pious brother is taken and a wicked sister *left*—or a pious sister is taken and a scoffing brother *left:*—there, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left:*—there, the *little babes,*—for they will all go up in that day,—are taken from their wicked parents' arms, and those parents are *left!*—LEFT!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—GONE—GONE *for ever!!!* *Left* to what?—Left to the *burning day:* "For behold the day cometh that *shall burn as an oven;* and all the *proud,* yea, all that do *wickedly* shall be *stubble:* and the day that cometh shall burn them up, *saith the Lord of hosts,* that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Mal. iv. 1, and Jer. xxv. 33. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; AS THORNS CUT UP SHALL THEY BE BURNED IN THE FIRE."

Verses 42 *to* 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ coming at death. They speak only of *two* comings of the Lord Jesus: once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear THE SECOND TIME without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and *be ready.*

Verses 44 *to* 47. In these verses the happiness of the faithful servant is set forth. He is a "*wise* servant"—understands his Lord's words. [See Daniel xii. 10: "The wise shall understand." *When?* In "THE TIME OF THE END," verse 9.] He not only understands but imparts knowledge; "gives meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

Verses 48 *and* 49. Here the *evil* servant is described. First: He "says in his heart [dare not at first speak it out], "My Lord DELAYETH his coming."—"Where is the promise of his coming?"—"Can't come yet"—"Must be a gathering of the Jews first"—"Must be a temporal, or spiritual millennium"—"Can't come these thousand years yet." At last he speaks out; he says: "No *scholar* in the world can believe that the world is coming to an end next April. It is utterly *impossible!* IF IT DOES, THE ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such *moral food* as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H——, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him: "I have no money to give, but if you will go to the tavern with me. I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "*believed a lie* that they might be damned," because they received "not the truth" that they might be saved," but had pleasure in unrighteousness," see 2 Thess. ii. 10–12.

Verses 50 *and* 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a day WHEN HE LOOKETH NOT FOR HIM, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* HIS PORTION with the HYPOCRITES; there shall be weeping and gnashing of teeth."

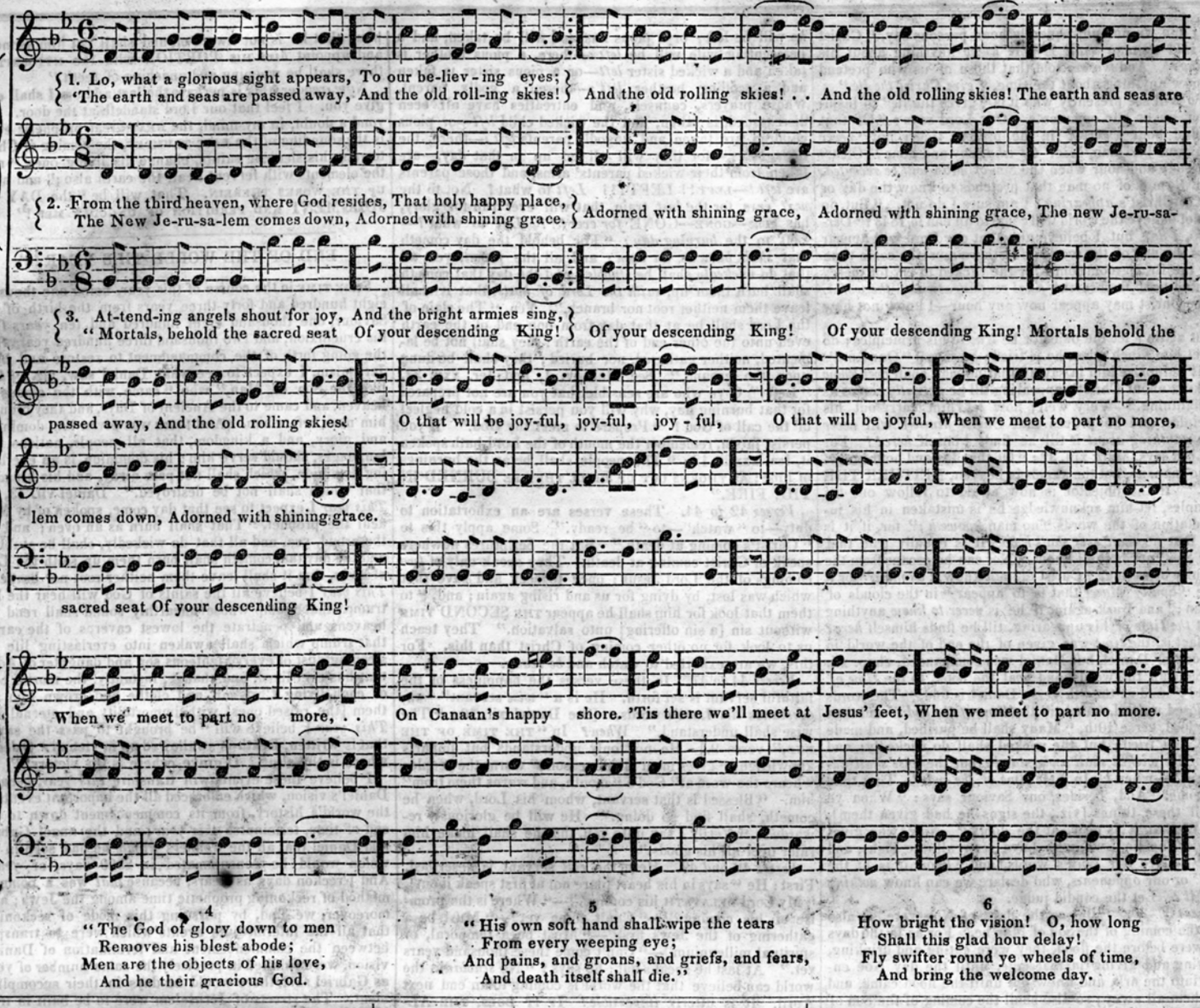
Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!"

END OF THE WORLD THIS YEAR!!

SOME TIME in the course of this year, being one thousand eight hundred and forty-three years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of Man," who "came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. *This year* I expect to see that day come, spoken of by Malachi the prophet, "That shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *This year* I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. *This year* I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

I believe these events will transpire *this* year, because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time, terminates *this* year; and the angel Gabriel told Daniel that all the wonders which he had seen in the vision would be consummated in 2300 days, or years. And I reckon days as years, because *that* was a common method of reckoning prophetic time among the Jews; and, moreover, we find, by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed,—having been commenced by Ezra, and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 62 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove, and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was *determined* should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, remember, was to *seal the vision and make it sure,* not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back 70 weeks, in which there are just 490 days, and what do I find? I find the identical thing which the angel told Daniel should form the *starting point* of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the *sealing event* of Danel's vision fulfilled, according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this, I think, we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just so surely will the *whole vision* be fulfilled in 2300 years from the same period. Those 2300 years will expire THIS YEAR, 1843!!—[*Voice of Warning.*]

NEW JERUSALEM.



4

"The God of glory down to men
Removes his blest abode;
Men are the objects of his love,
And he their gracious God.

5

"His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

6

How bright the vision! O, how long
Shall this glad hour delay!
Fly swifter round ye wheels of time,
And bring the welcome day.

THE TABERNACLE AT BOSTON.

A story is current here that the building of it has been stopped by the city authorities. The following are the facts, as we learn from the Signs of the Times. Those who have circulated the erroneous report will please make such correction as their sense of justice may dictate.

The Advent Brethren in that city have found their place of worship too strait for them. Multitudes who have a desire to hear on this subject, are obliged to go away without being able to gain admittance. The brethren have therefore been obliged to look elsewhere for a place of worship, that would accomodate the thousands who flock to hear. There is no church which is open to them; for one that is usually rented for such purposes, they offered one hundred dollars per week, so long as they should need it, but were unable to procure it; and they were unable to obtain any hall or other place that would begin to accomodate them. Under such circumstances they concluded that their duty to their fellow men demanded that they should erect a cheap and suitable place of worship. They have accordingly hired a lot at a reasonable rent, and for the lowest possible amount that it could be obtained, and for the very shortest period of time that the owner would rent it for such a purpose, and are erecting a cheap and commodious Tabernacle which will be nearly the size of the great Tent, being about 115 feet in diameter.

The law of the city forbids the erection of any wooden building within its limits, which covers more than 1500 square feet, unless surrounded by a brick wall. The place where the Tabernacle is being erected, was already surrounded by such a wall on three sides, so that it was necessary only to build a wall 12 feet high on the front side; within this place they will erect a plain, cheap, and substantial building, that will accomodate a vast audience.

The erection of this Tabernacle furnishes a fine opportunity for scoffers to vent their spleen, and they are exclaiming, "What do these feeble Millerites?" As a specimen, we quote the following from the Daily Mail.

"The great Miller Temple, in Howard street, has progressed as far as finishing the walls, and sticks there.—The slight foundation upon which they are laid, has in several instances given away, and so warped the walls that large cracks are left. These are partly concealed from the public by piling lumber up in front. Hundreds of people visit the place every day, and stand gazing upon the spot as if fixed to it by some spell. Few people will have the temerity to trust themselves in the shell when it is finished."

The above reminds us of the contempt which Tobiah and Sanballat poured upon Nehemiah, and the Jews, when they builded the wall of Jerusalem. Nehemiah iv. 1—3: "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."

Hundreds are almost continually on the ground, looking with perfect wonder at the enterprise, and the press are endeavoring to convince the city, that if a fox run over our brick wall it will tumble down. The public need not, however, be alarmed for any such contingency, as the building will stand independent of the wall, and well fortified, notwithstanding all their insinuations. The work is going rapidly on, and will probably be soon finished.

LAMENTABLE.—Four females, living within a short distance of each other in Somerset, we learn, have within a few weeks become deranged in consequence of the preaching of the Millerites. One is since *dead*—one has been sent to the Insane Asylum at Worcester, and two remain withtheir friends.—*Fall River Argus.*

This story has been very extensively copied. Here is a correction by a paper which has no special sympathy for "Millerism."

ANOTHER FALSE STATEMENT CORRECTED.—There is a story going the rounds in the papers that there are four insane persons in Somerset, Mass. whose insanity has been produced by *Millerism*. I am requested to say by an intelligent gentleman from Somerset, that this story is false in its most essential feature. It is true there are four insane persons in that town, but not one of them ever heard a discourse on Mr. Miller's peculiar views of the world, except to hear them spoken against. They never attended a Second Advent meeting. Slander and falsehood will never refute even a false system. Let us have nothing but the truth on "Millerism," or any other subject.—*Christian Herald.* R.

BOOKS, MAPS, CHARTS, &c.,
In great variety, on all points connected with the Second Advent, for sale at this office. Polyglott Bibles and Brown's or Cruden's Concordance.

"The great **DAY** of the Lord is near, **IT IS NEAR**, and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

THE great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever*;" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever*." This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things; —a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision?*" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision*. And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end*. And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the *end* shall be." Now in the 26th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision;* for it shall be for many days. And in the last verse, Daniel says he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment came forth, and I am come to *show* thee; therefore understand the matter, and consider *the vision*." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision;* if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time; then he tells him *the vision* of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be for *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him *understand the vision;* and now, in his story about the seventy weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision*, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

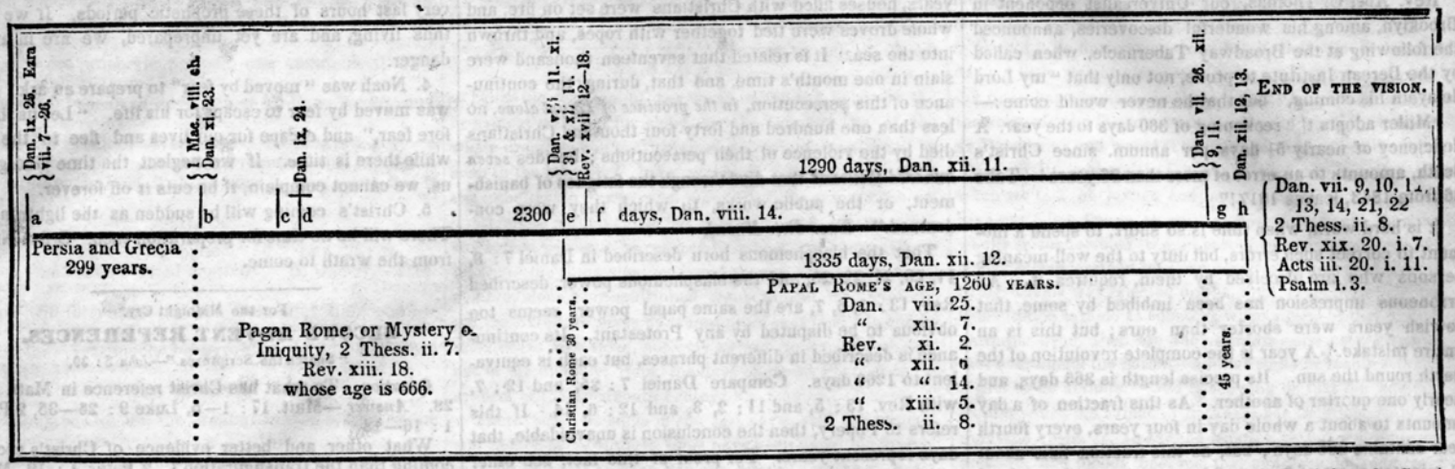
And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ*, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

☞ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke xxi. 28—31.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.—1 Thes. v. 4.

DIAGRAM OF DANIEL'S VISION.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. 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 sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs.= 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs.=434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs.= 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.

70 — 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,

take *e h* = 1335 "

We find *d e* to be 475 years. To *d e* add *c d*, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have

e f, the age 30 days, each day a year, of Christian Rome. Add *c e* = 508

and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days

take *e g* = 1290 "

and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

	Years.	
Line *a b* =	299.	From the commencement of the vision to the league, Dan. xi. 23.
" *b c* "	158.	From the league to the birth of Christ.
" *c d* "	33.	Christ's age.
" *d e* "	475.	From Christ's death to taking away daily sacrifice.
" *e f* "	30.	Christian Rome.
" *f g* "	1260.	Papal Rome.
" *g h* "	45.	The time of the end.

" *a h* = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a	457	B. C.
b	158	" "
c		Christ's birth.
d	33	A. D. Christ's death.
e	508	Daily sacrifice taken away.
f	538	Papal power set up.
g	1798	Civil power of the pope taken away.
h	1843	End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a FEW MONTHS, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.

☞ Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 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. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.—1 Pet. i. 10—12.

DAY FOR A YEAR—LENGTH OF A YEAR.

Rev. Abel C. Thomas, our Universalist opponent in Brooklyn, among his wonderful discoveries, announced the following at the Broadway Tabernacle, when called by the Berean Institute to prove, not only that "my Lord delayeth his coming," but that he never would come:—

"Miller adopts the reckoning of 360 days to the year. A deficiency of nearly 5¼ days per annum, since Christ's death, amounts to an error of more than 26 years! Take 26 from 1843, leaves 1817!"

It is hard work, when time is so short, to spend a moment to correct such errors, but duty to the well-meaning persons who are deceived by them, requires it. An erroneous impression has been imbibed by some, that Jewish years were shorter than ours; but this is an entire mistake. A year is the complete revolution of the earth round the sun. Its precise length is 365 days, and nearly one quarter of another. As this fraction of a day amounts to about a whole day in four years, every fourth year contains 366 days; but, as this fraction falls about 11 minutes short of 6 hours, 3 leap years must be omitted in every 400 years. Thus the years are regulated so as to correspond with the seasons. Among the Jews, the contrivance was the same in principle: but, as their months were governed by the moon, they added a whole moon to their reckoning, when it became necessary. As a moon lasts about 29½ days, their first month contained 30 days, and was called a full, or complete month. The next contained but 28 days, and was called incomplete, and so on alternately through the year. The new moon was always the beginning of the month, and that day they called NEOMENIA, *new moon*, or *new month*. As 12 such months would not make a complete year, the Jews added a thirteenth month every third year, and once in 19 years, they had 2 years in succession, each containing 13 months. Thus 19 years with the Jews was just the same as 19 of our years; or, in other words, they corresponded, almost perfectly, with 19 solar years, or revolutions round the sun.

Now, Mr. Miller has not made, or fancied any mode of reckoning time, which will not correspond with the courses of the sun and moon, which God created "for signs and for seasons, for years and days." But when he looked into prophecy, and found that 42 *months*, and 3½ *times*, each equal 1260 days, he perceived that a month was used to designate 30 days, and a *time* meant 360 days. On this point, Mr Miller and his learned opponent, Prof. Stuart, are happily agreed. The great question is: Do these days represent years in the prophecies of Daniel, and in the Revelations? In trying to prove that they do not, Prof. Stuart gives a rule which is a sufficient foundation for proof that they do. He says: "The plain and obvious interpretation of numbers in the prophecies is to be followed, unless there be cogent reasons for a departure from this rule. There are only two sources from which reasons of such a nature can be drawn. The first is, analogy in other parts of the Scriptures; the second *the exigencies of the context*." By the exigencies of the context, he evidently means, that if the prophecy is of such a nature that it cannot be fulfilled in literal days we must look next for its fulfilment in periods represented by days. On this point he proceeds to say,—"The GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel, and in the Apocalypse, as the representatives or symbols of years. So ancient and wide-spread is this opinion, that he adds,—"I have found it difficult to trace the origin of this general, I might say, almost UNIVERSAL CUSTOM." Now, let us consider the nature of a few prophecies, and see if there is no reason for believing that days stand for years, according to the "almost universal" opinion of the pious and learned. In the second epistle from Christ to the churches, it is said, "The devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days." Who ever heard of a general persecution against a church, which lasted only ten natural days? But there was a persecution of ten years, in the second age of the church, of which the following is a sketch:—"It began in the 19th year of Diocletian, A.D. 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in one month's time, and that, during the continuance of this persecution, *in the province of Egypt alone*, no less than one hundred and forty-four thousand Christians died by the violence of their persecutions; besides *seven hundred thousand* that died through the fatigues of banishment, or the public works, to which they were condemned."—*Enc. Rel. Knowl.*

That the blasphemous horn described in Daniel 7: 8, 11, 20, 21, 22, 25, and the blasphemous power described Rev. 13: 5, 6, 7, are the same papal power, seems too obvious to be disputed by any Protestant. Its continuance is described in different phrases, but each is equivalent to 1260 days. Compare Daniel 7: 25, and 12: 7, with Rev. 13: 5, and 11: 2, 3, and 12: 6, 14. If this refers to Popery, then the conclusion is unavoidable, that days represent years. For proof of this fact, see other articles in this paper. So well established is this use of a day for a year, that the Encyclopedia of Religious Knowledge refers to it as a settled point. After mentioning the different significations of the word day, it adds: "And there is another distinction which may be called *prophetic*; the prophets being the only persons who call years, days; of which there is an example in the explanation given of Daniel's seventy weeks."

If the reader still doubts whether a day ever represents a year, let him trace a perfect fulfilment of prophecies in years, which never have been, and *never could be fulfilled* in days, and we see not how he can shut his eyes to the light which God's word and Providence evidently shed on each other. For examples, see *Midnight Cry* of Jan. 6, and the *Daily Midnight Cry, bound*.

In Numbers, 14: 34, it is said: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Here were years which had been symbolized or typified by days. They were fulfilled in *precisely* 40 years, for the Jews ate the Passover the night before they left Egypt, and the night before they entered Canaan. Of the 430 years in which Abraham and his children sojourned in a strange land, it is said: "AT THE END of the 430 years, *even the self-same day*, it came to pass that all the hosts of the Lord went out of the land of Egypt." Ex. xii. 41.

The Lord was doubtless equally exact in fulfilling the 430 years, symbolized by days, in the fourth chapter of Ezekiel, though the fulfilment is not recorded. Of the 70 weeks, however, it is known they that were fulfilled in 490 years, and that Christ was crucified on the self-same day when they terminated.

We have reason to believe that the 1335 days, and the 2300 days will be fulfilled in the same manner in perfect years, measured, as years always have been, by the revolution of the earth round the sun, a measurement which has not varied a second, since the Lord set the earth in motion.

Let us close this article by one or two remarks.

1. We do not say that a day in prophecy *always* means a year. Hence, all those sneers, whether uttered by infidel scoffers, or orthodox ministers, about Nebuchadnezzar's eating grass 2520 years, and the like, show nothing but the folly of those who utter them, and weigh nothing against our views.

2. In view of Prof. Stuart's rule, we see the folly of the objection based on the text, "Of that DAY and HOUR knoweth no man," &c. The words, *day* and *hour* are to be understood literally, unless there is something in the connection to show the contrary. But so far from there being any thing of the kind, Christ, in immediate connection, says, "Then KNOW that it is nigh EVEN AT THE DOORS." This plainly shows that the words day and hour do not mean a thousand years, or any long periods of time, but are to be understood in their natural sense.

3. We believe the 1335 days expire 45 years from the taking away of the papal *dominion*, which it will be seen in this paper was in 1798. Time will speedily show whether we are right in this.

3. No one can now *prove* that we are not living in the very last hours of these prophetic periods. If we are thus living, and are yet unprepared, we are in awful danger.

4. Noah was "moved by fear" to prepare an ark. Lot was moved by fear to escape for his life. "Let us therefore fear," and escape for our lives and flee to the ark while there is time. If we neglect the time God gives us, we cannot complain, if he cuts it off forever.

5. Christ's coming will be sudden as the lightning—There will be no time for preparation then. O flee NOW from the wrath to come.

For the Midnight Cry.

SECOND ADVENT REFERENCES.

"Search the Scriptures."—*John* 5: 39.

Question. To what has Christ reference in Matt. 16: 28. *Answer.*—Matt. 17: 1—5, Luke 9: 26—35, 2 Peter 1: 16—18.

What other and better evidence of Christ's second coming than the transfiguration? 2 Peter 1: 19, Matt. 24: 15.

Where is this prophecy found? Daniel 2, 7, 8, 9, 11, 12 chapters.

What is the great question as to time? Dan. 8: 12.

ANALYSIS OF THE QUESTION.

What does the vision embrace? Daniel 8: 3—13.

What is the interpretation? Dan. 8: 11—25.

Is the little horn Rome? Compare Dan. 8: 23, with Deut. 28: 49, 50, Matt. 24: 15, Luke 21: 20. Also, Dan. 8: 25, first clause, with Dan. 11: 23, Luke 13: 32, Dan. 8: 25, third clause, with Acts 4: 26—28. Also, Dan. 8: 25, last clause, with Dan. 2: 34.

What do the daily sacrifice and transgression of desolation embrace? Rome pagan and papal. Dan. 11: 31—36, Dan. 12: 11—13, and 2 Thess. 2: 3—8.

What does the treading the sanctuary under foot embrace? Dan. 9: 26, 27, Luke 21: 20—24, Romans 11: 25, 26.

ANSWER TO THE GREAT QUESTION DAN. 8: 14.

Where are these days explained? Dan 9: 21—27.

Where do the 70 weeks begin? Ezra 7: 13.

What is done the first seven weeks? Dan. 9: 25, last clause.

What is done during the week after the seven weeks and sixty-two weeks? Dan. 9: 27, first clause, Mark 1: 14, 15.

Where do the seventy weeks end? John 7: 8, Matt. 27: 35, first clause.

How many years from Ezra 7: 13 to Matt. 27: 35?—490.

If seventy weeks or 490 days are fulfilled in 490 years, in what time will be 2300 days be fulfilled? 2300 years.

If they begin 457 B. C., when will they end? 1843.

How long before the end was the daily sacrifice taken away? 1335 prophetic days. Dan. 12: 11, 12.

When did Rome begin to have dominion over the people of God? 158 B. C. Dan. 11: 23, 1 Mac. chapters 8 and 9.

What was the age of the Pagan beast? 666. Rev. 13: 18.

Was not this the papal beast? Rev. 13: 5.

If pagan Rome began in its connection with the Jews 158 B. C., and continued 666 years, when did it end?—A D. 508.

When did Daniel's 1290 days begin? A. D. 508.—Dan. 12: 11.

If they began A. D. 508, where did they end?—1798.

What began then? The time of the end. Dan. 11: 40.

When did the fleet fitted out by England on the North, Spain, Sardinia, and Italy on the South, sail against Bonaparte? 1798.

If the "time of the end" began 1798 at the end of the 1290 days, when will it end? 1843. Daniel 12: 11—12.

If the daily sacrifice or Pagan Rome was taken away A. D. 508, when will the 1335 days end? 1843.

If the time, times and a half, or 1260 days of Daniel's little horn, end in 1798, Dan. 11: 35, at the beginning of the "time of the end," when did they begin? A. D. 538.

MOSES' SEVEN TIMES.

How long were God's people to be chastised? Lev 26: 27, 28.

How long is a time? Rev. 12: 6, compared with the 14th verse.

How many times in "time, times, and a half? Three and a half.

If three and a half times equal 1260 days, how long is a time? 360 days.

What would they do to those that rob them? Ezekiel 39: 9, 10, last clause.

With what fire? Rev. 12: 11.

How long would they burn them? Ezek. 39: 9.

When did Moses' seven times and Ezekiel's seven years begin? 677, B. C. Isaiah 7: 8, Jer. 15: 4—7, 2 Chron. 33: 11.

If they were prophetic periods, and commenced 677, B. C., when do they end? 1843.

Does Daniel speak of seven times? Dan. 7: 25, and 12: 7.

Does John speak of seven times? Rev. 11: 2, 3.

In what other places does John mention things of the same duration as Daniel's little horn? Rev. 12: 6, 14, and 13: 5

JUBILEES.

How many years in a jubilee? 50. Lev. 25: 8.

When was Judah carried captive? B. C. 607. Dan. 1: 1, 2.

When will forty-nine jubilees from that time end?—1843.

What may reasonably be expected then? Leviticus 25: 54, 40, 41.

THE TRUMPETS.

According to Gibbon, the first battle was fought by the Turks against the Greeks, July 27, 1299.

How long were the locusts to hurt men? 150 years. Rev. 9: 10.

What then would be past? Rev. 9: 12.

What would sound then? Rev. 9: 13.

How long would it sound? 391 years and fifteen days. Rev. 9: 15.

What would be past then? Rev. 11: 14.

When will the third woe trumpet, which is the seventh and LAST trumpet sound? After August 11, 1840.—Rev. 11: 14.

TWO DAYS OF HOSEA AND CHRIST.

How many days before the resurrection? Hosea 6: 2.

When will Christ be perfected? Luke 13: 32.

What kind of days are these? Luke 13: 33, 2 Peter, 3: 8.

What is meant by that fox? Dan. 11; 23.

If the two days of Hosea, and the to-day and to-morrow of Christ, commenced 158 B. C., when will they end? 1842.

As 1843 begins the third day, what will then take place? Hosea 6: 2, Luke 13: 32.

What will take place at the end of the vision? Dan. 8: 25, last clause, and 2: 34, Ps. 2: 8, 9.

What will take place at the end of the transgression of desolation? 2 Thess. 2: 8, Daniel 7: 21, 22, and 11: 36.

What at the end of treading down the sanctuary?—Luke 21: 24, Rom. 11: 25, 26,

What at the end of the 1335 days? Dan. 12: 13.

What at the end of "the time of the end?" Daniel 12: 2.

What at the last day? John 6: 40, 44, 54, and 11: 24—26.

Who have part in the first resurrection? Rev. 20: 6.

Where are the rest of the dead during the thousand years? Mal. 4: 3.

When will the rest of the dead be raised? Rev. 20: 5.

What else will take place at the end of the thousand years? Rev. 20: 7.

Whom will he go out to deceive? Rev. 20: 8.

Of whom will those nations consist? Rev. 20: 5.

For what will he gather them? Rev. 20: 8.

Will there be a battle? Rev. 20: 9.

GATHERING OF THE JEWS.

Who are the Jews to be gathered under the gospel?—Rom. 2: 28, 29, 9: 6—8, Gal. 3: 29, 5: 24, Romans 8: 9.

Where will they be gathered from? Ezek. 37: 11—14, Romans 11: 15.

Where will they be placed? Rev. 5: 10, Heb. 10: 34—37.

What earth? Rev. 21: 1, Isa. 65: 17, 2 Peter, 3: 13.

How long? Rev. 20: 4, last clause.

What is meant by this generation in Luke 21: 32?—Matt. 24: 3. 1 Peter 2, 9, Ps. 22: 30.

When will they pass away? 1 Cor. 15: 52, 1 Thess. 4: 16, 17.

What will pass away next? Luke 21: 33, 2 Peter 3: 10, Rev. 21: 1.

What else will take place when they that are Christ's are raised? 1 Cor. 15: 23.

In what manner will Christ come? Acts 1: 11, 1 Thess. 4: 16.

Up to what time is no man to know the day or hour? Dan. 12; 4, 9, Acts 1: 6, 7.

Is it to be known then? Acts 1: 8, Matt. 24: 38, 39, compared with Gen. 7: 4, and Rev. 3: 3, 1 Thess. 5: 1—5, Dan. 12: 10.

Is not the gospel to be preached more extensively as a witness? Matt. 24: 14, Acts 19: 10, Rev. 2: 5, Col. 1: 23, Rom. 10: 18.

Is the world to be converted? Matt. 13: 30, 37—43, 47, 50, Matt 3: 12, 2 Peter 3: 3, 2 Tim. 3: 1—5, Ps. 2: 8, 9, Luke 17: 26—30, Luke 18: 8, Matt. 24: 12, Dan. 7: 21, 22, 2 Thess. 2: 8. AUGUSTUS BEACH.

SIGNS.

From the creation of the world, when the lights in the firmament were set for signs, to the winding up of the whole drama, when the "sign of the Son of man shall be seen in the heavens," have mankind required a sign, like the unbelieving Jews; and when God has granted the request, some natural cause has generally been given, which has served as a quietus, especially when any thing calamitous was the thing signified; and though the superstitious and credulous have multiplied signs almost *ad infinitum*, yet the Scripture gives abundant proof that God has condescended to use them, not only as monitors to the church, but to the ungodly, from the days of proud Pharaoh to the scoffers of the nineteenth century.*

There shall be signs in the last days, said the prophet, and though some of these signs have been definitely marked both by prophets and the Saviour himself, yet vain, boasting man, would fritter them away, and put far off the evil day, because he loves not the appearing of our Lord and Saviour.

When the Saviour told the disciples what should be the sign of his coming, he enumerated a variety—nearly all in the plural, though they had asked only *a sign*, nor did he tell them whether these signs should proceed from natural or supernatural causes, so that the labored searches and researches of the wise Greek are all turned to foolishness, when, by his learned philosophy, he has sought out the causes.

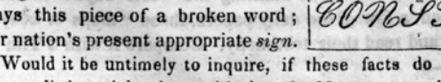
No one can look at the rainbow without seeing a *sign* of God's faithfulness, who said—"I do set my BOW in the cloud, and IT shall be for a TOKEN of a covenant between me and the earth.—I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.—It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will look upon it, that I may remember the *everlasting* covenant between God and every living creature of all flesh that is upon the earth."

Thus we have a sign, almost daily repeated, *produced by natural causes*—causes connected with the waters—to show that those waters shall never swell and destroy the earth by a flood All are willing to receive this sign. We have also signs, of a fiery character, showing that the world *shall be* destroyed by fire, "I will show wonders in the heavens and in the earth, blood and *fire*, and pillars of smoke." We have not time, now, to speak of these signs at length. The testimony is abundant, that the predicted signs have all taken place, of which we may speak more fully in our next.

We begun to write now, at the request of a friend, by whom we are told that strange events have occurred in the Capital of the United States—and certainly strange things *have proceeded from it*, if the state of our country is any way concerned with it. The Great Chandelier of the Senate Chamber fell without any perceivable cause, and was dashed to atoms. The right hand of *Justice*, one of the collossal figures, above the principal entrance to the Capitol, broke and dropped, cleaving in sunder the Constitution of our boasted republic, which she held in her hand. As our friend stood before the door of that great national building, the broken arm spoke, in silent eloquence, to his heart. The figure of Justice is part of a group, wrought by Persico, out of the solid blocks of free stone, as they stood cemented in the wall. A little book about the "Public Buildings and Statuary of the U. S. Capitol" says:

"In the centre stands the presiding genius, America, with the cap of Liberty upon her brows, and the spear, the shield, and the eagle, by her right and left side. Hope is on her left hand, resting on the emblematic anchor, and seems to be encouraging America with the high destiny that awaits her starward career. JUSTICE on the right, with uncovered eye, cognizant of the truth, weighs the rights of the free, against despotism, with an equal hand."

As it now stands, Justice holds out the stump of her broken right arm, as a token of her helplessness, while a fragment of a scroll at her feet, displays this piece of a broken word; our nation's present appropriate *sign*.



Would it be untimely to inquire, if these facts do not carry a little weight along with them? May we not ask, if the *light* that was lit up in those halls is as brilliant as when the voice of John Quincy Adams resounded in her chambers as President; and would it be impious to say, that the light, if not totally extinguished, is but a flickering one? And when we talk of justice and our Constitution; if justice have not fallen there, as well as in our streets, then we wholly misunderstand the import of their proceedings—we wholly misunderstand why the persevering appeal of the untiring Adams was rejected on the right of petition. If the Constitution is held as sound as when signed by that united, patriotic band, then are the tumults—the party divisions that overwhelm the nation—neither signs or realities.

Let us be serious. God is showing us that the administration which the Prince of darkness has held for nearly six thousand years, is, to say the least, a very tumultuous, oppressive, and bloody one, and that age does not improve it—that the cockatrice eggs of the present century produce as venomous serpents as the fiery flying ones which troubled the Israelites.

Reformer has followed reformer, and what have they done? They have begun to show us what is to be done—exhausted their funds—while the tares of the adversary are thicker and taller, and must and will grow till the time of harvest. And look upon the fields—are they not ready for the sickle? Will not the husbandman soon send forth his reapers, and bind the tares in bundles to be burned, and gather his wheat into the garners?

SINGULAR PHENOMENON.

"There shall be signs in the sun."

The following appears as editorial in the Wednesday Mercury, Danville, Ky., Jan. 4, 1843. Each reader will think of it as he pleases:

"The citizens of this village were much astonished, on the 1st inst. at the appearance of one of those singular and unusual exhibitions, termed parhelia. It was about 2 o'clock, P. M. that we first observed the singular phenomenon. At this time the heavens presented the following appearance: Around the sun there was a circle of light, such as is frequently seen around both this and the moon. The diameter of this appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its centre, and whose diameter was about twice that of the former; and only the upper portion, perhaps the half, was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two other less brilliant and white images—one each side of the two former, and apparently at equal distances from them, and also, of course, from the sun. These two last images were aech perhaps about 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow. About one-third the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been, perhaps, 45 degrees. It was, of course, convex towards the sun and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next to the sun and the others in order.

"At about a quarter past two, the appearance was the most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disappearing one at a time, until about 3 P. M., when nothing unusual could be seen.

"Will the learned give us an explanation of the phenomenon?"

This last request reminds us of the following Scriptures.

"The king cried aloud to bring in the astrologers, the Chaldeans and the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing and show me the interpretation thereof, shall be clothed with scarlet and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But they could not show the interpretation of the thing."

* The word *sign*, either in the singular or plural, occurs more than ninety times in the Bible, besides the many records of signs where the word is not used.

PUBLIC MORALS.

Are we in the dawn of the Millennium or in the state of morals predicted as marking the "last days?" Let us open a few of the daily papers, those "maps of busy life," and read their testimony. Compare it with 2 Tim 3 : 1—5.

Opening the Herald of Jan. 7, we read :

PUBLIC MORALS.—While the Navy Yard and naval circles are excited with the awful tragedy on board the Somers—while Wall street and the financial classes are up to their eyes with defalcations and robberies—the Court of Sessions has been the scene of a more general excitement for some days, created by the trial of several persons for a most atrocious and diabolical outrage committed on a young woman at the Broadway Cottage, a most disreputable groggery in Broadway, nearly opposite the hospital.

For several years past, the public manners and morals as exhibited in our public streets, and particularly in Broadway, have been a disgrace to the age and a shame to New York. It has been of late almost impossible for a respectable female to walk in any public street, in open day, without being insulted by some of those atrocious scoundrels, blacklegs, or rowdies, who prowl about, many of them in mustachios and in the dress of gentlemen."

The Sun of Jan. 10, has a list of defalcations and embezzlements for 1842, from which it appears that *seven* persons in high stations have robbed the public of $670,000, in this city in a single year.

The same paper states from official documents, that there have been 19,317 petitioners for the benefit of the bankrupt act, in 15 states, or districts.

The Morning Chronicle of Dec. 10, says :

"At present it is evident that neither truth nor justice reigns on earth. A new body and a new spirit must be born into society before the world can be regenerated."

The contents of our daily papers may be judged from the headings of the articles: Old Thieves, Attempt at Rape, A Thieving Visitor, Horse-stealing, Passing Spurious Money, The Obscene Print Venders, Perjured Witnesses. These are from one page of one small paper.

On the subject of the recent frauds in New York, the papers make the following remarks :—

"IS THERE NO FAITH ?—The shock which such repeated acts of dishonesty in the management of money concerns, must give to our social and national character, can hardly be measured."—*N. Y. American.*

"Such examples of wholesale robbery, by men in whom the highest confidence has been placed, are of most pernicious tendency, aside from the damage they occasion to the interest of their employers. The number of such examples shows that the disease is *epidemic*, if not contagious. And when such men fall as were some of these, who can be trusted ?"—*Jour. Com.*

"DEFALCATIONS.—The recent defalcation of Mr. Nicoll [of $250,000] has excited much feeling in this community, and every one asks, where will all this end ? Who is to be trusted ? We have fallen upon evil times, and men are growing worse and worse every day."—*Union.*

"Mr. Nicholl has enjoyed, for many years, four thousand dollars salary, and a much larger sum from trust estates, making his income not much, if any, short of ten thousand dollars a year ; a sum that ought to satisfy any ordinary mind, particularly in these hard times."—*Express.*

He was in the habit of stealing hundreds of dollars from the large sums placed in his hands, and making false entries to balance the books of the Company.

"FRAUDS IN THE CITY DURING THE PAST YEAR.—The disclosures of frauds during the past year have been most astounding.

If frauds of the above magnitude can be perpetrated in our very best and highest institutions—if the funds of the widow and the fatherless are not secure in our best banks and trust companies—who can, or who will put confidence in them ?

Such an exhibition of the extensive frauds during the past year, together with those that might be added up for the few years past, is calculated to make a deep impression upon the public mind. It is at least a strong manifestation that there has been no improvement in public morals."—*Express.*

The editor proceeds to contrast the *present* management of public funds with the past, and says :—"We are struck with astonishment at the different state of things that now exists," which he calls "this fall in the public morals," and adds, "Thirty years ago, a clerk or an officer who defrauded the public or a bank of even a hundred dollars, was a ruined man. He would not dare to show his face in the public streets, or if he did, he would be frowned down by an insulted community. Then the standard of morals was so high, that but few had the courage to face the rebuke of an outraged and indignant community."

"Such" says the Herald, "is a picture of the morals of the monied institutions in Wall street, drawn by their own organs and editors. Is it not enough to sink the whole community as deep in a gulf of fire and brimstone as ever Sodom and Gomorrah were ? Yet the disease is only beginning. With such developments as we have seen since 1837, what can we expect to see in the next five years ? If such negligence in managers—such dishonesty in agents—such demoralization all over, prevail longer, will it not ingulf every corporate institution in Wall street ? What confidence can exist in the future ?

"In the celebrated years of 1825-6 and 7, we all remember the excitement created by the explosion of the Life and Fire Company of that day, including a few other baseless concerns—not equal to half a million in all. We remember the cry for justice—the movements of the grand juries—the uproar in Wall street. Yet in the year 1842, we see before us the ruins of half a dozen institutions, and the wreck of nearly *fifteen millions* of property belonging to the widows, orphans, and retired citizens, annihilated as completely as if it had been burned up in the great fire of December, 1835. The financiers seem to make as much havoc with the property of the tradespeople that may be entrusted to them, as the bankrupts now taking the benefit of the act. They eat, drink, and spend it in all manner of extravagance, leaving a mere shell for the owners, and then repudiate and run away, or take the benefit of the act.

"Will the honest, industrious, producing classes of the people, unite and try to stem the torrent of rascality that overwhelms this devoted city ?"

The New York morning Chronicle publishes an article two successive days, (Jan. 6 and 7,) headed, "What are the clergy doing in the service of God and the human race ?" It says : "The social world is left to drag on in *corruption* and *iniquity*, without any attempt on their part to purify the HIDEOUS MASS of discord and misery which defaces it." "Where do we hear of the clergy animated by a sincere sympathy for the sufferings of a DEGRADED RACE! No where."

"Only yesterday we observed an announcement of a lecture by a distinguished and talented *divine*, and what was the subject ? Why, 'English Poetry with illustrations and comments.' Enlightening the world upon the beauties of English Poetry ! Is this *divine* work, when COUNTLESS MILLIONS of wretched beings are crying out for deliverance from spiritual and temporal destitution."

"But the distinguished divine we spoke of, is not alone in this literary desecration of pastoral robes ; another distinguished clergyman, a short time since, illustrated the glorious life and war-like achievements of the renowned Captain John Smith !

Are the clergy serving God and the Human Race, or themselves ? Whom do they glorify ?"

In the same Chronicle from which we cut the above, we find the following illustrations of the state of morals:

"THIEVES did a pretty-considerable-stirring business at the Assembly Chamber in Albany, on Monday evening last, more power to their fingers ! Many people lost their coats, cloaks, hats, &c., which we hope will be a sufficient caution to them to keep away from such places another time, or, at least, to transact their business and come away as soon as possible. We don't object to pocket picking at political meetings. It is a pity the practice cannot be introduced into Congress itself."

"We learn by the Grand River Inquirer, that a murder has been committed by two men named Miller and Hovy, on the person of an Indian squaw in Kent county.—It appears after gloating their passions on her they left her a corpse in the woods where they had camped for the night. They are both in jail.

The police reports and various other items are too disgusting to be repeated, but we subjoin the following shocking illustration of immorality and scoffing.

"MILLERISM.—A number of persons in the Northern Liberties, Philadelphia, have lately become greatly alarmed in consequence of their belief in the truth of the doctrines of Miller. They are holding lectures every night. —*Exchange Paper.*

"No wonder the worthy people of Philadelphia have an abhorrence of the day of reckoning, for if it be sinning to shave half the world with bank rags—to tread the poor in the dust, and regard poverty as a crime and a degradation, and to sympathise with wealthy murderers, and save them from the gallows, they are sure to catch it.—We opine that when the great day comes, the Philadelphians, in the fulfilment of a prophecy in the Revelations, will be no ways slow in calling upon the hills and mountains to fall down and cover them."

"*As it was in Sodom.*"

"Brutality it seems, is actively on the increase in this city."—*Herald, Jan.* 16.

PROGRESS OF LICENTIOUSNESS.—The perpetrator of an abominable outrage on a modest and virtuous young woman of this City was brought up in the Circuit Court on Saturday, (having evaded a criminal trial by forfeiture,) and will probably to-day have meted to him some small portion of his deserts It cannot be denied that outrages by violence and diabolical stratagem upon the honor and peace of those whose innocence and weakness should be their protection from all but the plotting villany of a fiend or the blind fury of a brute, are on the increase in our City. The very night that Dingler was convicted, a young girl, who was going home through the Bowery, unattended, from the bedside of a sick friend, was caught up and thrown into a cab by two monsters in human shape, who there held her and stifled her cries until they had effected her ruin. No trace of them or the driver of the cab has yet been obtained. Every day many young girls—generally poor and friendless, often orphans—are lured by hags, whose trade is the murder of virtue, into their dens, and there subjected to flattery, fraud, drugging and violence until their ruin is accomplished. All this goes on with the ribald and infidel press, owned and conducted by notorious libertines, ridiculing those who appeal to the Legislature for laws against this flood-tide of licentiousness, and foully libeling all who interpose to defend them ; and on the other hand, a large portion of the virtuous, confounding ingorance with innocence, and crying out against any exposure of these horrible doings and their abettors in reputable journals, *lest the young be contaminated* !—*Tribune of Monday Jan.* 16.

"MEN'S HEARTS FAILING THEM FOR FEAR."—The following picture of the times is from the Leesburg Genius of Liberty, of Jan. 7 :

"In prostration laid
Is *every thing* beneath the sun.

'Twould seem that sixty years and more,
Of our nation's bold career,
Has left us not one thing in store,
Save an INCUBUS OF FEAR."

EDITORIAL CORRESPONDENCE.

UTICA, N. Y., Jan. 13, 1843.

Dear Brother Southard,—On my way to this city, I visited Lansingburgh, N.Y. and gave three lectures in the Baptist church, we had full houses, and the congregations were deeply interested in the subject. This interest had been awakened by Bro. Miller's lectures the preceding week at Waterford, just across the river. The whole vicinity is waked up ; the truth has taken a powerful hold upon all classes. At the close of Bro. Miller's last lecture, the 8th inst., *one hundred and twenty souls* came out voluntarily for prayers. The most of them were *men*, and many of them professional men, who had heard the lectures through, and were convinced of the truth of the doctrine. And what may be heart-cheering ! to our *psuedo friends*, who are so much *concerned* about our *making Infidels*, we have the happiness to state, that among the number that came forward, and of some who were converted, there was a large number of *Infidels* who became "obedient to the faith." God has wrought a glorious work in Waterford. May it be perpetuated till all are brought in.

On the morning of the 9th inst. we took leave of our faithful friend, J. J. McMurray, and his kind family, at Lansingburgh, and started for this city, where we arrived in safety in the afternoon. A wide and effectual door is opened here. Bro. Miller is lecturing afternoon and evening to crowded and very attentive audiences. The prospect of doing good is cheering. The clergy help us, as usual, by their *lame opposition*. We hope in some way to lead them to a thorough examination of the subject. They will be obliged to do something. The people will not be satisfied, unless they come out and show the truth or falsity of the present alarm.

J. V. HIMES.

P. S. "MILLER USED UP FOR A SHILLING," has been sent here to comfort the wicked during our labors in this city (Utica.) You know this is a part of the very learned handbill, put out in *flaming capitals* by *Mr. Dowling's*

agent to advertise his "Reply to Miller." This same agent is a Baptist clergyman! How *natural* it must be for such men to talk about the "scurrility" of Mr. Miller. "Miller used up for a shilling!" How profound! How respectful to the great subject in question! Such are our opponents. Sinner, beware they do not "use up" your soul for eternity!—and for a paltry shilling too!!!

PROGRESS OF THE CAUSE.

A letter from Portsmouth, N. H. says: "The Second Advent brethren have recently held a conference in this town. Many brethren in the ministry were present from several towns and participated in the proceedings. The interest was intense. The audience was large.—They were deeply interested. Many have submitted to Christ, and become the recipients of his great salvation. The work is extending throughout the churches. The members are quickened, wanderers have returned to their first love, and *many* who had known not the preciousness of Christ, the excellencies of the religion of Jesus, have consecrated themselves to God."

A letter from Newark says:—"The interest is *very* great. Last evening the house was most densely crowded, and many could not get in. Many were forward for prayers, and several experienced a hope. I think if we could now have some lectures, and a series of meetings night and day, we should see a great ingathering of souls. Can they not be had?"

A letter dated, Madison county, N. Y., Jan. 11, 1843, brings us the following cheering intelligence:

Dear Brother Southard,—Feeling anxious to cheer my brothers in this good cause, and let you know the state of things here, with the prospects, I send you a few lines. God is doing a wonderful work here. I commenced lecturing here in a place called Hubbard's Corners, noted for a strong hold of Universalism and unbelief. The people came to hear,—commenced reading their Bibles, and you can judge the effect. The houses are crowded; many are seeking to find a long-neglected Saviour. We held a prayer-meeting on Monday evening. Oh, my soul! what a time! We broke up at 11 o'clock, after enjoying a most precious season of refreshing from the presence of the Lord.

The preacher at Brookfield who formerly opposed our views, has invited me to accept of his pulpit, and commence a course of lectures next Sunday. O my God, help, help. Bro. Yarrington, a preacher of great celebrity, who has heard all my lectures, told me he firmly believed that this is the last call to man: that this year ends the great drama of all sublunary things. He is going to preach it, and has publicly, in my presence, identified himself with the cause. We have a glorious work in progress.

Yours, in the hope of seeing our triumphant, conquering King in a few months,

SIDNEY S. BREWER.

In a letter on the same sheet, Brother Rhodes says:

"I have had the pleasure of seeing the fruits of those publications that I sent to this section before I left New York city; they have produced a great excitement in the country, and have already been the means of some conversions; and from present prospects there will be a great work of the Lord here through the instrumentality of our dear Brother Brewer. We have had no opposition as yet."

☞ Brother A. HALE, writes from Harrisburg, Pa.: "I have just closed a course of lectures at Middletown, (Lutheran church,) where a deep interest is waked up in the Second Advent cause. Our congregations were crowded almost to suffocation, while the exhibition of our views was listened to with the deepest attention.—A general seriousness pervades the town: a considerable number have set out to seek the Lord: Christians have been quickened, and many express a strong conviction of the truth of our views who have formerly regarded them only with contempt."

A letter from Woodbury, Long Island, says:

A protracted meeting was commenced at Woodbury, Long Island, Jan. 4, 1843. The subject of Christ's speedy coming was presented to the people the first evening and has been kept before them ever since. The result of the meeting thus far has been glorious. Although our meeting was held in a school house, and in a country place; yet the number of conversions has been almost unprecedented. About 80 precious souls are either happy in a Saviour's love, or are earnestly seeking.—Glory to God, we have the most indubitable evidence that He is blessing the preaching of this glorious doctrine.

Yours in the hope of the glorious appearing of our Lord and Saviour,

S. CURRY.

Woodbury, L. I., Jan. 17.

EXCELLENT THOUGHTS.

The editor of the Countryman, published at Perry, Wyoming Co., speaks in the following appropriate manner to his readers.

SECOND ADVENT.—Not only do the peculiar views of Mr. Miller gain converts in many places, but some of the most popular and learned theologians have reasoned themselves into a mass of *incongruous*, and it would seem, even to themselves, *unsatisfactory* conclusions, *in endeavoring to refute them.* This subject is arresting the attention of the profound believers in Christ everywhere, and our theological giants at length appear, preparing, in some degree, to give it that investigation its importance demands. To man, it is the most weighty and momentous subject that ever was, or, in this life, can be presented to that consciousness with which God has endowed him.—Its importance may be magnified in the minds of some by estimating the *nearness* of the event; but every reflecting mind must perceive that the *certainty* of the event, and the attending *consequences*, are in reality all that give it importance, and render it superior in all its bearings to any other subject ever presented to the consideration of man. Notwithstanding the variety of opinions in this vicinity, regarding the views of Mr. Miller, we are happy to observe a disposition to examine and investigate, rather than to ridicule and deride. That important events in regard to the history of this world are on the tapis, no careful observer of the "signs of the times" can doubt. In the final issue, every reasoning being has an interest of which he cannot divest himself; and that "*every one shall give an account of himself to God,*" is as true now, and as worthy of our consideration, as it was when first uttered by the inspired messenger of God. Whatever awaits the world, the hand that rolled it into being will still control its destinies, and render it subservient to his purposes, while the intelligences that abide upon it in its career through time, will find sooner or later, "that it shall be well with them that trust in God, though the earth be removed out of its place."

TO ELDER BELLAMY,

Pastor of the Baptist Church worshipping in Stanton Street.

This letter has been in hand several weeks, but delayed by a press of other matter.

DEAR BROTHER.—

At the request of a friend, I attended to hear you on Sunday evening, December 11th, 1842, expose the errors of "Mr. Miller," in some of his expositions of prophecy. I was much pleased to hear you speak in that charitable manner of brother Miller's Christian character, which he merits from all who know him. But instead of being convinced that such *errors* existed, in brother Miller's expositions, I was the more confirmed in the belief that the beam was in thine own eye.

First—You labored hard to dispose of the 2300 days, to suit your argument; and thereby overthrow brother M's "main pillar." I understood you to say, that *Antiochus Epiphanes* had the whole, or part of his history, in the 2300 days, who, you say, *stood* in the *holy place*, or at least his *idol, Jupiter Olympius*, for three years, which you still say was the *abomination* that maketh *desolate.* If so, in what way will you dispose of the 55 days? for our Savior's command was, "Gather up the fragments, that nothing be lost." In what basket will you put your odd days, "that nothing be lost?" Josephus says, Antiochus Epiphanes died 164 years before Christ. Now, if Josephus tells the truth, how could Christ mean Antiochus Epiphanes, or his idol, when he says, (Matt. xxiv. 15) "When ye, therefore, SHALL SEE the abomination of desolation, spoken of by Daniel the prophet, *stand* in the *holy place?*" Our Savior could not, in the text above, have had reference to Antiochus; he spoke of what should be in the future, and the same was foretold by Daniel xii. 11. Therefore, neither Christ or Daniel could have had allusion to the *anti-little-horn, Antiochus*, as the "abomination that maketh desolate." Therefore, the *mighty pillars* of brother Miller still *stand* firm, and it is the 1150 pillars of brother B. that "are fallen!"

You say, Mr. Miller calls Italy "God's holy mountain." You quoted from Zechariah viii 3. With regard to the holy mountain spoken of by that prophet, we shall not differ:—in Daniel xi. 45, it is said, he shall plant the tabernacles of his palaces *between the seas*, in the glorious holy mountain, (or as in the Hebrew, "*mountain of delight.*") Now, sir, if you can point out to me any country in the known world, except Italy, that answers the description of the place in point, I will be content. God, in the passage before us, is not speaking of *New Jerusalem, his holy mountain, Mount Zion, the Church*, but a mountain of location.

Again, you say, Mr. Miller calls God's holy sacrifice an abomination. Now, brother B., why had you not the honesty to tell the people that the word *sacrifice* was put in by man, and not by God? If there is an error, it rests with those who translated the Bible, and not with brother Miller.

With regard to your assertion, that Mr. Miller had founded a position on the wrong reading of the text, "and when he shall have accomplished to scatter the power of the holy people," I can only say, that if you had commenced reading from Mr. Miller's work a few lines above the sentence you chose, your audience would have seen that he quoted the text fairly; and had you read to the end of the lecture, your hearers would also have seen that it was the *power* of the holy people that he meant, and not the *people* that were scattered.

You say, if the Turkish Empire is down, you have yet to learn it. Have you not learned, that in 1840-41, many, very many periodicals and missionary reports, both in this country and in Europe, teemed with the cry, that the Ottoman Empire had *fallen*, never to rise again; and are you ignorant of the fact, that the government of that Empire is at this moment in the hands of the combined powers?

Now, brother B., I do hope you will correct these errors before your hearers, lest you prove to be a blind leader of the blind.

I beg leave to direct your attention to and prayerful perusal of 1 Cor. ii. chapter, and also Matt. xxiv. 45—51.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

"Blessed is that servant whom his Lord, when he cometh, shall find so doing.

"Verily I say unto you, that he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, my Lord delayeth his coming;

"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Yours, &c., DAN'L E. STEARNS.

December 27, 1842.

For the Midnight Cry.

THE WARNING.

To my ear is borne the loud midnight cry,
Proclaiming, "the day of the Lord is nigh;"
Prepare to meet him—the trumpet will sound
Soon, waking the dead beneath the cold ground.

Then sinner, and saint, and watchman, and all,
Must answer the dreadful judgment call;
And those who would wish that the coming might stay
Will meet, what they dread, the great burning day.

The youthful and gay then must tell to their Lord
Why they slighted his mercy, mistrusted his word—
And the aged, too, who the great truth should have known,
Their neglect with deep shame and confusion will own.

Ay, we all must be there,—why put far away,
To many the dreaded, but near coming day?
Oh! sure it were best to make peace with our God,
And trust in his true, his unchangeable word!

Stay, scoffer, reflect! it will not soothe thy pain
To think that you 've trifled with warning again;
Oh! stop in your madness, unless you would lie,
With the soul-gnawing worm which never can die.

D . . .

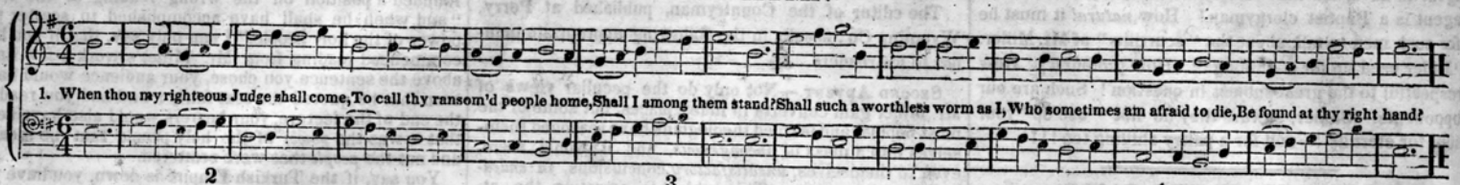
New York city, Jan. 10, 1843.

ABUNDANCE OF FOOD AND HARD TIMES.—One of our wealthiest and most charitable citizens, bought a few days since, of a countryman in market, seven quarters of fine beef at one cent per pound, to be delivered at his house. Another farmer close by, who had eight quarters of beef, overhearing the bargain, started off to the gentleman's house, delivered *his* beef and received his pay from the steward; he was closely followed by the real Simon Pure, who explained the trick. However, all the beef was taken, the greater part of which was handed over to charitable institutions. When independent farmers bring fine beef to market and use trickery and deceit to get a sale for it at one cent per pound, who will deny that the times are hard.—*Cin. Times.*

NEVER CHEAPER.—Flour was selling in Cincinnati on the 5th inst. at two dollars a barrel!

SINNER—A WORD TO YOU.—Are you not convinced you can never be happy in time or in eternity, without an interest in Christ? Why, then, delay the work one instant? Will you not this day begin to pray and give your heart to God? Flee for thy life to the Lord Jesus. The day of the Lord is near and hasteth greatly.

SECOND ADVENT HYMN.



2

I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all,
But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?

3

Prevent it Lord by thy rich grace,
Be thou my soul's sure hiding place,
In this the expected day;
Thy pardoning voice, O let me hear,
To still my unbelieving fear,
Nor let me fall I pray.

4

Let me among thy saints be found,
Whene'er the Archangel's trump shall sound,
And see thy smiling face;
Then loud with all the crowd I'll sing,
While heaven's resounding mansions ring,
With shouts of sovereign grace.

ANTIOCHUS---IMPOSSIBILITIES.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we *repeat* a *few* of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Macedonian NATION, and the setting up of the Egyptian, Syrian, Macedonian and Thracian, could not be more clearly represented by *emblems*. In Dan. 11: 3, 4, the angel mentions the same thing in these striking *words*: "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of *their* kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not *in* the latter time of their kingdom!

4. This horn was to stand up against the *Prince of princes*, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about *eighty thousand* Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great." (v.4.) Grecia, of which it is said, (Dan. 2: 29,) the third kingdom, "shall bear rule over all the earth," is called "very great. (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's words thus:

Great.	Very great.	Exceeding great.
PERSIA.	GREECE.	ROME.

It is impossible to apply them thus:

Great.	Very great.	Exceeding great.
PERSIA.	GREECE.	ANTIOCHUS.

8 This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The *opinions* of Josephus, the Jew, and Rollin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

For the Midnight Cry.

"KNOW THAT HE IS NIGH EVEN AT THE DOOR."

O, what a glorious jubilee
Draws nigh to those who love the Lord;
When from their earthly fetters free,
Their songs of victory shall be heard!
Rejoice, ye friends of Christ, and sing,
We soon shall see our heavenly King.

What, though the sons of sin assail,
And try our faith to overthrow;
The word of God shall never fail,
But triumph over every foe!
Th' Archangel's trumpet soon shall sound,
And Jesus come with glory crown'd.

Prepare! O, unregen'rate soul,
While Christ, in pity, pleads thy cause;
He speaks to thee—"wilt thou be whole?"
O come, while now his spirit draws.
The day of grace will soon be o'er,
When he will intercede no more!

But if thou wilt his love despise,
Thy wretched soul his wrath shall feel;
When thou shalt see him in the skies,
Approach to sink thee down to hell!
Oh then be warn'd while mercy's free,
For time will end in forty-three.

Newark, Dec. 30, 1842. JOHN LYLE.

AN ANTHEM.

WHAT sound is this salutes my ear?
'Tis Gabriel's trump methinks I hear!
The expected day is come;
Behold, the heavens, the earth, and sea
Proclaim the year of Jubilee,
Return, ye exiles home!

Behold the fair Jerusalem,
Illuminated by the Lamb;
In glory doth appear!
Fair Zion, rising from the tombs,
To meet the Bridegroom, lo he comes;
And hails the festive year!

My soul is striving to be there;
I long to rise and wing the air,
And trace the Heavenly road.
Adieu, adieu, all mortal things;
O that I had an Angel's wings,
I'd quickly see my God!

Fly, gracious moments! fly, O fly!
I thirst, I pant, I long to try—
Angelic joys to prove.
Soon shall I quit this house of clay,
Clap my glad wings, and soar away!
And shout redeeming love!

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VOLUME II. NEW-YORK, FRIDAY, FEBRUARY 3, 1843. NUMBERS 9 & 10.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and *not lie*; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

THIS PAPER

Is sent, gratis, to the clerk of nearly every Baptist Church in the Union, the name of which is in the Triennial Register. We hope it will be read and compared with the Scripture by ministers and people. It may be had for circulation at $4 per hundred.

BROTHER BERNARD,

Whose letter appears to-day, is well known as the publisher of the revised Version of the Bible. It is only a few weeks since he commenced a thorough examination of the subject. He was "more noble" than some, in that he received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. He speedily saw the light, and gladly embraced it, without waiting to inquire how much reproach those who love this present world might heap upon him. We trust all who read his letter will follow his example.

CONFERENCE IN N. Y.

After the close of the Conference in Philadelphia, we expect to commence one in New York, of which we shall give more full notice hereafter.

OUR NEXT PAPER

Will contain but 8 pages, unless the Lord shall send us the means of printing a large sheet, without incurring debt. We are very anxious to insert a Review of Prof. Stuart, by Wm. Miller, a brief Reply to Mr. Dowling, and many other important articles.

LECTURES IN NEW YORK.

Brother Geo. Storrs, providence permitting, will lecture at Niblo's Saloon to-morrow. (Saturday) at three o'clock and at 7 o'clock, P. M. which will close his labors there.

He will also lecture at the corner of Catharine and Madison streets, on the Sabbath, morning, afternoon and evening, at the usual hours, which will probably end his public labors in New York.

LECTURES IN BROOKLYN.

Brother T. Hyatt will commence a course of lectures next Sabbath morning, at 10 o'clock, at the National Hall, Brooklyn.

Meeting in Jamaica, Vt.

Brother S. C. Chandler, whose labors were so abundantly blessed in this vicinity, has commenced a series of meetings in Jamaica, Vt., with very cheering prospects.

A New Paper in Ohio.

Brother Fitch has issued, at Cleveland, one number of a paper called the "Second Advent of Christ." It is nearly filled with "The Restoration of the kingdom to Israel," a timely antidote to the Judaizing doctrines so prevalent among those who profess to be followers of Him who came to break down the middle wall of partition and make all one in Him.

CHEERING LETTERS.

From the hundreds of letters recently received, we can publish only a few brief extracts. They come to us daily from various quarters, calling for light. Of four letters received yesterday morning, one ordered 26 papers, weekly, in Ontario, Wayne, and Yates counties in this State.

One from Ohio, another from Michigan, and another from Georgia, enclosed money for publications, which we gladly sent The P. M. in Georgia, says:—"I received a copy of the Midnight Cry, lately, but there are so many persons wishing to read it, that I have not had an opportunity of reading it myself."

A brother in Bridgeport, Ct., writes:—

"Brother H. A. Chittenden visited our city the 12th inst., and commenced a course of seven lectures, which resulted in the commencement of a most glorious work of grace. Scores have been induced to look to God for pardon of sins, and have found plenteous redemption in a once crucified Savior, and scores more are saying: 'What shall we do to be saved?' while thousands are rejoicing that the Midnight Cry has been sounded in Bridgeport."

Brother Chittenden himself, writes thus:—

I have been in Bridgeport and Danbury since I left New York. The good Lord has revived his work most gloriously in the former place. Probably from 150 to 200 have found the Saviour precious to their souls.

Danbury was a very hard place, but some souls were hopefully converted, and I expect to hear great things from that town soon. A story was started of my death *at Danbury while lecturing*, which made considerable of a stir in Bridgeport, New Haven and Hartford, (where it was announced in the Churches with *appropriate remarks*) and in the neighboring towns. It was a complete hoax—made out of whole cloth.

I spoke in this city, [Hartford] last evening, to a crowded house, and am going into the country this evening.

I am often astonished at the apparent success of my labors, a revival always follows, for which bless the Lord.

Brother Stoddard, a Second Advent lecturer, is speaking with great success; the blessing follows truth. But O how few will be ready when the Lord shall come!

From the Disciple.

PREPARE TO MEET THY GOD.

Reader, that meeting is an event you are certainly to experience! And it is soon to occur—how very soon, who can tell? Every step you take carries you towards it. Every pulse bears your spirit on towards its meeting with Him who gave it, and placed it in this life to glorify and enjoy him. Have you done it! Are you doing it? Only your frail breath that is in your nostrils detains you from that meeting with your God, to render the account of your stewardship. Your mortal life, your flesh and blood, is the curtain between you and the visible presence of Him who is a consuming fire to the guilty. That curtain will quickly drop—it may drop to-day—this hour—and your spirit sensibly meet Him who is a spirit. That meeting will be, on your part, ineffable bliss, if you are prepared for it. If unprepared, it will overwhelm you in agonizing remorse and eternal despair. O prepare for it NOW, while yet you may! The golden moments of probation may run out even sooner than the few remaining pulsations of your mortal life. Time itself may end even sooner than your frail breath, in the coming of the Judge of the living and the dead—who will say it will not be this day, this hour. Prepare to meet thy God! Repent—abandon all your sins, fully and forever. Believe on the Lord Jesus Christ, and receive the baptism of the Holy Ghost, unto the full sanctification of soul, body and spirit. Love God with all the heart, and your neighbor as yourself. Break off all fellowship with wickedness, and be ready to every good work. "Be ye holy, for the Lord your God is holy." Without holiness you are unprepared to meet him. Yet you must meet him—and O, how soon! Delay not a moment. Prepare! Prepare! PREPARE!

LETTER OF DAVID BERNARD.

(A BAPTIST MINISTER,)

ON THE SECOND COMING OF JESUS CHRIST.

JAN. 2d, A. D., 1843.

Very Dear Friend,—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND PERSONAL ADVENT FROM HEAVEN. You, doubtless, profess to believe this important truth of Divine Revelation. It is there recorded in plain and explicit terms. But, with the great mass of men, you may have, *until now*, felt, "my Lord delayeth his coming." With them, you may have supposed that God has given us no intimation in his word of the time *when* this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words—"of that day and hour knoweth no man"—and the *false* opinion that "Prophecies are not to be understood until *after* their accomplishment." If the words of Christ refer to the *end of time*, (which some doubt,) may they not accord with the event being made known to the People of God *previous* to the appearing of our Lord? Or is that day to come upon *them* unawares? There is a prediction in Daniel, xii: 4—9, which many believe refers to this event: the words (perhaps the import of them) were to 'be shut up' (kept secret) and sealed, "until the *time* of the end." Hence, at the *time* of the Saviour's incarnation the *time of the event* was not known—for the "time of the end" had not *then* come. But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the "wicked will do wickedly and none of the wicked shall understand," may it not be possible, as Daniel says, that the "wise shall understand?" (Dan. 12: 10.) And does not the Apostle say, "but ye, brethren, are not in darkness, that that day should overtake you as a thief?" Is it not possible, that there is a mistake concerning the time not being known? The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend that "we can know nothing about the time" and that "prophecies are not to be understood until after their accomplishment," are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say, that the prophecies predict, a time of universal peace and prosperity in the church and in the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be "loosed out of his prison and go out to deceive the nations, (see Rev. 20 ch.) and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also

declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But is it certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come *before* 1846. Dr. Gill did not believe it—nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millennium .I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod (sceptre) of iron—will dash them in pieces like a potter's vessel, (Ps. 2: 8, 9.) It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come," (Matt. 24: 14.) But has not this been done already? Was it not "preached every where" to "every creature under heaven?" So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And it has had a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to "every nation and tribe and tongue and people"—cried "fear God and give glory to him, for the *hour of his judgment is come.*" Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near!

The Bible says, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever." But this is after the sounding of the seventh trumpet, (which is the last,) at which time "the nations are enraged, and the wrath of God is come, and the time of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth."—(Rev. 11: 15—18.)

There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is *too strong*, and the blessings predicted *too full* and *perfect* for a temporal reign of Christ; for, while the prophet says, that God will make "unto all people a feast of fat things, and will destroy the vail that is cast over all nations"—he declares that he will SWALLOW UP DEATH IN VICTORY—will *wipe away the tears from all faces*, and will *take away the rebuke of his people from all the earth*," And at *this time* the *sun will be confounded* and the *moon ashamed* when the *Lord dwelleth in Mount Zion before* his ANCIENTS gloriously," (See Is. ch 24.) Will not such language apply with more propriety to a *celestial* than to a temporal reign of the Messiah?

There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith, that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. "All *Israel* will be saved." "The Deliverer will turn away ungodliness from Jacob." But Israel has not obtained that which they have sought—but the *election* has obtained it, and the rest are blinded." "He is a Jew who is one *inwardly* and circumscision is of the *heart.*" "If we are Christ's, *then* we are Abraham's seed and heirs according to the promise."

The limits of this letter will not permit a *full* and *through* investigation of the whole subject. But I wish to say enough to induce you to examine it for yourself. If God has given us any intimations concerning the *time* of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, *when* he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God's general government, nor revelation itself, for him to inform us *when* he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject *candidly*, *carefully*, and *prayerfully*, and then judge.

Please to read carefully the entire book of Daniel. You will learn that the 'great image' of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the 'Medo-Persian'—the Grecian and the Roman: That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar: And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the *last*, the Babylonian kingdom is not represented.

I wish you to observe, that the 'great image,' representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) "filled the whole earth."

And that the "little horn" (Dan. 7: 8—11,) was succeeded by the coming of the "ANCIENT OF DAYS"—the slaying, destruction and *burning of the Beast.*

And also, that that same "horn (7: 21, 22,) "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

How strikingly does all this accord with the account given by Paul, (2 Thess. ch. 2, of the "man of sin" and his destruction by the coming of Christ!

In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The "Man of Sin"—the "Papal power," then is to continue until the "end of the world." How little does this accord with the doctrine of a "Temporal Millennium!"

It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the *time* when the 2300 days commenced. It was on *this* point, then, he desired information. To instruct him, Gabriel was commissioned: "Understand the matter," said he, "and consider the vision." What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel 9: 24-27,) *is not a vision*, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its *end* can be demonstrated.

"Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people," &c.—The seventy weeks are 490 days. "Days," in Daniel's prophecies, says Newton, "are put for years." These 490 years, then, are *cut off* from the 2300 years. And as these 490 years are a part of the 2300, being cut off from them, and commenced at the time of the Decree of Artaxerxes, King of Persia, to restore Jesusalem, (see Ezra,) which was 457 years before the birth of Christ—the 2300 years commenced at *that time*, (457 B. C. or 490 years before the death of Christ,) which will bring us down to 1843.

In the year 1843, then the "*Sanctuary will be cleansed.*" But what sanctuary is this, that is to be cleansed in 1843? A sanctuary is a *place* of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. 15: 17. Hence the earth is to be purified. "The elements will melt with fervent heat," and "we," according to his promise "look for a new heaven and a new earth, wherein dwelleth righteousness." (See 2 Peter, ch. 4.)

The other numbers in Daniel seem to correspond with the above. The "time, times and dividing of time," in Dan. 7: 25, and the "time, times and a half," in Dan. 12: 7, doubtless refer to the same period spoken of in Rev. 11: 2, 3. This is 1,260 years—the reign of Antichrist. In other words, the *time of the Papal supremacy* commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French.

The 1290 days in Dan. 12: 11, may commence in 508, when *Pagan* Rome ended, by the conversion of the 10 Pagan Kings, and the commencement of the first Papal war.

The Pagan Rites were then abolished, and the "abomination that maketh desolate," or the Papal power, began with a strong hand to persecute the saints. The 1290 days end in 1798. "Blessed is he that waiteth and cometh to the 1335 days," (Dan 12: 12.) This period very naturally commences in 508, as no other time is given—and ends in 1843.

At this time, (at the end of the days, 1843,) Daniel is to "stand in his lot," (Dan 12: 13.)

Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The *time* of the cleansing of the Sanctuary—the *time* when Daniel will stand in his lot, seem to be the *same*, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world—the resurrection of the dead—the coming of the Lord?

But the "wicked will do wickedly, and none of the wicked shall understand—but the wise shall understand." "Behold, the Bridegroom cometh! go ye out to meet Him!"

And now, my dear friend, are *you* and *I* ready for this event? We have heard of it from the pulpit—we have read of it in the Bible, and perhaps with some interest. But has not the feeling always been—'*it is far distant?*" Owing to this sentiment, has not the impression been slight and transient as the morning cloud? But now, if the "coming of the Lord draweth nigh"—if in a *few days*—a *few weeks at the longest*—the end of all things will come, what an impression ought *such truth* to produce on the mind! God is to leave the mercy seat—Jesus

to close the intercession—the Holy Spirit to be withdrawn—the Gospel proclaimed no more—prevailing prayer no more to be offered—the day of mercy and time of salvation to end, and the *eternal destinies* of *all men*, both *saint* and *sinner, fixed*, and made known to an assembled universe!

O! my dear friend, this subject deeply affects my heart. Though a professor of religion, I cannot contemplate the probability of this event being so very near, without the deepest anxiety *on my own account!* I have a hope in the mercy of God, in Christ Jesus. And this is all my hope of being able to stand in that day. "I am not mad." But I think of this subject every moment—I cannot banish it from my mind—it is written as with a *pen of iron on my soul.* I have come solemnly to the determination, by the grace of God, to be ready, and to do all I can to induce others to prepare to meet the approaching God!! If the time should pass, and the sequel prove I am mistaken, I shall not be sorry for the *trial* nor *for the preparation.* For whether the last trumpet shall sound this year or the next—time with me and with all men will soon close! But should my expectations be realized—should the Lord indeed come, no language will be able to express my joy!!

And now, my dear friend, will *you* not give heed to this warning? The time is short, to make up your mind and prepare for such events as the BURNING OF THE WORLD—the JUDGMENT OF ALL MEN—and the RETRIBUTIONS OF ETERNITY!!!

DAVID BERNARD.

P. S. If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from *the other* prophecies, that the *end of all things is at hand.* I SHALL LOOK FOR HIM TILL HE COMES!!!

SIGNS.

Every word of God is true, and not one jot or tittle, (that is, not one letter or point) of his word shall fail.—The signs of the last days must all be fulfilled; yet, in the midst of their fulfilment, in the same "last days," scoffers will say, "Where is the promise of his coming!" "All things continue as they were." In view of this prediction, the attempt of philosophers to explain away the signs of these times, should excite no surprise. They do not know that they are themselves fulfilling the predicted signs of the last days, and making them complete. In our paper of Dec. 23d, we devoted a page to descriptions of those showers of "shooting stars," as they are called, which have appeared during the present generation, but of which there is no record earlier than 1779.

Those who wish to read further on the subject will be interested in the following extracts from Litch's Expositions, and from Jones' Letters.

From Litch's Prophetic Expositions.

Luke 21: 25.—"*There shall be signs in the sun, and in the moon.*" What these signs are, we learn from other parts of the Bible. Matthew, in referring to the same signs, says, "the sun shall be darkened, and the moon shall not give her light." Joel 2: 31, that "the sun shall de darkened and the moon shall be turned to blood, before the great and terrible day of the Lord come."

Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the memory of many now living. I refer to the dark day of A. D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about 9 o'clock, A. M., and continued through the day, and also into, if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner time. Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement.

"*And in the moon.*" At the time of the dark day, May 19, 1780, there was a full moon, or nearly so, [the moon fulled the 18th] yet the night was as dark as "*Egyptian darkness.*" "*The moon* (did) *not give her light.*"

The following extract from Gage's History of the town of Rowley, Mass., on "*the dark day*" of May, 1780, will set this point in a clear light.

DARK DAY OF MAY NINETEENTH, 1780.—Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M, the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, in some speculations upon the cause of the darkness, forwarded to "*The Historical Society,*" in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

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

The following description of the fore-mentioned earthquake is from the same writer:

"About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment are beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and wo from which the mind turns instinctively away.

"The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies, and fly amid

——'ten thousands deaths on every side.'"

"*And in the stars.*" The sign in the stars is, that "the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind." Rev. 6: 13, and Matt. 24: 29 Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimer, in Germany, is 10,800 miles; and from the same place to Herrenhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude, I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary. But, it is objected, meteors are not "*stars.*" I would ask the objector, then, what it was which went before the wise men and guided them to the place of the Saviour's birth? Was it a fixed star? Can one of these fiery orbs fall on the earth, and not destroy it? Certainly not. Then they must be meteors.

But admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

Recapitulation. 1. The sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country. It being cloudy in the north and clear in the south of New England.

2. That the moon, although it fulled the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord: some in each time believing it had come; others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during the showers of meteors. To the people, generally, at the time they were witnessed, they were a sign. If they do not fulfil the prophecy, it cannot be fulfilled. For if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but would rather produce infidelity by the commonness of the phenomena. I must therefore, believe the signs to have already appeared.

From Jones' Letters.

"FEARFUL SIGHTS," "GREAT SIGNS," &c.

Mr. Editor,—It is known to those who have heard most of the falling stars of 1833, that Professor Olmsted of Yale College, has written the most concerning them, and has been probably the greatest observer of that phenomenon of all who have noticed them. A single communication of his, in the *American Journal of Science*, vol. 17, on this subject, occupies nearly a hundred 8 vo. pages, treating it however as a matter of scientific, rather than of religious improvement; while, so far as I have learnt, he has given no sanction to the sentiment of these articles, that the phenomenon was a fulfilment of foretold "wonders," "sights," and "signs" of the judgment at hand. Yet the great attention he has given to this question, and the station he fills as a philosopher, astronomer and meteorologist, attach to his observations and opinions concerning it, a very special importance. Without room to quote largely from his writings, as might otherwise be desirable, I now give a few extracts therefrom, prepared to my hand, and copied from the Signs of the Times, Boston, of Nov. 30th, 1842.

Extracts from Professor Olmsted's Writings, of the falling Stars.

"The *extent* of the shower of 1833, was such *as to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the East, to the Pacific on the West; and from the Northern coast of South America, to undefined regions among the British possessions on the North, the exhibition of shooting stars was not only visible, but every where presented nearly one and the same appearance."(1)

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible till lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which time the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *region of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypotheses, but are necessary inferences from certain facts.

"The *present generation* may consider itself privileged in having witnessed *grander displays* of *fiery meteors*, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*; also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1827, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY *of celestial fire-works that has ever been seen since the creation of the world*, or at least within the annals covered by the pages of history.(2)

"This is no longer to be regarded as a terrestial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, *or from the planetary voids.*'

"Subsequent enquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion, that it was wholly independent of the earth." (3)

NOTES BY H. JONES.

(1) From my own researches and enquiries, I am satisfied that this testimony is correct in regard to the vast extent of territory, over which those wonders were exhibited. The witnesses of the phenomenon, therefore, are too numerous and two well agreed as to the "fearful" appearance of the sight to admit of its ever being regarded as unworthy of a place in the fulfilling of prophetic "wonder in the heavens," &c

(2) No doubt, as the Professor observes, "The *present* generation," has "witnessed *grander displays* of *fiery meteors*" and "the GREATEST DISPLAY of celestial fire works," ever seen by mortals; because, occasionally they have seemingly brought before our very eyes, the fiery appearance of the last day, "when the heavens being on fire, shall be dissolved," "and the stars of heaven fall unto the earth," &c. Therefore, above all who have gone before, it becomes us to tremble at such fulfilled words of the Lord, and prepare without delay for his soon coming in "flaming fire," &c.

(3) Though it does not seem logical to suppose, as Professor O. does, that the falling stars are "visitants from OTHER WORLDS," we may suppose with him that their "source" "was far beyond the atmosphere," "and wholly independent of the earth." Then should not frail men, who "are but of yesterday and know nothing," cease their attempts to give a philosophical or second cause for that astonishing, very alarming and foretold wonder of 1833! But when the Almighty is thus speaking as with a voice of thunder and terrible alarm, not only by his word long ago given, but by its present striking fulfilment, in showing his coming to judgment at hand; does it not now specially become us all to "Be still and know that" he is "God," and that he "will" soon "be exalted in the earth," the "new earth," in the establishment of his everlasting kingdom?

A NEW YEAR'S ADDRESS

TO SECOND ADVENT BELIEVERS,

FOR 1843.

BY WILLIAM MILLER.

DEAR BRETHREN:—This year, according to our faith, is the last year that Satan will reign in our earth. Jesus Christ will come, and bruise his head. The kingdoms of the earth will be dashed to pieces, which is the same thing. And he whose right it is to reign, will take the kingdom and possess it forever and ever.

And the God of peace shall "tread Satan under your feet shortly." Therefore we have but a little time more to do as our good brother Paul was commanded, Acts xxvi, 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Let us then put forth our best energies in this cause, let every one of us try by persuasion, by the help and grace of God, to get one at least of our friends to come to Christ, in this last year of redemption, and if we succeed, what an army of regenerated souls may we not hail in the new heavens and new earth. I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies, we must not suffer ourselves to be drawn from this work. Yes, the glorious work of salvation, will, within a few short months, be finished forever. Then I need not exhort you more on this point—you yourselves know the value of this great salvation.

And another thing it is well for us to remember.

The world will watch for our halting. They cannot think we believe what we speak, for they count our faith a strange faith, and now beware and not give them any advantage of ground over us. They will perhaps look for the halting and falling away of many. But I hope none who are looking for the glorious appearing, will let their faith waver. Keep cool, let patience have its perfect work, that after ye have done the will of God, ye may receive the promises. This year will try our faith, we must be tried, purified and made white, and if there should be any among us, who do not in heart believe, they will go out from us: but I am persuaded there cannot be many, for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly minded, so far from the cold professor, the bigot and hypocrite, that none of them will, or can believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world.

I am therefore persuaded better things of you, brethren, although I thus speak. I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering coals of wild fire among you; for if he cannot drive you into unbelief and doubt, he will then try his wild fire of fanaticism and speculation, to get us off from the word of God. Be watchful and sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.

Think not, my brethren, that I stand in doubt of your perseverance. I know your faith, your love, and hope, to be rooted and grounded on the word of the Almighty. You are not dependant on the wisdom or commandments of men; many, if not all of you have examined for yourselves, you have studied and found true, what at first was only reported unto you. You have found the Bible much more precious than you had before conceived—its doctrine to be congenial with the holy and just character of God—its precepts to be wise, benevolent and kind—its prophecies to be clear, and lucid, carrying conviction strong of the truth and inspiration of the Scriptures, a harmony of manner, and matter, from Genesis to Revelation. In one word, you have found a new Bible, and I hope and believe you have read it with new delight. I fear not that you can ever be satisfied with the views of our opponents. The manner of explaining Scripture, which they adopt, is too carnal to satisfy the devoted child of God.

Then let me advise a continual searching for the truth, both for faith and practice, and wherever we have wandered from the word of God, let us come back to the primitive simplicity of the gospel once delivered to the saints. Thus we shall be found ready at his coming to give an account of our stewardship, and hear our blessed Master say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Every truth we get from the blessed book prepares us better for his coming and kingdom. Every error prevents us, in part, from being ready.

Let us then stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year, the fulness of time will come, the shout of victory will be heard in heaven, the triumphant return of our great Captain may be expected; the new song will commence before the throne; eternity begin its revolution, and time shall be no more. This year, oh blessed year! the captives will be released; the prison doors will be opened, death will have no more dominion over us, and life, eternal life, be our everlasting reward.

This year, a glorious year!! The trump of Jubilee will be blown, the exiled children will return, the pilgrims reach their home, from earth and heaven the scattered remnant come, and meet in middle air;—the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred, tongue and people, will meet to part no more. This year, the long looked for year of years, the best, it is come.—I shall hope to meet you all, through faith in God, and the blood of the Lamb.—Until then, farewell. May God bless you, and sustain you in the faith.

May you be patient in all tribulation and endure unto the end. May you this year be crowned with immortality and glory.

And finally, my brethren, "I pray God, your whole soul, and spirit, and body be preserved blameless unto the coming of the Lord Jesus Christ." W. M.

Low Hampton, Jan. 1, 1843.

LECTURE AT BROADWAY TABERNACLE.

Last Sabbath evening, Mr. Andrews, Pastor of the Congregational Church in the Broadway Tabernacle, gave a discourse on the Second Advent. That spacious building was densely thronged. To say the least, his discourse was *lucid, convincing*, and *solemn.*

He took his text from the 20th of Rev., and went on to prove the doctrine of a thousand years of glorious triumph to the church, when Christ should descend and crush the kingdoms of this earth, as a "potter's vessel," and live and reign with his people in this glorified state. He then presented a multitude of ancient and modern writers, from the apostles down to Sir Isaac Newton, Dr. Gill, Fletcher, etc., to show that this doctrine was both old and new, that it was not disputed in the church till the third century—that it was ever a kind of anchor, when in persecution, that Christ should again come as a Judge, and put his enemies under his feet, and that the disciples were exhorted "to comfort one another with these words."

Few could have passed away, without being *instructed* if not *convicted*, of the truth, that Christ is marshalling his host for the great battle of the Lord God Almighty, and "who shall be able to stand?"

Who can abide the day of his coming?

It is too late in the day for the church to be spinning her spider-web net of a spiritual millennium, introduced by Sabbath-schools, Bible-classes, tracts, and the multiplication of splendid churches: for while they are "busied here and there," the portals of the sky may open upon them, and manifest to their astonished eyes, the King in all his power and glory.

The above was written two weeks ago. Last Sabbath, Mr. Andrews lectured again, on the Scriptural argument, and showed conclusively that Christ's coming will be personal, introducing the *perfect millennium* on the new earth. He agrees with Dr. Chalmers, whose eloquent sermon on this subject, we published last week.

The Tabernacle, which holds about 4000 persons, was crowded, and multitudes were going away long before the lecture commenced, for want of room. He continues the subject two weeks from next Sabbath evening.

REMARKS ON DANIEL'S VISIONS.

In the Lord's teaching, he gives precept upon precept, line upon line, here a little and there a little. Thus to Daniel, he repeated truth under different symbols, all harmonizing, but some of them enlarging on one point, and some on another.

Christ refers to a thing foretold by "Daniel THE PROPHET," as yet to come when he spoke, and says: "Whoso readeth let him *understand.*" To these sure words of prophecy we "do well that we take heed, as unto a LIGHT, shining in a dark place."

When the mighty Nebuchadnezzar "was troubled with dreams," and sought the meaning, "then was the secret made known to Daniel in a night vision." Nebuchadnezzar, as king of Babylon, was the head of "fine gold." In Isaiah 14: 4, Babylon is called "the golden city." Its wealth was immense. Its power reached "wherever the children of men dwelt." After the head of gold arises "ANOTHER KINGDOM." That was the Medo-Persian kingdom, for when "Belshazzar the king" was "weighed in the balance and found wanting," "his kingdom was given to the Medes and Persians." Grecia was the third kingdom which "bare rule over all the earth;" for the Bible and common history show that Persia was subdued by Grecia. Then come the iron legs, which "BREAK IN PIECES AND BRUISE." Matthew Henry says: "The Roman kingdom was strong as iron; witness the prevalency of that kingdom against all that contended with it for many ages. It broke in pieces the Grecian empire." Toward the latter end of it, it grew very weak, and branched into ten kingdoms, which were at the toes of these feet. Some of them were weak as clay—others strong as iron." Nebuchadnezzar saw this image, till a stone cut out without hands, smote the image upon the feet that were of iron and clay, and brake them to pieces; then all those solid metals became like chaff, and the wind carried them away, and the stone that smote the image became a great mountain, and filled the whole earth. This represents the fact, that when the Roman empire has been divided into ten kingdoms, "the God of heaven shall set up a kingdom which shall break in pieces and consume all these kingdoms, and IT shall stand FOREVER."

Here we have the DESTRUCTION of all earthly kingdoms to be *followed* immediately by the setting up of Christ's everlasting kingdom, that kingdom of which the rich in faith are now "*heirs*," and which they will "INHERIT" when Christ shall come in the clouds of heaven. See Matt. 25: 34.

Forty-eight years afterwards Daniel saw the same kingdoms, which, to the earthly-minded king appeared as an image "whose brightness was excellent." To him they appeared as four beasts; three of them were among the most ferocious which God ever created, and the fourth more terrible still. These powers prevail till "the judgment is set," with wondrous pomp, "and the books are opened." Then it is that the fourth "beast is slain and his body destroyed and given to the burning flame." Concerning the rest of the beasts, we learn that their lives were prolonged when their dominion was taken away. The nations which composed the first three empires continued to exist though the *dominion* passed from one to the other till Rome "devoured the whole earth." Rome will rule, either as a consolidated empire, or in its ten divisions, or by its papal power, till, at the judgment, its life and its dominion cease together. Three expressive phrases describe its end. It is slain, its body destroyed, being consumed by the burning flame.

Passing into the 8th chapter we find Babylon left out, for the best of reasons, but Medo-Persia, Greece and Rome retained, and the angel who explains the vision says: "I will make thee know what shall be in the LAST END of the indignation;" and, "At the time of the end shall be the vision," and, "At the TIME APPOINTED shall THE END be." See Clue to the Time, for a further elucidation of this subject.

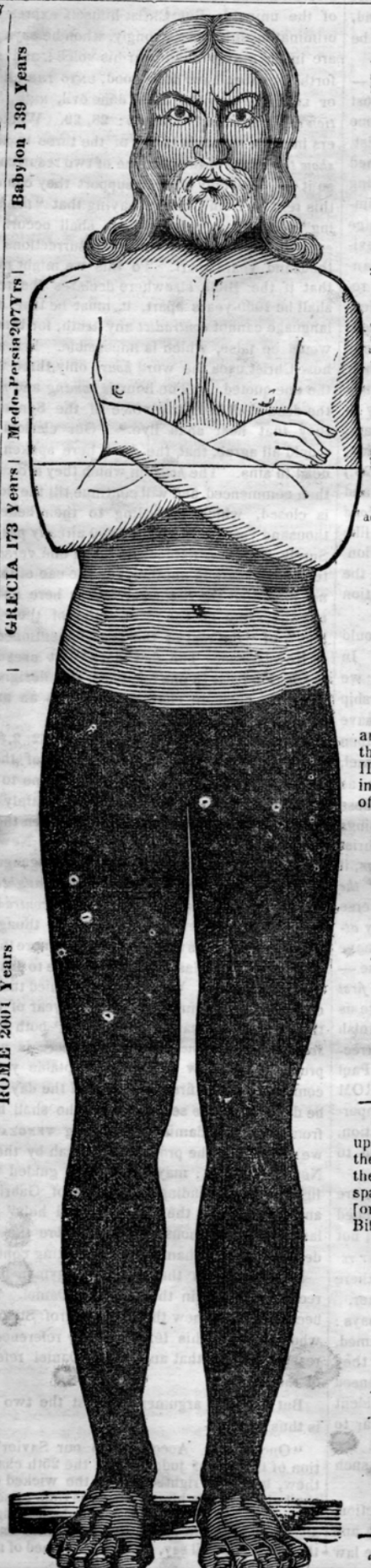
DANIEL'S VISIONS,

"NOTED IN THE SCRIPTURES OF TRUTH," "FOR OUR LEARNING."

Daniel lived about 600 years before Christ. The years seem to diminish in length at a distance from that point, like objects seen in a natural landscape.

— 677 — 600 — 538 — 500 — 400 — 331 — 300 — 200 — 158 — 100 Ch'n Era †33 — 100 — 200 — 300 — 400 — 500 — 600 — 700 — 800 — 900 —1000 —1100 —1200 —1300 —1400 —1500 —1600 —1700 —1800 —1843

Babylon 139 Years | Medo-Persia 207 Yrs | GRECIA 173 Years | ROME 2001 Years



BABYLONIAN EMPIRE, B. C. 677.

In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion-heart, becoming feeble and faint.



MEDO-PERSIAN EMPIRE, B. C. 538.

The two arms meeting in one breast,—the bear raising up one side, or dominion,—and the ram with two horns, are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity scarcely yields to the lion," says Paxton. Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well-known national emblem.



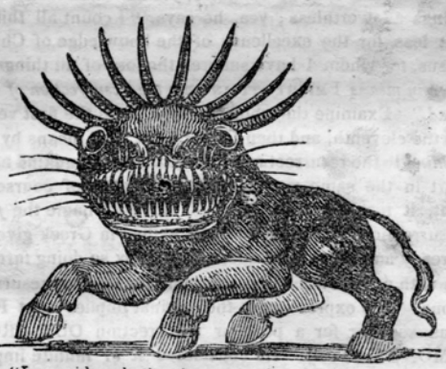
GRECIAN EMPIRE, B. C. 331.

This was founded by Alexander. It was like the leopard, active, crafty and cruel. The lion had 2 wings, but the leopard had 4,—Grecia being more rapid in its conquests than Babylon. But the goat was the known emblem of Greece. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.



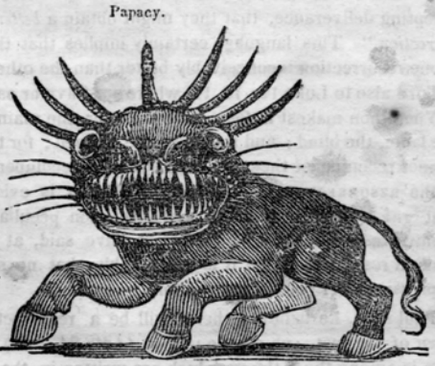
ROMAN EMPIRE, B. C. 158.

"Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it. It had ten horns."



"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:—that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows."

Papacy.



"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was *after* the fall of Babylon; hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia:—so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation" Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.

GRECIA.





MEDO-PERSIA.

Enlarged View of the Four Horns



That the power which is described next after these is Rome, is evident from these and many other reasons.

1. It rises "In the latter part of their kingdom,"—that is, of the four kingdoms. *So did Rome*, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.

2. It was "of fierce countenance." *So was Rome.*—See Deut. 28: 49, 50.

3. It was "little" at first. *So was Rome.*

4. It waxed "exceeding great," towards the east and towards the south." *So did Rome.*

"From this horn increasing towards the *south* and *east*, particularly Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the Goat's dominion, i. e. in Italy,—which points directly to the Romans."

4. It cast down some of the host and of the stars to the ground. *So did Rome*;—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host." *So did Rome*, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." *Thus did Rome*, when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." *Thus did Rome.*

8. "He shall be broken without hand." *So will Rome.* (See ch. 2.) "Broken by the stone cut out *without hands*."

9. Rome was the *only* power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. *Finally.* As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen *twice before*, it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding them.*

THE TWO RESURRECTIONS.

The Congregational Journal, the organ of that denomination in New Hampshire, contains a sermon or essay, in opposition to our views, "Written in compliance with an appointment of the Deerfield Association, and read before the same at their meeting at Deerfield, Nov. 8, 1842, by Rev. NATHANIEL WELLS:—Published in the Journal at the request of the Association" It is not calculated to shake the faith of those who understand the subject, but it may excite prejudice in those who do not.

The chief argument is founded on the belief that there is to be but one resurrection. The reader will take notice that they derive this belief from *prophecy*, which they profess, *on this point*, to *understand*. Here, then, is an important principle, assumed at the outset: viz. *Unfulfilled Prophecy may be understood.* The article which we shall consider as the production of an association, and not of an individual, commences thus:

"Vain would be the attempt to follow Mr. Miller through all his hypotheses, assumptions, and strange combinations of very important truths with his own *groundless conjectures.*"

On the subject of the two resurrections they proceed to quote from Mr. Miller's lecture on Rev. 20: 6. They do not name the text, however: "Blessed and holy is he that hath part in the FIRST RESURRECTION, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." If there is a FIRST resurrection, there must be another, and of course, the doctrine of two resurrections is clearly proved by this one text, unless it can be explained away. Instead of attempting this difficult task, they quote three other passages from which they *infer* there is to be but one resurrection, but not one of which *proves* it. They therefore leave us the easy task of balancing between the authority of God's express declarations on the one hand, and their inferences on the other. We will therefore leave them for the present, and consult God's word, with this question in our minds: *Do other parts of the Bible teach that the righteous and the wicked will be raised at different times?* We beg our readers to let GOD answer this question, and not intrude their own answers before reverently listening to His.

See 1 Thessalonians, 4: 14, "For if we believe that Jesus died and rose again, so them also that SLEEP IN JESUS will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of our Lord, shall not prevent [go before] them that are asleep. For the Lord himself shall descend with a shout, with the voice of the archangel, and the trump of God, and the DEAD IN CHRIST shall rise FIRST."

Here, then, is the same first resurrection mentioned in Revelations, for it is impossible there can be two essentially different resurrections, and each of them be properly called the FIRST.

The Apostle proceeds, (verse 17,) "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we *ever be with the Lord.*" It is not said we shall ever be in the air, but ever be with the Lord; and John, in the 21st of Revelations, which was originally connected with the 20th, tells us where we shall be—in the new Jerusalem, "the Tabernacle of God with men, and he will dwell with them."

Let us now turn to the 15th chap of 1 Cor., where the resurrection is largely dwelt upon, and see if the same truth is there taught us. The apostle says we are to be raised; "every man in his own order; Christ the first fruits, afterwards, THEY THAT ARE CHRIST'S AT HIS COMING. *Then* cometh THE END."

Of course, the righteous dead are raised AT Christ's coming, and the rest of the dead "live not again" till after "the END," whatever it may mean, which comes "THEN." Paul does not tell us how long after the first resurrection the second will come, but John says it will be a thousand years. Both spake by the same Spirit. Their words harmonize without the least violence. Shall we add to the words of Paul and explain away those of John, because they do not accord with our notions? Paul must be speaking of a literal resurrection in which the righteous *only* have a part. In the progress of his discourse we learn that it introduces the subjects of it into a kingdom which flesh and blood cannot inherit, (verse 50,) and it shall be "in a moment, in the twinkling of an eye, at the LAST TRUMP, for the trumpet shall sound, and *the dead* shall be raised *incorruptible*, and we shall be changed." (verse 51.)

What will this change be? Refer to Phil. 3: 20, 21—"For our conversation, [i. e. our citizenship, as the most eminent divines render it,] is in heaven, from whence also we LOOK for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned *like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." Our opponents cannot reconcile this language with their notion that the first resurrection is only a revival, introducing their expected millennium. They cannot call it the *first revival*, for there have been many revivals from the days of Christ till now, and the millennium has not yet come. But these passages are all consistent with our belief in two resurrections. The apostle tells us the dead in Christ shall rise, and it shall be their blessedness to be ever with the Lord. John says, they shall reign with Christ, and adds, "Blessed and holy is he that hath part in the first resurrection." It appears, then, that the first resurrection is a rising to salvation. Now, the apostle to the Hebrews, says: (9: 28.) "Christ was once offered to bear the sins of many, and unto them that LOOK for him shall he appear the *second time*, without sin, *unto salvation.*" These passages, like an unbroken chain, bind together the *first* resurrection, and Christ's *second* coming, showing them to be at the same time, and for the same purpose—the glorification of his followers.

We will turn to a few other Scriptures, which would be obscure and difficult on any other interpretation. In the third chapter of Philippians, Paul declares that "we [Gentile believers] are the circumcision which worship God *in the spirit*, and rejoice IN CHRIST JESUS, and have no confidence in the flesh,"—[i. e. in descent] He then goes on to say, that though he was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law of Pharisee, yet he considered these things all worthless; yea, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, for whom I have suffered the loss of all things, if *by any means* I MIGHT ATTAIN *unto the resurrection of the dead.*" Examine the whole passage, from the first verse to the eleventh, and then tell us what Paul means by *attaining* to the resurrection of the dead, if all mankind have part in the same resurrection as a matter of course.—But, it may be asked, why did not Paul name the *first* resurrection? Those who are skilled in Greek give us a ready answer to this question, and by so doing furnish us with an overwhelming argument for the two resurrections. The expression in the original implies that Paul was seeking for a peculiar resurrection OUT FROM AMONG the dead. He considered it of infinite importance that he should have part in the first resurrection, and not be among those who would be left behind to suffer the second death.

Again, in the 11th of Hebrews, a host of worthies are mentioned who stopped the mouths of lions, quenched the violence of fire, &c., "and others were tortured, not accepting deliverance, that they might obtain a *better resurrection.*" This language certainly implies that there is one resurrection inconceivably better than the other.

Turn also to Luke 14: 13, 14, where our Saviour says: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the RESURRECTION OF THE JUST." Here it is evident that THE JUST are to have a resurrection peculiar to themselves; otherwise Christ might have said, at the general resurrection, but it is remarkable that no such expression ever occurs in the Bible.

Paul says, he believes there will be a resurrection, BOTH of the just, AND of the unjust, (Acts 24: 15,) and this is among the "things which are written in the law and in the prophets." Christ had mentioned the "resurrection of the just." Paul here adds that he believes in the resurrection of the unjust, also. Why is this discriminating phraseology always used, if there is not a discrimination between the resurrections of the just and of the unjust? But Christ himself expresses this discrimination still more strongly, when he says: "All that are in the graves shall hear his voice; and shall come forth, they that have done good, UNTO THE RESURRECTION OF LIFE, and they that have done evil, *unto the resurrection of damnation.*" John 5: 28, 29. Would our readers imagine that this is one of the three texts quoted to *show the falsity* of the doctrine of two resurrections! Yet so it is. The only color of support they can derive from this text is, from Christ's saying that "*the hour* is coming" when these resurrections shall occur. From this expression they infer that the resurrections *cannot* be a thousand years apart. To this we might merely reply, that if the Bible elsewhere declares the resurrections shall be 1000 years apart, it must be true, and Christ's language cannot *contradict* any truth, for then his words would be false, which is impossible. Let us see then how Christ uses the word *hour*, only three verses above the one quoted. "The hour *is coming* and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." Our clerical opponents, would all agree, that the dead here spoken of are the dead in sins. The *hour* in which they are converted had then commenced, and will continue till the door of mercy is closed, which, according to their belief, will be a thousand years besides the 1800 already passed away.—Surely, if *an hour* extends so far in one verse, it may extend 1000 years in another, and the use of the word does not *prove* that the *two resurrections* here spoken of are not the same as the resurrection of the "blessed and holy" of "the rest of the dead," mentioned in the 20th of Revelations. The fact that Christ uses the word resurrection *twice* in one sentence, and designates the two by such opposite characteristics, is an argument not easily disposed of in any other view.

They also quote the text in Daniel (12: 2,) which says: "Many of them that sleep in the dust of the earth shall awake, *some to everlasting life*, and some to shame and everlasting contempt." They certainly give great weight to the prophecies of Daniel, when they undertake to prove that a doctrine taught in the New Testament *cannot be true*, if Daniel records the language of an angel on the subject, in which it is not *also taught.* They certainly will not contend that Gabriel *contradicts* the doctrine of two separate resurrections, though it was no part of his business to teach any thing more than that some would rise to everlasting life, and some to shame and everlasting contempt. When it is prophesied that Christ shall come to "proclaim the acceptable year of the Lord and the day of vengeance of our God," both phrases might *seem* to mean *one* period, but there is nothing in the prophecy to show that the acceptable year might not commence at his first coming, and the day of VENGEANCE be deferred to the second, when he shall be "revealed from heaven in flaming fire, taking VENGEANCE." Thus we understand the prophecy in Isaiah by the light of the New Testament: may we not be guided by the same light in understanding the words of Gabriel to Daniel, and thus see that the "blessed and holy" rise to everlasting life one thousand years before the "rest of the dead!" "rise to shame and everlasting contempt"

It will be seen that these clergymen find the resurrection revealed in the book of Daniel. They had not been taught the new theology of Prof. Stuart and others, who deny that this text has any reference to the final resurrection, or that any text in Daniel refers to the end of the world.

But the main argument against the two resurrections is thus stated—

"Once more. According to our Savior's representation of the day of judgment, in the 25th chapter of Matthew, both the righteous and the wicked of all nations shall stand before him at the same time; and a final separation shall at that time be made, the righteous being placed on his right hand, and the wicked on his left. To the former he will say, 'Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world.' To the latter he will say, 'Depart, ye cursed, into everlasting fire prepared for the devil and his angels.' And in the closing scene it is said, that 'these latter shall go away into everlasting punishment, but the righteous into life eternal.' But it cannot be necessary to repeat again what a different representation Mr. Miller's doctrine gives of this tremendous scene."

Here, again, these ministers should have understood the fashionable theology which is brought up against us; viz, that all this was fulfilled at the destruction of Jerusalem. They admit the important truth that it relates to the judgment.

Can any one believe that all the scenes of the judgment will be finished in a day of twenty-four hours? Of course not. A single scene is therefore introduced to show the *object* and *nature* of that judgment. Matthew Henry says, on this discourse: "Some passages in it are *parabolical*, as the separating between the sheep and the goats, and the *dialogue* between the Judge and the persons judged." Here it seems as if the wicked would speak to defend themselves, but from another parable we learn that they are "speechless." In the parable, (Luke 16) the rich man in hell is represented as being within speaking distance of Abraham, whom he "SAW," but this, according to Scott, does not "determine whether condemned spirits *actually* know or *see* what takes place in the realms of bliss." It is an admitted principle among theologians, (see Horne's Introduction,) that the plain language of Scripture is to be the standard with which parables are to be compared, and no doctrine can be established merely from an expression in a parable.

But this discourse of our Lord cannot prove any thing on the subject of the resurrection, till it is first proved that it relates to the resurrection. The learned Dr. Mather says: "The process of judgment on the sheep and goats, in the 24th chapter of Matthew, *has not one of the raised from the dead* concerned in it, but is a quick division and decision made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them." Now, when theologians can raise such opposite doctrines from this language, and it certainly is not declared that any are raised from the dead to take part in the scene, we should certainly be careful not to make *our inferences* on this passage the standard by which to cut down the plain language of other Scriptures.

The transactions of the judgment cannot be supposed to be all described in a few short verses, but all the descriptions of it must harmonize together. In Rev. 20: 13, we have this scene introduced—"And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." We might at first imagine that this was a comprehensive sketch, reaching from the beginning to the end of the judgment. But *after this*, we have the following scene described;—how long it occurs after the other, we must learn elsewhere.

"And the sea *gave up the dead which were in it*, and death and hell, [or, the grave, as in the margin,] delivered up the dead which were in them, and THEY were judged every man according to THEIR WORKS. . . . And whoever was not found written in the book of life, was cast into the lake of fire."

Observe the difference between these descriptions. In the first, we have the dead, "SMALL and great," which includes infants, for "of *such* is the kingdom of God." In the second, they are not mentioned. In the first, the book of life is said to be opened, but *not* in the second; nor is it said that any in the second scene meet any other doom than to be "cast into the lake of fire." The second scene, we may therefore conclude, is connected with the second resurrection, which is the "resurrection of damnation."

In John 6: 40, the promise to those who believe in Christ is this: "I will raise him up at the last day." Why was *this* special promise to those who believe in Christ, if *all* are to be raised up together?

Look, also, at the conversation between Christ and the Sadducees, (Luke 20: 34, 35.) "They who shall be *accounted worthy* to attain that world, and THE RESURRECTION FROM THE DEAD, neither marry nor are given in marriage," &c. Here the original conveys the idea of a rising in which some are accounted worthy to be raised *out from among* others who are left behind. But what meaning can there be to this expression, in view of any doctrine, which denies the two resurrections?

Other passages might be referred to which clearly imply two resurrections, but till some Scriptural *proof* is brought in opposition, it is not necessary to do more than to state this single proposition—NO DOCTRINE CAN AGREE WITH ALL THE TEXTS ON THIS SUBJECT, BUT THE DOCTRINE OF TWO RESURRECTIONS: consequently, no other doctrine can be true, for *that* DOES AGREE with every text.

This, then, is the conclusion to which the Scripture so clearly guides us, viz: When Christ comes the second time, which will be personally, in the clouds of heaven, all living believers in him will be caught up to meet him, together with all who have slept in Jesus, when all rejecters of Christ will be burned, and the rest of the dead will live not again, till a thousand years are finished, when they will rise to be adjudged worthy of the second death!

Reader, does this thought terrify you? Then fly to Jesus, who is now inviting you to flee from the wrath which is to come. Judge yourself now, that ye be not adjudged to the second death.

For the Midnight Cry.

MILLERISM REFUTED, &c.

It will probably be recollected by most of our readers, that in No. 20, of the Daily Midnight Cry, we published a long article under the above heading, written against our views, by a theologian of New Haven, Ct., signing himself "B.," in connection with a reply. A "review" of our reply, has just come to hand, which perhaps should have a passing notice. We associated this "B." with one, of which we had occasion to say something in No. 16, under the head of "*Wrath and Bitterness*," but we are happy to learn by the article now before us, that *this* is quite another "B.," and we are not at all surprised that he is anxious to have the fact known.

As it regards the "*Review*" before us, we can find but little that bears the semblance of argument, or deserves a reply. The writer takes exceptions to our remarks on Ps. ii: 8. He makes a quotation from Mr. Scott's *opinion*, which, by the way, is as much, or rather more, in favor of the view we gave of it, than it is in favor of the view he advocates. The following is a specimen of the harmony, or rather confusion of our friend "B's" article. He says, "They, (the heathen) are not given to him (Christ) not in order that he may dash them to pieces, but in order that he may govern them by his rule," &c. He then adds, "It is nevertheless true, that all who do not embrace the religion of Christ, *will* be broken with a rod of iron, and dashed in pieces like a potter's vessel." Now, this is conceding to us all we claim—our entire argument. All that are converted to Christ of course *cease* to *be* heathen. Now let the reader look at Ps. ii: 8, 9, and he will no doubt be fully satisfied of the correctness of our position on this point.

We will here introduce one more specimen of our author's argument, the imbecility of which, we do not attribute at all to a lack of ability, but the utter untenableness of the cause he advocates.

Speaking of our "copious argument" proving that the 8th and 9th chapters of Daniel refer to the same subject, he says, "This I do not deny. But granting it," he adds, "it will not prove that the two periods, (i. e. the 70 weeks, and the 2300 days) commence at the same time." Now this is a naked assertion, without even an attempt at argument. When we say, that if the 8th and 9th chapters refer to the same subject, it *does* clearly prove the identity of the starting point of the two numbers, our *say so* is just as good as his. And our premises admitted, I believe every candid logician would not deny that it is a conclusive argument. But now for a little argument. I ask what sense would there be in Daniel 9: 24, if it did not refer to the vision of the 8th chapter, of the 2300 days? The Angel says, 9: 22, 23, 24, "O Daniel, I am now come to give thee skill and understanding. Therefore understand the matter, and consider *the vision*. Seventy weeks are determined (cut off) upon thy people." &c. First Gabriel came to make him understand the vision, of the 8th chapter, of course, for there is no vision in the 9th chapter. And all of the 8th chapter had been explained, but the 2300 days. Second, if 70 weeks were *cut off*, they must be cut off from some greater number, and the 2300 days is the only number given. Mr. "B." has conceded us so much of our premises, that his argument is like throwing dust against the wind—it returns to his own eyes.

Speaking of our date for setting up the little horn, which we make A. D. 538, he says, "There are many other periods which have more probability for the dates, &c." But there is one argument which we have never seen assailed for fixing the date of the setting up of the little horn, or Papacy, at 538. The ten horns represent the ten divisions of the Roman Empire, which were established between the years 356 and 483. The little horn came up among these ten, three of which *fell before* it. Now if they were rooted up by the little horn, the latter must have come up just about the time the third one fell, which was A. D. 538. Now is it probable that the little horn which uprooted the three, the last of which fell in 538, did not itself come up till 606? Mr. Croly says, "The annalists of Rome, spurn the idea that Phocas was the founder of the Supremacy of Rome. They ascend to Justinian as the only legitimate source, &c."

It is unnecessary here, to repeat the law of Justinian, with the dates, &c., they having been so often presented to our readers. We are not obliged to come down to 1798 and count back to find the point, but we find it in history in 538, and then in 1798 we find an event corresponding to the great subject, and we find it so perfect, that it will work both ways; we can count to it, or from it.

The following paragraph indicates a candor which we hope will lead to a discovery and acknowledging of the truth:

"In conclusion, we unite with the writer in saying, 'look well to the subject.' It will do you no harm to examine Mr. Miller's theory; but examine it with prayer, and with a careful study of the Bible; and do not embrace it without a careful examination. Many have ridiculed Mr. Miller, and called him an ignorant fanatic. This we entirely disapprove. We believe there are few individuals in this country who have as good a knowledge of Scripture and those parts of history relating to prophecy, as Mr. Miller."

For ourself, we say, if we err, let it be in looking for the coming Lord too soon. But we entertain no fears that God will not fully justify his word, and take care of his despised and taunted people, who are willing to forsake every thing for Christ. O sinner, get ready, for the coming of the Lord draweth nigh. L. D. F.

THE LUNAR PHENOMENON.

The beautiful Lunar Phenomenon which was seen at Newark on the evening of the 15th inst. was gazed upon by hundreds with thrilling admiration. It was first observed between eight and nine o'clock in the evening, the moon being about at its zenith. It was surrounded by three concentric circles, beautifully marked with all the varied colors of the rainbow, of the most brilliant hue, the centre space within the circumference of the lunar circle, being of beautiful silvery whiteness.

The opposers of the speedy coming of Christ seem to have been somewhat agitated by this phenomenon, and anticipated an application of it for us.

A clergyman at Newark, on seeing it, said, "I suppose the *Millerites* will see something of *Miller* in it."—Probably he "*supposed*" we were not philosophers enough to see God in it!!

An elderly lady, who despises "*Millerism*," on seeing it, made the following beautiful prophetic observation—"The Lord has promised that he will not drown the world with water any more, and he has set the rainbow in the clouds for a sign. But now he has closed the bow, and is going to burn the world with fire."

SCOFFERS.—Who are they? Those who shall arise in the last time and say where is the promise of his Coming.—It would seem as if the glorious doctrine of Christ's personal coming to reign on the earth were to be revived in the church a short time before the reality should take place.—Witnesses for this truth would arise who would proclaim it throughout the length and breadth of Christendom. But as it was in the days of Noah, so shall it be again. Ridicule, and jest, and witticism will attack what reason cannot overthrow. These are the weapons which those will use who "love not his appearing." The wicked servant who says, "My Lord delayeth his coming," and the scoffer who cries, "Where is the promise of it," can neither of them pray with sincerity. "Thy kingdom come," for that in which alone the answer to their prayer consists they revile, viz: His coming to take to himself his *great power* and to *reign*. —*Millenarian.*

SECOND ADVENT.—We understand that the *French Catholics* in Canada, are adopting to a very considereble extext, the views of Mr. Miller—also the Protestant Methodists and Freewill Baptists, both clergy and laity, are said very generally to believe and teach the same doctrines.—*W. R. Cabinet.*

LETTER FROM MICHIGAN.

A brother in Brooklyn has sent the Midnight Cry to his son-in-law in Michigan, from whom he has received a letter, portions of which we are permitted to publish :

"I send you my sincerest thanks for the key you have sent us, with which we have unlocked the heretofore hidden mysteries of revelation ; I mean the Midnight Cry. I doubt not, however, but you will be repaid for your trouble, by learning that after a careful examination of the subject, my wife and myself have both embraced the doctrine of the second advent of our blessed Saviour this year, and so great is the call for information on the subject here, that we did not get time to read all the papers before our neighbors carried them off. Some of them have been to Northville, four miles and a half from here. Elder Wisner, a Baptist preacher in that place, read an extract from one of them to his congregation. It is said to have been listened to with great solemnity. I presume if a copy of the Cry was sent to Rev. Mr. Wisner, Northville, Wayne County, it would be the means of doing much good. I do not know as Elder Wisner is a believer in the second advent at hand, but I understand from Deacon Flint, who is a member of his church, that he has spoken well of the paper. The clergy in the back woods are not corrupted by popularity so much as I presume many in the cities are. I hope Dr. Brownlee will not in future ridicule Mr. Hatfield's *Antiochus* doctrine, for of all things I detest civil wars. It is bad enough for people to kill their enemies, but when they fight their friends it is horrible. The first question to be considered, it appears to me, is, does a prophetic day mean a year? If so, then, does the 70 weeks of Daniel 9th commence at the same time with the 2300 days of Daniel 8th? Then, if the 70 weeks end at the crucifixion, and who can doubt it, and the 2300 days end at the second coming of Christ, we have but to go back from the crucifixion, 490 years, to find a starting point, which will bring us to 1843, without the help of Antiochus or Rome either. Could a nation succeed us as we have the Jews, they would look back on the blindness and obstinacy of unbelievers of the present day with as much astonishment as we look on the conduct of the Jews, who would not believe when they saw the dead come forth from the grave at the command of our Saviour.

"As for myself, you are aware that I have long been a believer in universal salvation, as I was well aware there was much of the Scriptures the most learned did not pretend to understand, so it was an easy matter to set down all such passages as prove future punishment to the account of 'sealed visions,' or inexplicable Scripture;—but when I came to see the vision unsealed, and to realize that 'all Scripture is given by inspiration, and is profitable,' &c., (2d Tim. 3 : 16,) I was obliged to give up the doctrine ; and I now look for the second coming of the Judge of the whole world with joy and hope. I rejoice that there is a prospect that an end will be put to sin and oppression, and that 'man's inhumanity to man' will no longer make 'countless thousands mourn.' Indeed, it seems to me that it is impossible for this Earth to remain much longer without some more terrible revolution than has ever yet agitated it. The corruptions of public officers, the pride, arrogance and oppression of wealth, particularly in England, where the poor are starving and the rich rioting, are becoming insupportable. But those who are so unspeakably happy as to have on the wedding garment when the 'Bridegroom cometh,' have reason to rejoice in the hope of soon being beyond the reach of afflictions, where they will sing the new song for ever and ever. In view of this glorious state of things, what are riches, fame, and worldly honors, which have so long engaged my attention? They are at best but empty bubbles, which afford no real pleasure.

"The Aurora borealis, spoken of in the Midnight Cry, and which was seen in London, was also seen here. I saw the said Aurora on Tuesday evening, the 3rd of September, 1839. It was truly a grand spectacle, but it conveyed to my mind the idea of beauty and sublimity, rather than fear."

The writer proceeds to mention a luminous sickle, apparently among the stars, which was distinctly seen by himself and brother-in-law, in 1838 ; also another singular appearance in the Spring of 1841. "This was a bright bow, of a reddish cast, which spanned the heavens from west to east ; the ends being dim, were curved towards the north. It was seen at the same time at Kenyon College, in Ohio."

The Lord has told us he would send us signs, and though multitudes have been already recorded, so that all are without excuse who slight them, yet we do not feel at liberty to decline publishing additional well authenticated facts of this kind, however much we may be scoffed at for so doing.

A DREAM.

A few weeks ago, the editor of the Midnight Cry heard of the fact that a girl in Brooklyn, aged about twelve years, had an interesting dream. It conveyed an impressive lesson to her, and we publish it that others may heed the instruction it gives.

In November last, I had a singular dream. I thought some person sent a message to us to prepare to go to a certain city which had lately been discovered. We were told we must have our clothes all washed clean, or else we could not enter. We sent after a certain woman, who had often helped us, to come and wash our clothes. She said she could not wash them clean—and besides, she was going herself, and must wash her own. Then we sent out for another person, who came, but she could not do all the washing alone. Then mother and myself took hold and helped.

The washing was finished, and the morning came, on which we were to start. It was a fine morning. The sun shone bright. We started about 10 o'clock. We first went over to New York. We went up a little way from the wharf, and came to a large block of buildings. It had many magnificent houses. We walked around it several times, and kept looking up and talking. Presently the sun was darkened, and we found it was caused by a cloud of smoke that rose from the buildings. We immediately started for the river, and in a few minutes a boat came up. It was long enough to reach across the river. It had a white awning over it, but had neither sails, engine, or wheels. As the boat came up, we went on without being told !

As the people ranged themselves under the awning, each one placed himself in front of an anchor, of which there were just as many as there were passengers. Some were large and some were small, but they were all very bright and shining.

A man soon came with two rolls. He was a pleasant-looking man, dressed in white, and had silvery hair. When he came on the boat, he opened the paper roll and read it. He then told them all to sit down and get their *strings* ready to give him.

He then gave me the other roll, and told me to wind the strings they should give him, on that.

A woman came on with two dogs, and staid outside the awning. The man clothed in white told her to go in and sit down with the rest. She refused, but she sat down by the door until the fire came close to her. Then she got up and went in the middle of the boat. The man then went around and got the strings, each family by themselves, and tied them in a singular knot, and gave them to me to wind. When he came to that woman, he asked her for her string. She said she had none. He then told her that she must go off. She started, but her dogs did not follow. She soon came back and cried for her dogs. He got them for her, and then she went out and sat down on the dirty dock, with her dogs each side of her. The pleasant man, with the silvery hair, continued to collect the strings. I saw Mr. Miller in the crowd, who looked very happy as he held out his string, and said, "Take it—here it is." His string was very long, and the man tied a singular knot in it.

He then came to a young man who was standing outside of the awning, and said to him, "Friend, why do you stand here? Why don't you go in and sit with the rest? Have you got a string?" The young man answered, "No." "Then you must go off," said the man in white. He went off, but turned and looked back wishfully, and then walked on.

After he had collected all the rest of the strings, the man asked me for mine. I told him that I left it on the dock. The thought then struck me that it had fallen in the water. He asked me how far it was. I said it was not very far. He told me to make haste, for the boat might start, so that I could not get in after all I went after it, and found one end hanging towards the water. I picked it up and hurried back, for fear the boat should be gone. It had not started. I gave him the string, and he tied it on with the rest. He then gave me the roll, and told me to keep it. Then turning round, he asked what time it was. He was answered, "In half an hour the time will be up."

When it was time, the boat started. As it glided from the dirty shore of the burning city, we could see the fire raging fast, and the people darting about, hitting each other ; when all at once a white sheet rolled down, and hid it from our view.

We passed on smoothly, and in a few minutes we came to where we saw some beautiful flowers. One was of a light color, and it shone. It was surrounded by many others, which were not so large and bright. As we walked on, I saw little infants walking as if they had been grown people, with their strings in their hands. We all stood in little groups, talking, when my mother's younger sister came up alone, and began to converse with her.

Presently, I heard beautiful singing. It sounded like the hymn I have often heard sung—"See the Judge descending." Then I awoke.

Reader, you know not how soon your Lord may come, when you must perish with a burning world, if you are not ready to go with Him to the beloved city. Are you ready now ?

OTTOMAN SUPREMACY GONE.

The departure of the Ottoman, or Mahomedan supremacy, it was long since believed by Mr. Miller, would mark the close of the sixth trumpet. Brother Litch's lecture on this subject was published in 1838, maintaining that the sixth trumpet would cease Aug. 11, 1840, if the prophetic period, Rev. 9 : 15, was to be understood "a day for a year." The event fully justified the interpretation. The papers at the time headed their columns of eastern news, "The Ottoman Power Down"—"The Turkish Empire fallen." Now, that they see the application of the fact, many are denying that such an event ever took place. Mr. Bellamy, pastor of the Baptist Church worshipping in Stanton street, recently said, if the Turkish empire was down he had yet to learn it—He might have read in the N. Y. Observer, Aug. 1841, "The Turkish Empire is but a mere corpse."

But the truth will often come out on a subject, when one has occasion to refer to it incidentally.

The Baptist Advocate of Jan. 28th, says :

"The Turkish government in Syria appears to give little satisfaction either to the inhabitants or to the Allied Powers who RESTORED IT."

What occasion had they to restore a government, if it was not down? Again, the editor says ;

"The inherent weakness of the Turkish Empire becomes every day more apparent. England and Austria wish to sustain it as a bulwark against the encroachments of Russia. But a body that CANNOT STAND OF ITSELF, is a weak bulwark."

THE LITTLE HORN PUSHING.

"And the same horn made war with the saints, and prevailed against them until the Ancient of days came." Dan. 7: 21, 22.

☞ Nothing is more clear, than that the *spirit* of the *little horn* is disseminated through the Protestant as well as the Romish church ; and it will prevail against the saints till the personal coming of our blessed Lord. While the cry is heard in every direction, "WATCHMAN, WHAT OF THE NIGHT !" with the deepest intensity, the watchmen, (too generally,) are saying, We know nothing about it. Hear the word of the Lord—Ezek. 33: 6, "If the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and any be taken away in his iniquity, his blood will I require at the watchman's hand." See from the first to the twelfth verse.

What a fearful responsibility rests with the watchmen on the walls of Zion. We fear that the watchmen feel more concern for their particular sect, than they do for the crowning hope of Israel, and the salvation of souls.

The following article, which we find in last week's Christian Advocate and Journal, gives a painful illustration of the spirit of many of those who are placed as watchmen. It is from the pen of a Methodist clergyman of Newark, N. J.

"The Millerites have organized a church (1) in this city. A few (2) Methodists are involved in the fanaticism, some of whom, *silly doves*, if doves at all, have condescended to receive the Sacrament from the hands of a *Christian* [Unitarian (3)] minister. S. WINNER."

1. They have NOT *organized a church*, but a Second Advent Association, from among all denominations.

2. Not a few, but MANY.

3. Will brother Winner tell us what he means by a *Unitarian ?*

Are such the best arguments our opponents have to offer against our views? If so, we predict that many more "doves, if doves they are," will plume their wings, and claim the privilege of flying where they can feed upon the grains of eternal truth, uncaged and unscared : where they can study—believe—and talk about what they esteem as truth, *unmolested.*

[NOTE.—In March, 1842, an article appeared in the Christian Review, published at Boston, entitled "Remarks on the Book of Daniel," extending through 46 pages of that Baptist Quarterly. It was written by the learned Prof. Chase, of the Newton Theological Institution. A commendatory notice soon after appeared in the Christian Watchman. To this, Bro. Hersey, a plain mechanic, belonging to the same denomination with the learned Professor, prepared an immediate reply, which first appeared in the Signs of the Times. We re-publish it because it shows the absurdity of some of the arguments now advanced by Messrs. Stuart, Dowling, Bellamy, Cookson, Perkins, Hatfield, and others. The reader will perceive that the writer could not put forth his whole strength, as he was cramped both for want of room, and want of freedom given him to express his thoughts, in the Watchman, for which his article was prepared]

A BRIEF REVIEW OF
REV. IRAH CHASE'S "REMARKS ON THE BOOK OF DANIEL."
BY LEWIS HERSEY.

MESSRS. HIMES AND LITCH:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. *R.*'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. *R.*," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the reperusal with earnest attention. But I did not get the satisfaction from it that "C. P. *R.*" expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader *will* fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection; none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. *R.*," and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say, I shall endeavor to be governed *by* the book of Daniel; for when we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a *praying* heart, to the Standard of Truth, willing to *see* and *believe* all that that teaches, we are sure of getting the truth; and after finding it, the *praying* heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the LATTER days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii. 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the FIRST KING." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand."[1] Now, if these quotations fail to prove that Grecia is the THIRD kingdom, and that Alexander is only the *first king*, I might as well stop here: but believing that it will convince every *praying*, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as IRON; forasmuch as IRON breaketh in pieces and subdueth all things; and as IRON that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, *dreadful* and *terrible*, and *strong exceedingly*: and it had great IRON teeth: it devoured, and break in pieces, and stamped the residue with the feet of it: and it was *diverse* from all the beasts that were before it: and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above *inspired* description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was *strong* as iron; wherein it was *diverse* from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the *inspired* description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pul, 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is *not* the third, and his successors' the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall *devour* the *whole earth*, and shall *tread* it down, and *break* it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz., that his *third* conquered the whole earth, *for* his *fourth*: whereas the above words of inspiration show us that the *fourth* devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer *united*, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this *looks* a little like perverting the meaning. Does the professor need to be informed, that the clay comes *not* up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the *feet* and *toes* part of potter's clay and part of iron, the kingdom shall be *divided*."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word *diverse* in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, this is all the Spirit meant to convey to our minds, by using this word, *diverse*, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this *diversity* in several respects; in its different forms of government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also, was different: so also were their weapons. The Roman broad-sword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arms and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third;[2] the legs of iron—terrible beast, and he-goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? *Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire?* Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a *succession* of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth,"[3] and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are *certainly* put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that *these* four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the LATTER days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed *together*," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the *same* horn made war with the saints, and prevailed against them, *until* the Ancient of days *came*, and judgment was given to the saints of the Most High; and the time came that the saints *possessed* the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a fulfilment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the KINGDOM to his saints; then it follows incontrovertibly, that the little horn *cannot* be Antiochus; and equally certain does it follow, that it *must* be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, *after* that which appeared unto me at the first. And I saw in a vision: (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true; that it was to be shut up; and to be for *many* days. [*Query.* Is it likely Gabriel would call three and a half years *many* days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man: for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the *last end* of the indignation: for at the time appointed the END shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, *that* could be called the *last* end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the *last* end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance. great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the *last* end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are *one;* that it is *true;* that it was to be *shut* up; and to be for *many* days. That they are one in substance, may be further proved, by noticing the word *after,* in the first verse of this chapter. I do not see how Daniel could mean *after,* in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean *like* the first. That it is *like* the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is *true,* no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infidel; that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for *many* days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was *long;*" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee *understand* what shall befall thy people in the LATTER days: for yet the vision is for *many* days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering,] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the BOOKS were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, 'how long before all the nations of the earth shall be destroyed, and the judgment set?' and had the answer been 'Unto 2300 years; then shall the end of this world come:' how, I should like to know, could it have been *closed, shut* up, and *sealed* from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the *vision* of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is *certainly* none; and equally *certain* is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I *had* seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation: he informed me, talked with me, and said, O Daniel, I am now come forth to give thee *skill* and *understanding.* At the beginning of thy supplication the commandment came forth, and I am come to *shew* thee: therefore *understand* the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, *seventy* weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for *one* week. The professor says, "What a period in the world's history were those seven years—the *central* point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week, the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "*also* the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the heart of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. 'Hold there!' says the objector; 'does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?' Yes, he does *say* so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at THAT TIME shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of *the* earth shall

awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars FOREVER and EVER.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, further west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "*and at that time.*" What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is *after* Antiochus has come to his end, and none to help him.) *And at that time* deliverance comes to all whose names are written in the book; the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS;" or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman *not* one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have *not* "assumed the office of a pilot," yet, how could we see "the waves strewed with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blest to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of L. H.

1 How can any man of common understanding read this description of the he-goat's coming on the wings of the wind, from the west, casting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the fair scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the *fourth* kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and vanquishing the *second* kingdom: (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indus.) We must not forget, it was the GOAT that came from the west, the GOAT that was moved with choler against the ram; the GOAT that brake the horns of the ram; it was the GOAT that cast him down, and stamped upon the ram; and Professor Chase says the GOAT is the "*fourth* kingdom upon earth." I know it was the "*first king*" that directed his movements; but it was no less the goat on that account. While this was going on between the *second* and *fourth* kingdoms, where, I would ask, was the "*third* kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the *fourth*. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the GOAT still.

2 The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass: four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, suitableness and proportion.

3 If the Roman is not the *fourth* universal empire, then it *must* be the *fifth*; but I defy any man to find any *fifth* universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up WHEN the clay, iron, brass, silver, and gold of the image are broken to pieces together; and WHEN the *fourth* beast is slain, and his body destroyed, and given to the burning flame; and WHEN the little horn is broken *without* hand: and if it is ETERNAL, then its subjects *must* be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "*Remarks*," and looking over Professor Stuart's "*Hints on Prophecy*," I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; so as to raise a universal shout of exultation among the wicked; even to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious;—"*my Lord delayeth his coming*" was too visible in every line of their "*Remarks*," and "*Hints*," for the eagle eyes of the "*wicked servants*" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen," say all the Universalists in the land. "*It is all moonshine*," says Dr. Sharp: "Good," says Mr. T. Whittemore; "the doctor is a man of sound understanding." "*The world will stand centuries, and hundreds of centuries to come*," says Mr. Rogers: "True," say *Fiction* Norris and *Chameleon* Lovell, of the "Olive Branch;" the world is yet in its infancy, and will exist to a good old age." "It is only unlearned men wresting the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand,] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder. Dan. ii. 44. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of that passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more *fully* and *vividly* in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! *only*, INTERPOSING in behalf of the Jews!! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in **1843!**

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

Scoffer's Corner.

"There shall come in the last days scoffers, walking after their own lusts."—PETER.

The Miller tabernacle is going up at Boston. The beams and rafters are now laid, and the roof will be on shortly. There will be a large congregation at the dedication of this temple of folly, we doubt not.—*Daily Express.*

SEVEN WEEKS MORE.—The editors of the Midnight Cry, the Millerite paper in this city, refuse to take subscriptions for more than seven weeks, when they expect the cry will be heard as well as seen. Seven weeks, however, is an ominous period in prophetic numbers.—What if these seven weeks should turn out, like the seven weeks of Daniel, to be weeks of mystical *years*—each one a year of years? It is well that the time is so near when the question will be settled. What will then become of these *Miller dupes?* If the result is like that of many similar fancies, *not a few of them will reject the Bible, and turn infidels*, because the predictions of the Bible, as interpreted by them, have failed of fulfilment.—*Journal of Commerce, Jan.* 28, *endorsed in part by N. Y. Express, Jan.* 30, *and Tribune, Jan* 31.

[A few months ago, it was a standing theme of scoffing that we were taking subscriptions one year in advance, when the fact was that our terms were $1 per volume—the volume extending six months. We have now published the Midnight Cry several months, making our terms for three months only, that no one might say we wished to get money for which we expected to render no equivalent. The consequence is, that our opponents turn *prophets* and manufacture future infidelity, just as they have heretofore manufactured riots and lynching]—ED.

☞Jonah preached the destruction of Nineveh, and was as mad as a March hare because the Lord repented and saved the city. Old Miller will be terribly disappointed, and grievously annoyed, if his prediction should prove untrue. We will lay a small bet he'll swear like a pirate if this good world of ours heaves not from its firm base in April.—*N. Y. Tattler, Jan.* 30.

THE MILLER DELUSION.—The *biggest lie* that can be told comes to be believed as a Gospel truth, if boldly and continually asserted, and there is nobody at hand to contradict it. Thus it happens, that any opinion or doctrine, however repugnant to reason or common sense, is sure to find believers and followers; thus mountebanks and impostors have ridden upon the necks of men and women from the earliest records of society. This is a well-known principle of human nature, but its effects are no where so widely apparent as in matters of religion. A perversion of the uses for which the sacred record was designed has led many to speculate upon such passages as are *deemed to be* prophetical of future events, and to *attempt to predict* from them the hidden mysteries of coming time. The ignorance of such an attempt is equalled only by its *profanity* and *gross impiety*. The Sovereign Ruler of Nature, revealed to us in the holy volume, we know also through His visible creation around us. Not that these laws transcend the power of His omnipotent will, but His wisdom refrains from marring the harmony of nature by an interruption of them, and they are sufficient for the accomplishment of His own inscrutable purposes.

We have been led to these reflections by noticing the very wide prevalence which the *Miller delusion* has obtained throughout the country; and as a part of the history of the times, and as serving to illustrate the nature and extent of *human credulity*, the subject is worthy of attention. Not that there is any thing remarkable in this particular *delusion*, for the whole history of society is full of accounts of *similar vagaries*. Dreaming, idle people, who have not enough to do to keep their minds employed, are very apt to be run away with by their imaginations; hence every age has had its *pretended prophets and apostles;* some of them *honestly believing themselves gifted with supernatural powers;* but the *greater part* mere *cheats* and *impostors*. These things, it is true, generally correct themselves after they have run their course, but they nevertheless occasion a great deal of private mischief during their progress. Millerism especially is likely to do a great deal of harm in this way, and we have heard of a number of cases of people giving up their ordinary occupations to wander round the country, hearing and preaching these *nonsensical doctrines*.—This must lead to the breaking up of families, and to habits of idleness and *profligacy*.

These things belong to the infirmity of human nature, and they are to be treated as one would treat the conceits of an *idiot* or *crazy man*. It is *folly* to use *reason* with any but reasonable people, and the attempt to convince a Millerite of his error by argument and grave appeals to common sense, would only serve to render him more obstinate in his belief, and by magnifying its importance, give it further currency among the ignorant and unthinking.—*N. Y. Sun, Jan.* 28.

WISE SUGGESTIONS FROM "REASON."

A writer in the Cincinnati Republican deserves the thanks of its readers for the plain way in which he rebukes the scoffing of the age, by suggesting a better train of thought. Hear him:

"MR. EDITOR,—I know not whether this communication may meet your approbation, your paper being more political than religious, yet viewing it as a medium through which a useful hint may be transmitted, I see no reason why it may not find a place.

"With this premise, permit me to enquire if you have examined the so-called 'Miller doctrine?' Of course, I presume you have not; but that with the immense mass, are content to glide listlessly with the current of popular cant—along with the *Atheist* and *Scoffer*, whose poisoned shafts are often gilded by impious wit.

"Is there a God? Were there Holy Prophets? Have any of their prophecies been realized? And are there yet any to be fulfilled? These are questions which all should lay to their hearts, in connection with this subject, lest they suffer corruption by the ill timed jests, and callous sneers of the day.

"That the second advent of Christ has been foretold by the inspired prophets—preached by Jesus Christ and his apostles—and believed in by the Jews, are matters familiar to every one conversant with the Bible; and constitute the hope of both Christian and Jew. It is true, that upon this, as in other matters, there is some difference of opinion. What we (Christians) term the second advent—the Jew considers the *first;* whilst both Millerite and Jew look for a literal fulfilment of the prophecies—a respectable portion of Christians look merely for a spiritual change, or Christ's Kingdom.

"It is altogether an erroneous impression that the present view of the matter is new, or originated with Mr. Miller—the so-called 'weak old man,' 'fanatic,' &c. It was sufficiently established in the last masterly lecture of the Rev. Mr. Winthrop, that it was not only the doctrine taught by the Apostles and their disciples; but that for many centuries after their time, no other interpretation was thought of than a personal and literal reign of the 'Messiah with his saints upon earth.' Eventually, however, a new doctrine sprang up, of a spiritual reign, and appears to have swayed the Christian community until, comparatively speaking, a few years back. The revival of this old, but now called new doctrine, originated with certain Episcopalian Clergymen in Scotland. Mr. Miller having the moral courage, and Christian zeal first to preach these views, has so identified himself with them in America, as to be considered their founder—and is really looked upon, and spoken of by sensible men, and men professing Christianity, as a wild, theoretical dreamer.

"Why do men thus seek to delude themselves? Why this cowardly shrinking from investigation, so essential to their hopes of future happiness and life! Do you believe the recorded truth of the Bible? If so, you must believe that this Globe was literally created—was literally deluged—and must be literally 'purified by fire'—for so says the word of God. This must transpire some time. Why may it not occur as well in our time, as any other time! Are there any philosophical or revealed reasons why it should not? I believe those who will examine the subject will find strong reasons to believe it will.

Some men will scarce believe anything connected with religion. They deny that the world will ever end,—was ever deluged,—or was ever created. Yet will they believe any record in profane history. Others believe, yet delay their repentance until it may be too late; and many good Christians, even—wrapping themselves within the mantle of their own salvation—moot not this terrible question; but by their silence and smiles engender indifference, and yield that encouragement, so insidious and so ruinous. Are these things justifiable in the sight of God, who,—be it in '43. '47, or later—will sit in judgment on their actions? Is it not the duty of every reasonable man to examine this matter, whether he be a professed Christian or not,—and to examine for himself, and not pin his mind to the faith of any man, or to the false and garbled statements so current in the publications of the day?

I am sure Mr. Miller's calculations and explanations are interesting and instructive; and *should he* peradventure *form a* PROPER INFERENCE from the revelations and indications of the times, *can men escape by* CLOSING THEIR EYES FROM LIGHT AND KNOWLEDGE?

"REASON.

"P. S. My purpose was really to solicit, through your paper, the publication of Mr. Winthrop's Lectures; but accidentally hear they *are* to be published. I am very glad to hear it; as they are calculated to do much good, and should be read by every one.

The Political Examiner, at Georgetown, Ohio. is publishing Br. Litch's excellent work, on the Second Advent, occupying two pages weekly. Who will copy this noble example? We will give the books for repunlication.

REVIVALS.

We rejoice to hear of so many revivals in different quarters. The Lord is pouring out his Spirit, and we hope no professed Christian will stand in the way of the Lord's work. Those who are preaching against what they call "Millerism," would do well to inquire whether they are thereby promoting the cause of God. Here are a few notices of recent revivals:

CLAREMONT, N. H.

A writer in the Congregational Journal, who probably gave Mr. Miller no countenance while he labored in Claremont, gives the following sketch of the revival that followed his labors there:

"While ministers and people felt that something must be done, *Mr. Miller* came and gave a course of his lectures. *And as the result of his labors, not of his efforts to sustain his peculiar views, but of his solemn exhortations, some were awakened, and at the close of his lectures, the ministers of the Baptist and Methodist churches and myself, had an interview, and agreed upon a united effort.* Accordingly we commenced evening meetings, in the three houses of worship in rotation, and continued them, (Sabbath days and evenings excepted) for several weeks. The result was most glorious. More than 150, I think I may safely say, were brought into the service of God from the service of Satan."

It is pleasing to observe that sectarian walls were broken down. That was one good step. It is not strange that the blessing followed.

WILLIAMSBURG, L. I.

Brother Chandler commenced a course of lectures in the M. P. Church there, on Christ's Second Coming, about eight weeks ago. The meetings, in the church where he lectured, had previously been very thinly attended. A deep and pervading interest was soon awakened, and the meetings have been continued without interruption. Brother Smith, the pastor, says:

"I have an account of no less than one hundred and sixty-five souls who have professed to have experienced the forgiveness of their sins through the atoning blood of Christ, one hundred and thirty-three of whom have united with us in church fellowship. Last evening, when the invitation was given to all who were seeking the salvation of their souls to present themselves to the altar for prayers, it appeared that each was anxious to be before his neighbor, or to secure a place at the altar before it was filled up. The consequence was, that the females were entirely excluded from the altar, it being filled from one end to the other with males. This has been the case two or three nights in succession. There is no sign as yet that our protracted meeting will close soon, or the revival stop."

A political paper in the village, dated Jan. 25th, says:

"The attention to eternal things, which we noticed in a former number, still continues in our village. Many of all ages are now in possession of that hope which is full of immortality. The change among our inhabitants is so striking, that the most careless must be compelled to admit, that 'there are more things in heaven and earth than their philosophy hath dreamt of' We have heard similar cheering news from Brooklyn, and some parts of the city of New York.

REVIVAL AT PLYMOUTH.

DEAR BROTHER HIMES,—In this place, on the 17th of last month, Bro. Calvin French commenced a course of lectures on the second coming of our Lord in 1843 — Elders Lane, Harvey and Hermans were in attendance, —our meeting house was crowded during the lectures, and at the close many expressed their belief in the coming of their Lord during the present year. Bro. French confined himself principally to the absorbing subject that induced him to leave his home and family. Brother Lane went on as formerly and taught the people "what they should do to be saved," that they might be prepared *for that coming*. Through the united efforts of our brethren, and the blessing of our God, many have been hopefully converted from the error of their ways. Elder Lane has immersed two hundred and fifty since Lord's day the 18th of last month, and the work is still going on.

Many people appear determined to strive to have "part in the *first* resurrection," believing that "on such the second death hath no power." I will close by saying that a great many are convinced that our Lord's personal coming is near at hand, but the effect of that belief has not been such as many had anticipated. The people were calm and solemn,—no violent outbreaks,—but the utmost order and propriety was observed in all our meetings, and I think much good has been done There is every appearance of *real reformation*. Your friend and brother,

H. GAYLORD.

Plymouth, Luzerne Co., Pa., Jan. 7, 1843.

WORLDLINESS REPROVED.—A clergyman in one of our large cities lately addressed his people thus:—"My dearly beloved brethren, let me solemnly assure you that some of you might appropriate five, some ten or fifteen, some twenty thousand dollars, for charitable and benevolent purposes, and still retain *enough to ruin your children.*" What a lesson! How little regarded by parents in general! How fully borne out by the career of a large number of those who inherit independent fortunes, without the necessity of attending to business.—*Christian Reflector.*

Many followers of Christ seem to forget that He said: "Wo unto you that are rich." Lay not up for yourselves treasures on earth." We recently heard of two professed Christians in an eastern town, who owned residences each worth two or three thousand dollars, but they were building houses worth fifty thousand dollars apiece. On mentioning this fact, lately, a brother remarked that he knew a Presbyterian elder in Philadelphia, who was building a house for himself, worth $175,000. These are but specimens of facts almost beyond number.

Let them be compared with the reports of our Missionary and Bible Societies, harrassed with threatened bankruptcy, and compelled to withdraw or withhold missionaries from places which send the most affecting appeals. Do not many professors proclaim that they love fine houses, furniture, clothing and carriages more than they love the bodies and souls of those for whom their great Pattern suffered poverty, reproach and death?

REPORT FROM THE WEST.

CONDENSED FROM THE HOME MISSIONARY.

IOWA.—At every important point on the Mississippi, the Catholics have commenced their work and stationed their men. The amount which they have expended in the territory, in the erection of buildings is greater than that of all other denominations united.

Rev. Mr. Burnham, a native of New Hampshire, supplies *four churches*, and wishes a devoted itinerant would come to his relief in a field promising a great harvest.

Joe Smith recently sent out 300 men, two and two through the country, to counteract the disclosures made of his profligate conduct by Gen Bennett. *Error of every kind is full of life and activity.* Iowa is already one of the most inviting sections for emigration and missionary labor. A territory has recently been purchased of the Indians and added to that of Iowa *double the size of Massachusetts!* Host upon host of emigrants have gone to take possession, but not a single Congregational or Presbyterian minister. If the churches of the east will furnish the funds, the American Home Missionary Society says it "will make proof of the spirit of every unoccupied minister, who is fit for the work, by giving him a fair invitation to enter upon it."

WISKONSAN.—Many of the most important churches are destitute of pastors, whilst congregations and churches to an indefinite extent might be gathered in the teeming territory. A minister cries out in agony of spirit:

"O if the ministers at the East did but know the importance of *now* occupying this ground, and did but realize the influence they might wield here for the cause of Christ, and if they had withal the spirit of Paul, there would be, to use a western phrase, 'a general rush' to this field. If the whole truth were seen and felt on this subject, in all its force, it would be difficult to keep ministers enough in the older States to supply their wants."

ILLINOIS —Campbellism, Mormonism, and other errors, are vigorous and prevailing on the beautiful prairies of Illinois, as well as in other western States. The demand for more ministers is pressing.

The ministers of the West complain of their discouragements and trials from the evil example of many professors from the East. They neglect connecting themselves with any church. They desecrate the Sabbath; they shun the sanctuary, and in many instances embrace fatal errors, as well as fall into vicious conduct.

SCARCITY OF FUNDS.—The January number of the Missionary Herald shows an alarming deficiency of funds contributed to the A. B. C. F. M. All our Bible and missionary operations appear to be in danger.

The donations and legacies received during the month of November amount to $17,000. Last year, during the same month, they amounted to more than $49,000.

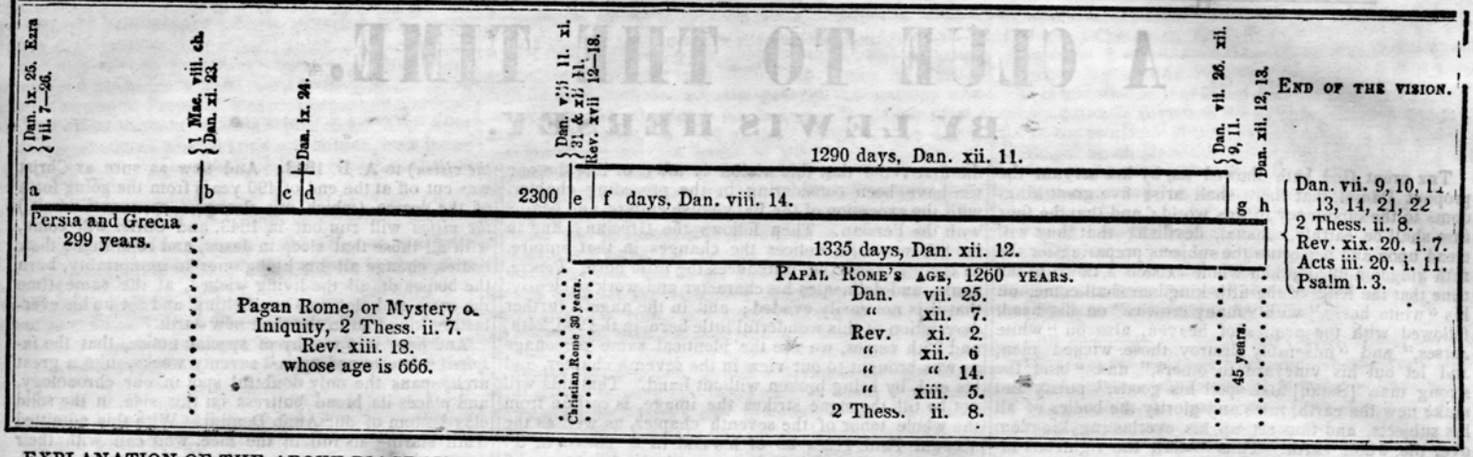
With November closed the first third of the current financial year. The receipts for these four months fall below $64,000; while last year they exceeded in those months $114,000.

The necessary expenditures during the last four months have exceeded the receipts by more than $26,000.—*Bap. Adv.*

The N. Y. City Tract Society is is debt more than 800 dollars.

[NOTE.—The author of this diagram has been, for a number of years, an humble member of a Baptist church in Massachusetts. Three years ago he became fully convinced of the doctrine he now preaches, and gave himself up to the work of proclaiming the midnight cry. Revivals have attended his labors, in which great multitudes have been converted. For the result of his labors in Plymouth, Pa., see notices of revivals.]—ED. MID. CRY.

DIAGRAM OF DANIEL'S VISION.



EXPLANATION OF THE ABOVE DIAGRAM.

a h is the length of the vision, 2300 days. Dan. viii. 14.

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. 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 sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs.= 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs.=434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs.= 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.

70 — 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " "

" and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,

take *e h* = 1335 "

We find *d e* to be 475 years. To *d e* add *c d*, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have

e f, the age 30 days, each day a year, of Christian Rome. Add *c e* = 508

and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days

take *e g* = 1290 "

and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

	Years.	
Line *a b* =	299.	From the commencement of the vision to the league, Dan. xi. 23.
" *b c* "	158.	From the league to the birth of Christ.
" *c d* "	33.	Christ's age.
" *d e* "	475.	From Christ's death to taking away daily sacrifice.
" *e f* "	30.	Christian Rome.
" *f g* "	1260.	Papal Rome.
" *g h* "	45.	The time of the end.

" *a h* = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a	457	B. C.
b	158	" "
c		Christ's birth.
d	33	A. D. Christ's death.
e	508	Daily sacrifice taken away.
f	538	Papal power set up.
g	1798	Civil power of the pope taken away.
h	1843	End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a FEW MONTHS, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.

"The great **DAY** of the Lord is near, **IT IS NEAR,** and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

The great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever;*" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever*." This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things; —a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision?*" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision*. And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end*. And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the *end* shall be." Now in the 26th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision;* for it shall be for many days. And in the last verse, Daniel says he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment came forth, and I am come to *show* thee; therefore understand the matter, and consider *the vision*." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision;* if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time; then he tells him *the vision* of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be for *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him *understand the vision;* and now, in his story about the seventy weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision*, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ*, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

The Clue to the Time was written by a Bible student, who when he first heard of Mr. Miller's views, resolved to search the Scriptures daily, to see if these things were so. Being a city watchman, he had much time in the night for reflection, and in the day for study. He placed his great Bible by his side on his shoemakers' bench, and studied Daniel, until he was convinced that Mr. Miller *might* be right. Further investigation convinced him that he *must* be right, and he has here given a brief sketch of his reasons. Ponder it well.

THE CAUSE IN ENGLAND.

The editor of the Disciple, an excellent paper printed at Dover, N. H, has just received a letter from Thomas Smith, of Bradford, England, of which here is an extract:

"You have seen, I believe, some copies of my little publications on money. I now enclose three others on other topics. The Second Advent question is making very rapid progress in England. I think *a thousand people* have received the true view—that it is to be premillenial—in meetings I have *very recently held*. More correct views as to Property, Peace, Oaths, and Temperance, are also making cheering progress. And what cheers my own mind most, I trust a primitive, holy flame of ardent love to THE CRUCIFIED REDEEMER is being enkindled."

On this, the editor of the Disciple remarks:

"The Tracts he sends, treat principally of the near Advent of Christ, and the terrible events immediately connected with it. No exact time or year is specified, but the events are regarded as close at hand. And why should they not be? Has not the world had a sufficient probationary trial? Our Lord foretold the end would come when his gospel should have been preached in all the world for a witness to all nations. We believe that witness has been borne through the world—and the world now appears as the ground which, having received the rain of heaven, yet bearing only thorns and briers, is rejected, 'nigh unto cursing, and whose end is to be burned.' Has it not produced sin, and misery, and death enough? Thomas Smith's Tracts on this subject contain most excellent encouragement and instruction to his suffering countrymen, ground down to toil and starvation under the tyrannical Government and monopolists. The slaves and oppressed poor of this country are proper objects for the same encouragement and instruction. We shall do what we can to have them enjoy the benefit of them, copying them into our paper, in this and future numbers, and perhaps publishing them otherwise.

"Amidst the cheering reforms progressing in England, the writer of the above letter is cheered most by the evidence that a 'primitive holy flame of ardent love to the crucified Redeemer is being enkindled.' This expression greatly gladdens our heart. In proportion as he is truly loved, and believed on, and learned of, reform will progress. Where the preaching, in the power of the Spirit, of Christ and him crucified, fails—all must fail. The foolishness and weakness of this preaching is the wisdom and power of God for human reform and redemption. No substitute will answer. And we trust that primitive love and faith is enkindling, insomuch that when Christ shall come, he will find a spark, a little flame at least, upon the earth."

BETTER DAYS ARE COMING.

[This is one of the Tracts by Thomas Smith, of England, sent us with his letter copied in another column. Its warnings and consolations are applicable to our countrymen as well as to his. We would be glad to speak these words to every slave and slaveholder—to all the "good distressed," and to all that distress them—to low and high, to the virtuous and the vile.—*Ed. Disciple.*]

Fellow countrymen, ere long there will be peace and plenty throughout all the world. Better and brighter days are coming!

Ere long, the crimes of the wicked, and the groans and sighs of the wretched shall come to an end. The noise and clamor of war shall soon be hushed. The struggle after power and wealth, now almost universal among all classes, shall soon cease, and the holy, happy, ransomed nations of the earth, shall delight themselves in the abundance of peace, and flourish so long as the sun and the moon endure.

But, my fellow countrymen, a most dark and dreadful day is also coming, and it is coming first. The Lord of heaven and earth will make a short work upon the earth. He tells you that his "determination is to gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy. And then will he turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3: 8, 9. This is the rapidly approaching destiny of the world in which we live. And now for evidence that what I say is true.

The Bible says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles," the times now passing away, "be fulfilled." And then, immediately after the tribulation of those days, Matt. 24: 29, "there shall be signs in the sun, and in the moon, and in the stars, and upon 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 which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven with power and great glory." Luke 21: 24 to 27. The Lord God shall then come, and all the saints with him. And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. Zech. 14: 5 to 9. He "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God," and destroying "the man of sin by the brightness of his coming." 2 Thess. 1 and 2. Then, the heavens having received the Lord until the times of restitution, Acts 3: 21, the Lord arises up to the prey, Zeph. 3: 8, and makes a short work upon the earth; and the times of the Gentiles being then fulfilled, the times of restitution do then commence. He gathers the nations and assembles the kingdoms, Zeph. 8: 8. The man of sin also; "the beast," as well as the "kings of the earth, and their armies, are gathered together to make war against Him;" but the beast is taken and destroyed, and the remnant slain. Rev. 19: 20. Then also are the seven last plagues poured out upon the earth. Rev. 16. The nations that will not serve Zion then perish—yea, they are utterly wasted. Isa. 60. 12. The whole earth is then consumed by the fire of the Lord's jealousy, and then is turned upon the people a pure language, and they will serve the Lord with one consent. Turn to your Bibles, as above, and read and compare, and determine for yourselves.

Fellow countrymen, prepare yourselves. Heed not your wealth or poverty—these are not worth a thought. Heed not your wrongs and grievances—they will soon cease forever. Brighter and better days are coming, but a most terrible catastrophe must intervene. Cease then your anxious, useless struggles. Leave all your wrongs with the Almighty Lord of Lords—he will redress them soon. Prepare yourselves! Turn to the Lord. Acquaint yourselves with him, and be at peace. Send your treasures and your hearts to heaven. Devote yourselves to God, and live for him, and for your fellow men. Strive to turn many from their evil ways. Strive also to relieve their temporal necessities. This is the way, the only sure way to escape the terrors that must precede brighter and better days. Better days are coming, but a most dark and dreadful day is coming first!

FROM BROTHER CHARLES FITCH.

DEAR BROTHER HIMES,—A second box of books has been received, for which, bless the Lord. I am taking all ways that I can to distribute them as extensively as possible. I receive but little money, and what I have received, I have been necessitated to appropriate to my daily expenses, as I had not enough by considerable to meet the expenses of getting here, and as yet, have received nothing in shape of money, since I came, but from publications. I am trying, however, to be a faithful steward of the Lord's mysteries, and am distributing the works just as fast as opportunities offer for getting them abroad. The papers, &c., are excellent. We have some good ladies, sisters, I mean, who take a lot of them and go into the streets and distribute them among those who come in from the country on business, and thus the light goes abroad in all directions. I have seen a few preachers, honest souls, who have seemed to know no better than to believe God; poor of course in this world's goods, and to such I have given books for distribution. To all who want books I give them, and when they have money to give in return I take it, but in no instance do I withhold light for want of money. I have the satisfaction to know, that some of our most intelligent and pious christians here, from careful examination of the subject, are becoming decided and enlightened believers in the second advent, and also that the Lord has been pleased to pour out His Spirit and convert sinners in this place, both at my first visit here, and since my return. Everlasting praise to His Holy name. I trust that we shall see a glorious work in this place. I am preaching every day, and this week we have a prayer meeting every afternoon. The spirit of God is with us, and sinners are turning to the Lord; while watchmen on the walls, as they are called, are doing their utmost to oppose. May the Lord open their eyes. I have just received a letter from an Oberlin student; a thorough believer in the second advent, who is lecturing at Fort Wayne, Indiana, who wishes to receive some publications. I shall forward him some by the earliest opportunity. He is a good man and true—says that the Lord is giving him favor among the people, and that doors of usefulness are open on every side. This is a cold, stormy country. We have not seen a fair day for weeks—the terrible winds have been sweeping over the lake, and many have found a watery grave. Its a cold, stormy world too, my brother, and thanks be to God for the prospect of soon seeing a better.

To bring about an extensive and permanent reformation in this crazy world. I am convinced, is a hopeless thing. Never, till fire purifies it, and the wicked are destroyed out of it, and the devil chained and put into the pit, shall we have peace without—though we may within, thank God, have peace with God through our Lord Jesus Christ.

"Fly, lingering moments, fly, oh fly!
"I thirst, I pant. I long, I sigh,
"Angelic joys to prove."

Cleveland, Nov. 29th, 1842.

Liar's Department.

"In the last days, men shall be false accusers."

THE MILLER TABERNACLE.—The Mayor of Boston has put a stop to the erection of this building, in consequence of the frailness of its walls. Probably the Millerites thought it would stand as long as they should require it.—*Journal of Commerce, Jan.* 16.

THE TIME PROLONGED.

It is understood that Miller and his associates have recently carefully reviewed the calculation upon which they found the prophecy of the near approach of the end of the world, when an error was discovered in the footing of one of the columns of a thousand years. This is a very important discovery just now. It will dispel the uneasiness about so sudden a go-off, and give promise that we are yet to witness the fulfilment of many a bubble, and realize the enjoyment of many a panic, before the end of all things. The ascension robes with which many of the Millerites of Long Island have provided themselves are not likely to be wanted.—*Journal of Commerce.*

This paragraph has been copied East, West, North, and South; the secular papers heading it "Important News," and the religious papers calling it "Too good to be true." It was got up by a clerk, and slipped into the paper without the sanction of either editor; but the HONESTY of "false accusers," "having the form of godliness" in these "last days" requires no correction of these "rich jokes," with which one scoffing editor "humbugs" his fraternity.

MILLERISM.—The editor of the Vermont Chronicle, a paper of high character, and which never indulges in random charges or assertions, says, "From much inquiry and various facts which have come to our knowledge, we have no confidence in the idea that Miller himself believes his doctrine."—*N. Y. Tribune, Jan. 27, and Chronicle and Tattler, Jan.* 30.

The interpretation of prophecy has becrazed a great many men, and is becrazing more just now than for a long time before. If we are correctly informed, several of the disciples of Miller have already become tenants of our various insane hospitals. Many more of them, we fear, will be a burthen to the community in those charitable receptacles, long after the humbuggery which sent them there has come to an end.—*Jour. of Com., Jan.* 28.

"That Mr. Miller has fixed the day (23d of April) for the end of the world, is a fact perfectly notorious. For authority, I would refer to the N. Y. Sun."

So said a writer in the Western Empire, Dayton, Ohio. The truth is, Mr. Miller has not even designated the month, and the 23d of April has no connection with any prophetic period in his interpretation of prophecy.

"J. V. Himes, publisher of the Second Advent Books, recently requested a settlement with the men he had dealings with, because he wished to have all his affairs settled up before Christ should come. When he found the balance in account with the printers was largely against him, he demanded a credit of nine months."

So said a bookseller in New York.

The truth is, Mr. Himes settled all his bills on the second day of January, the first day being the Sabbath, paying every creditor he could find, and he has directed all who do work for him to bring in their bills for payment every month. So much for Boston. Respecting New York, we will let the printers speak:

We have done printing for Mr. Himes, and furnished paper, to the amount of $2000, and he has always tendered us payment in full *as soon as the work was done.*
Feb. 1, 1843. PIERCY & REED.

MILLERITE TABERNACLE.—The Mayor of Boston has forbidden the erection of the slightly constructed fabric which the Millerites were raising in that city. It was regarded as unsafe by all competent workmen who had examined it. The judgment displayed in such an attempt to expose the lives of numbers, is of a piece with the rest of the system.—*Baptist Advocate.*

If the editor of this religious paper had looked into the Boston Daily Mail, he would have seen the truth stated thus:—

"Several applications have been made to the city government, to prevent the opening of this new establishment, but our worthy fathers have wisely determined that every man must be left to worship God according to the dictates of his conscience, until he interferes with the public peace.—*Boston Mail.*

crucifixion. Then this view is not so "fatal to Mr. Miller's calculations," after all.

According to the Jewish law the *priests* could not take upon them *that office*, before the age of 30. Luke says, iii. 23. "And Jesus began to be about 30 years of age" at his baptism; after which time he went into the wilderness, where he fasted, and was tempted 40 days. He then went into Galilee, and at the very commencement of his ministry, he says, "The time is fulfilled." What time! The only time given, to which allusion *could be had*, was the 69 weeks (of Daniel) unto Messiah the Prince. He was to confirm the covenant with many for one week.

It has been said by some that John the Baptist fulfilled one half of this last week, but we are not *now* prepared to adopt this view. It seems that both Christ and John commenced their ministry in the 15th year of the rei n of Tiberius Cæsar. Hence John could not have occupied more than half a day (or year) in advance of Christ. It should be remembered that Christ was to confirm the covenant with many for *one week*, i. e. 7 years. Hence Christ did confirm the covenant for one week, and must have been crucified in the 22d year of the reign of Tiberius Cæsar.

Again, according to Luke, Herod was in Jerusalem at the time of our Saviour's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the passes, he returned to Jerusalem in order to offer sacrifices, it being the time of the passover. While he was there, on the fourth day, the news came that Tiberius Cæsar was dead. Being encouraged by Cæsar to carry on the war, and not knowing whether the next Emperor would sanction it, he returned home with his army. This was the 22d year of the reign of Tiberius Cæsar. We have no account in history of Herod's being in Jerusalem with his army at any other time; and this being the time of the passover, the evi dence is indubitable, that this was the time of the crucifixion, which would make Christ 37. In the same year, Phlegon a heathen writer, says there was the most extraordinary eclipse of the Sun that was ever seen. But Ferguson informs us that there could be no natural eclipse at that time; so it must have been the supernatural darkness that attended the crucifixion of Christ. But still further, the 70 weeks of Daniel were not fulfilled till the 22d year of the reign of Tiberius Cæsar. All this evidence we have for the correctness of our position. But if it could be shown that Christ was born four years earlier than we calculate, it would not affect our calculations in the least, because it does not change one of the prophetic numbers; and when it is said that 1810 years from the *death* of Christ, will bring us to A. D. 1843, it is based upon the vulgar era, and the objection vanishes. Mr. D. agrees with us in the prophetic character of the 70 weeks, as well as in the time for commencing them. This granted, and we ask no more; for then our calculations are uninterrupted by any change or quibble touching the birth of our Saviour. So much, then, for our "*unfortunate calculations*," which were made the great hobby of Mr. Roberts' borrowed argument. "Alas! master, it was borrowed."

II. Another point on which great stress is laid by Mr. Dowling, (and by Mr. Roberts, *of course!*) is the commencing of the 2300 days, at the same time with the 70 weeks. He objects to this on the ground that the original Hebrew is *a rav boker*, i. e. evening-morning, and not *yamim*, days. Hence he thinks it must mean literal days, and not prophetic days; or, he thinks that *perhaps* it means 2300 sacrifices, and only 1150 days. Here Mr. D. has made two strings to his bow, and neither of them helps him out of his dilemma; for one is 55 days too short, and the other about 100 days too long. Mr. D. admits that the time, times and a half, the 42 months, &c. of Daniel and Revelation, are prophetic days, although he might object to it with the same show of propriety as to the 2300 days.

Mr. D. argues that the 2300 evenings and mornings were *probably* only so many sacrifices. Yet all will admit that *evening and morning* was used for each *day* in the creation week. But according to Mr. D 's reasoning, the world was created in *three* days, instead of *six!!* Mr. D. while cutting down the 2300 days to 1150, should have taken off 55 days more, and then he would have had a fit for the time of the persecution by Antiochus. What absurdity men will fly to, to evade the truth. Yet all this will not defer the Advent of our Lord for a single hour.

Speaking of the desecration of the Jewish temple by Antiochus Epiphanes, Mr. D. observes, that *if* we had been fully informed on the subject, "*he doubts not that the time*" would come out just right. But with the best evidence he can make out, he is minus 55 days, on one hand, and has about 100 days too many on the other hand!! Such is the foundation of Mr. Dowling's argument for applying the vision of the 2300 days to Antiochus. We challenge the proof for the correctness of such an application.

III. Mr. Dowling applies the little horn of Dan. viii. 9, to Antiochus Epiphanes, which evidently refers to the same power as that mentioned in Dan. vii. 8, which Mr. D. himself applies to Romanism. Now, Antiochus was king of Syria, and as such was one of the four horns or kingdoms of the Grecian monarchy, and *not another* horn coming out of them! How this difficulty could escape the notice of Mr. D. we cannot conceive. That those who adopt him as their oracle for better or for worse, should not pause long enough to see it, is no marvel. Antiochus was one of the four! How then could he be "*another?*" Daniel says "out of one of them came *forth a little horn*," &c. To apply it to Antiochus is preposterous! Again, the little horn was to become great, but *not* by his own power. But Antiochus *did* become great, if he *was* ever great, by his own power, as much as any monarch ever did. Again, the *little horn* was to become very great toward the south, the east, and the pleasant land. How did Antiochus become great toward the south? He had to fly from Egypt without achieving a conquest, at the command of the Romans. How did he become great toward the east? When his funds got low, he went to the east to rob a temple which Alexander had adorned with much gold and silver, in which attempt he was defeated. He went from there to Babylonia, where he got intelligence of the conquests of Judas against the Syrian army, which drove him into despair. How could Antiochus, who trembled at the word of the Roman Senate, be called a king of *fierce countenance?* Any one who has read the history of Rome, must see that the king of *fierce countenance*, was undoubtedly the Romans. It is said "The Samnites were the most brave and warlike people that ever had engaged the Romans. The language of that people was, that they were unable to withstand the *fierce* looks, and fire-darting eyes of the Romans." Again, the little horn was to stand up against the Prince of princes, viz. Christ. How could Antiochus stand up against him, when he died 164 years before Christ was born? Christ was crucified under the Romans. These are a few of the difficulties in the way of applying the prophecy to Antiochus.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we *repeat* a *few* of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Grecian *nation*, and the setting up of the Egyptian, Syrian, Macedonian and Thracian kingdoms, could not be more clearly represent ed by *emblems*. In Dan. 11: 3. 4, the angel mentions the same thing in these striking *words*; "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of *their* kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not *in* the latter time of their kingdom!

4. This horn was to stand up against the *Prince of princes*, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about *eighty thousand* Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great." (v. 4.) Grecia, of which it is said, (Dan. 2: 39,) the third kingdom, "shall bear rule over all the earth," is called "very great" (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's words thus:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

It is impossible to apply them thus:

Great.	Very Great	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

8. This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The *opinions* of Josephus, the Jew, and Rol-

Cut this sheet, and stitch it at the back, before reading it.

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, FEBRUARY 10, 1843. Nos. 11 & 12.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

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THE MIDNIGHT CRY.

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, Feb. 6th 1842.

Dear Brother Southard,—On the 31st ult., I left the city of Newark, and in company with Brother Himes and Flavell came to this city to attend the Second Advent Conference, which is now in successful progress.—Brothers Litch and Hale have been faithfully at work in this great city and vicinity for some time past, and although they have had to face a heavy opposition, their labors have not been in vain. Their efforts have just prepared the way for a most successful issue as the result of the present Convention. Depend upon it, Philadelphia is beginning to be aroused. Brother Himes gave several interesting lectures before brother Miller arrived, which were admirably calculated to prepare the way.

Brother Miller commenced his lectures on Friday afternoon, the 3d inst. The friends have obtained the large Hall of the Chinese Museum, which will probably hold more people than any other place in the city; and it is crowded with anxious hearers. The truth has got a strong hold here, and all the opposing watchmen cannot stop it. The *common people hear*, they WILL hear, *and they hear gladly*.

Last evening brother Himes addressed an overwhelming assembly for about two and a half hours, in which he presented in a most successful manner the perfect fallacy of the church's hope of a temporal, or spiritual Millennium, to precede the Second personal Advent of our Lord. He contrasted the missionary operations and success of the Protestants, with those of the Roman Catholics, showing in a very lucid manner, that if there is to be a triumph of the religion of any sect, it must be that of the Romanists, or papacy. The Lord deliver us from such a Millennium. God has *emphatically* told us that the little horn of the beast (Papacy) will make war and prevail, till the Ancient of days comes. This is undeniably the only hope of God's people, i. e., that our blessed Lord will speedily come and destroy the beast with the brightness of his coming, give the body of the beast to the burning flame, and *then* the kingdom and the greatness of the kingdom *under the whole heaven* will be given to the saints of the Most High, and they will possess it for ever, even for ever and ever. May the Lord hasten the time.

Although the mass of the clergy in this city oppose our views, yet there are some honorable exceptions. Some of the Methodist ministers are anxiously seeking the truth. Rev. Mr. Ramsey and Rev. Mr. Boyd, of the Presbyterians, are settled, I believe, in the time, and nearly so in the character of the event. Elder J. J. Porter (who is now quite sick) is full in the faith, and when well is hearty in the work. The opposers are ill at ease, while the alarm is spreading all over the city.

Brother Miller will continue his lectures through this week and over the next Sabbath. He has already produced a great agitation, and the people are greatly disappointed in the character of his lectures. They were not aware that his calculations were based entirely upon the Bible. The vail of the mystical temple is being torn asunder, and the people begin to see light in God's light, and marvel that they have been so long kept in the dark.

The call for lectures is very pressing from every quarter. A tithe of the calls cannot be supplied. O that more of the watchmen would be willing to take their reputations in their hands, and go out and proclaim "the year of the Lord and the day of vengeance of our God."

O, how I long to be able to speak; but my voice is but little if any better, and I have about relinquished the hope of recovering my speech until I reach the everlasting kingdom, which I am confident is nigh at hand; then this stammering tongue will be loosed, this feeble tenement will be clothed with immortal vigor, and death will be swallowed up in victory. What I do in the little remnant of time left, I am persuaded must be done by the pen. May the Lord enable me faithfully to discharge this duty.

Yours in the blessed hope,
L. D. FLEMING.

Since the above was received, a letter from brother Thomas Allen has come to hand, dated Feb. 8, calling for more books, which says:

"Br. Miller lectured yesterday afternoon on the parable of the ten virgins. A host of the sons of Levi [ministers] were present, and the subject was very applicable. Last evening, brother M. lectured from the 20th chapter of Revelation, to a very crowded congregation—after which, we held a prayer-meeting. Many presented themselves for prayer, among whom was a gentleman who had been an infidel, who got up about 10 o'clock, and declared to all the congregation what the Lord had done for him. Praise God, the interest is increasing and the work progressing."

LETTERS RECEIVED.

From the many cheering letters received during the week, we have room for only a few extracts.

Brother J. P. Johnson, writing from Hartford, says:

"The work goes well. All of the villages and towns around us are awakened, and hundreds of sinners are coming home to their Father's house, where there is bread enough and to spare. Oh, that all might prepare, with oil in their vessels, ready and going out to meet the Bridegroom when he shall come, that the door may not be shut against them. The harvest truly is plenteous, but the laborers few. O that the Lord of the harvest would send more laborers into the field. But bless the Lord for what my eyes see, and my ears hear. Brother Chittenden is now giving us a course of lectures, which will result in much good, for the Lord is blessing his labors abundantly, to the salvation of many precious souls.

"Wherever the Midnight Cry has been sounded, there the Lord has set his seal to the work, and hundreds are looking for a coming Saviour daily. There is a large number forward for prayers every night, and many have found pardon. Some anxious ones here think it is too humiliating to be seen at the anxious seat at a Miller meeting—but they are awakened, and then go forward at some more popular church. I have seen many of the young converts, and they tell me that they bless the Lord that they went to the Miller meetings."

A few days since, our gentlemanly Postmaster in this city, received a letter which must have struck that popular official as being somewhat out of the line of his ordinary business. He politely handed it over to this office, and we gladly attended to the request it contains.

"UNIVERSITY OF VIRGINIA, Jan. 30, 1843.

"Dear Sir,—The subject of Millerism is exciting some commotion in this quarter. Indeed, some of our most intelligent editors and divines are advocating his doctrines, both from the pulpit and the printing offices. I feel some interest in this subject, and would be very glad if you would send to me any papers which contain any of the doctrines, views, or arguments, or expositions of the Scriptures, by Mr. Miller. I beg you will not consider it forward in me in thus addressing you. The interest we must all feel in this great and solemn question, will be, I hope, sufficient excuse for this apparent breach of all the rules of etiquette. By sending these papers to me, or informing me where I can be able to get them, you will confer a favor that it may be perhaps in my power, at some time or other, to return.

"I beg you to accept my sincere wishes for your happiness, &c. In haste,

"JOHN L. PEYTON."

REVIEW
OF MR. ROBERTS' SERMON,
AGAINST THE ADVENT NIGH,

Delivered at the Market Street Methodist Church, Newark, N. J. By L. D. Fleming.

The following remarks are, strictly speaking, a review of Mr. "Dowling's Reply to Mr. Miller," rather than a review of Mr. Roberts' Sermon, as Mr. Roberts' entire argument, and even his criticisms, which were presented to the audience in such a manner as to make them appear his own, were all taken from Mr. Dowling, almost *verbatim et literatim*. Hence, our strictures are on Mr. Dowling in *fact*, but on Mr. Roberts *by the way*. Our limits will only allow us to take a very cursory view of those points on which the greatest stress was laid.

1. Mr. Dowling seems to have become quite a text book among those who wish to oppose the doctrine of the Advent nigh. Speaking of our calculation as connected with the *birth* and *death* of Christ, "*It is very unfortunate for these calculations*," says Mr. Roberts, or rather Mr. Dowling, "*that the end of the world is past already, and that the event took place more than two years ago.*" This is made out by saying that Christ was born four years before the vulgar era. To this we will agree. But to the deductions of Mr. Dowling and his satellite we shall not agree. As Mr. R. did not produce the evidence to prove that Christ was born four years before the vulgar era, we will present it for him.

According to Josephus, there was an eclipse of the moon during the last sickness of Herod, from which eclipse, to the vulgar A. D. 33, are 36 years. It is evident that Christ must have been about one year old at the time of Herod's death, as he was taken into Egypt to escape the hand of Herod, and was not brought back till after the death of Herod. Here we have astronomical proof that Christ was born four years before the vulgar era. Mr. D and his pupils suppose that Christ must have been crucified at the age of 33, however much the time of his birth may be carried back. Hence, putting it back four years, they have him crucified A. D. 29, instead of A. D. 33, and they say our calculations must have run out in 1839. This is *petitio principii* begging the question! While we admit that Christ *was* born four years earlier than the vulgar era, we also show that he was 37 when he was crucified. In Ferguson's Astronomy, in an article headed "The true era of Christ's birth," he demonstrates by astronomical facts that the common era of the death of Christ *is correct*. The passover was always kept on the first full moon after the vernal equinox. Christ was crucified on a *Friday* at the time of the passover. And Ferguson says he could find *no* paschal full moon on a *Friday* for several years on either side of the 22d year of the reign of Tiberius Cæsar. "And this year," says Ferguson, "was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th reckoning from the true era thereof." And this was the time of Christ's

crucifixion. Then this view is not so "fatal to Mr. Miller's calculations," after all.

According to the Jewish law the *priests* could not take upon them *that office*, before the age of 30. Luke says, iii. 23. "And Jesus began to be about 30 years of age" at his baptism; after which time he went into the wilderness, where he fasted, and was tempted 40 days. He then went into Galilee, and at the very commencement of his ministry, he says, "The time is fulfilled." What time! The only time given, to which allusion *could be had*, was the 69 weeks (of Daniel) unto Messiah the Prince. He was to confirm the covenant with many for one week.

It has been said by some that John the Baptist fulfilled one half of this last week, but we are not *now* prepared to adopt this view. It seems that both Christ and John commenced their ministry in the 15th year of the rei n of Tiberius Cæsar. Hence John could not have occupied more than half a day (or year) in advance of Christ. It should be remembered that Christ was to confirm the covenant with many for *one week*, i. e. 7 years. Hence Christ did confirm the covenant for one week, and must have been crucified in the 22d year of the reign of Tiberius Cæsar.

Again, according to Luke, Herod was in Jerusalem at the time of our Saviour's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the passes, he returned to Jerusalem in order to offer sacrifices, it being the time of the passover. While he was there, on the fourth day, the news came that Tiberius Cæsar was dead. Being encouraged by Cæsar to carry on the war, and not knowing whether the next Emperor would sanction it, he returned home with his army. This was the 22d year of the reign of Tiberius Cæsar. We have no account in history of Herod's being in Jerusalem with his army at any other time; and this being the time of the passover, the evi dence is indubitable, that this was the time of the crucifixion, which would make Christ 37. In the same year, Phlegon, a heathen writer, says there was the most extraordinary eclipse of the Sun that was ever seen. But Ferguson informs us that there could be no natural eclipse at that time; so it must have been the supernatural darkness that attended the crucifixion of Christ. But still further, the 70 weeks of Daniel were not fulfilled till the 22d year of the reign of Tiberius Cæsar. All this evidence we have for the correctness of our position. But if it could be shown that Christ was born four years earlier than we calculate, it would not affect our calculations in the least, because it does not change one of the prophetic numbers; and when it is said that 1810 years from the *death* of Christ, will bring us to A. D. 1843, it is based upon the vulgar era, and the objection vanishes. Mr. D. agrees with us in the prophetic character of the 70 weeks, as well as in the time for commencing them. This granted, and we ask no more; for then our calculations are uninterrupted by any change or quibble touching the birth of our Saviour. So much, then, for our "*unfortunate calculations*," which were made the great hobby of Mr. Roberts' borrowed argument. "Alas! master, it was borrowed."

II. Another point on which great stress is laid by Mr. Dowling, (and by Mr. Roberts, *of course!*) is the commencing of the 2300 days, at the same time with the 70 weeks. He objects to this on the ground that the original Hebrew is *a rav boker*, i. e. evening-morning, and not *yamim*, days. Hence he thinks it must mean literal days, and not prophetic days; or, he thinks that *perhaps* it means 2300 sacrifices, and only 1150 days. Here Mr. D. has made two strings to his bow, and neither of them helps him out of his dilemma; for one is 55 days too short, and the other about 100 days too long. Mr. D. admits that the time, times and a half, the 42 months, &c. of Daniel and Revelation, are prophetic days, although he might object to it with the same show of propriety as to the 2300 days.

Mr. D. argues that the 2300 evenings and mornings were *probably* only so many sacrifices. Yet all will admit that *evening and morning* was used for each *day* in the creation week. But according to Mr. D 's reasoning, the world was created in *three* days, instead of *six!!* Mr. D. while cutting down the 2300 days to 1150, should have taken off 55 days more, and then he would have had a fit for the time of the persecution by Antiochus. What absurdity men will fly to, to evade the truth. Yet all this will not defer the Advent of our Lord for a single hour.

Speaking of the desecration of the Jewish temple by Antiochus Epiphanes, Mr. D. observes, that *if* we had been fully informed on the subject, "*he doubts not that the time*" would come out just right. But with the best evidence he can make out, he is minus 55 days, on one hand, and has about 100 days too many on the other hand!! Such is the foundation of Mr. Dowling's argument for applying the vision of the 2300 days to Antiochus. We challenge the proof for the correctness of such an application.

III. Mr. Dowling applies the little horn of Dan. viii. 9, to Antiochus Epiphanes, which evidently refers to the same power as that mentioned in Dan. vii. 8, which Mr. D. himself applies to Romanism. Now, Antiochus was king of Syria, and as such was one of the four horns or kingdoms of the Grecian monarchy, and *not mother* horn coming out of them! How this difficulty could escape the notice of Mr. D. we cannot conceive. That those who adopt him as their oracle for better or for worse, should not pause long enough to see it, is no marvel. Antiochus was one of the four! How then could he be "*another?*" Daniel says "out of one of them came *forth a little horn*," &c. To apply it to Antiochus is preposterous! Again, the little horn was to become great, but *not* by his own power. But Antiochus *did* become great, if he *was* ever great, by his own power, as much as any monarch ever did. Again, the *little horn* was to become very great toward the south, the east, and the pleasant land. How did Antiochus become great toward the south? He had to fly from Egypt without achieving a conquest, at the command of the Romans. How did he become great toward the east? When his funds got low, he went to the east to rob a temple which Alexander had adorned with much gold and silver, in which attempt he was defeated. He went from there to Babylonia, where he got intelligence of the conquests of Judas against the Syrian army, which drove him into despair. How could Antiochus, who trembled at the word of the Roman Senate, be called a king of *fierce countenance?* Any one who has read the history of Rome, must see that the king of *fierce countenance*, was undoubtedly the Romans. It is said "The Samnites were the most brave and warlike people that ever had engaged the Romans. The language of that people was, that they were unable to withstand the *fierce* looks, and fire-darting eyes of the Romans." Again, the little horn was to stand up against the Prince of princes, viz. Christ. How could Antiochus stand up against him, when he died 164 years before Christ was born? Christ was crucified under the Romans. These are a few of the difficulties in the way of applying the prophecy to Antiochus.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we *repeat* a *few* of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Grecian *nation*, and the setting up of the Egyptian, Syrian, Macedonian and Thracian kingdoms, could not be more clearly represented by *emblems*. In Dan. 11: 3. 4, the angel mentions the same thing in these striking *words*; "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of *their* kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not *in* the latter time of their kingdom!

4. This horn was to stand up against the *Prince of princes*, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about *eighty thousand* Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great." (v. 4.) Grecia, of which it is said, (Dan. 2: 39,) the third kingdom, "shall bear rule over all the earth," is called "very great" (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's words thus:

Great.	Very Great.	Exceeding Great.
PERSIA,	GRECIA,	**ROME.**

It is impossible to apply them thus:

Great.	Very Great	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

8. This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The *opinions* of Josephus, the Jew, and Rol-

lin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

Mr. D., to give plausibility to the charge of error, has changed the reading of the text, and renders it, "How long shall the vision last, the daily sacrifice be taken away," &c., when the text is thus, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The word *sacrifice*, supplied by the translators, is not in the original.

The "absurdity" spoken of by Mr. D., (and by Mr. R. *of course!*) about dating the vision a long time before the Goat had an existence, comes with a very poor grace, until he will say, and also prove, that the ram was not a part of the vision!

Another, and an insuperable difficulty in the way of Mr. D's application of the little horn to Antiochus, and the taking away of the daily to the Jewish sacrifice, will be found in Dan. xi. 31, and xii. 11. "And they shall take away the daily, (*sacrifice* is added by the translators,) and they shall place the abomination that maketh desolate." "And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Now, we have never heard it disputed that the above passages have reference to the same abominations spoken of in Dan. viii. 13, which Mr. D. applies to Antiochus, and the Jewish sacrifices. The 1290 and 1335 days, let it be remembered, Mr. D. admits to be years. "And from the time the daily [sacrifice] shall be taken away," &c., there shall be 1290 days or years, and at the end of 1335 days or years from the taking away of the daily, Daniel is to stand in his lot, or in the resurrection with the righteous. Mr. D. says the daily sacrifice was taken away 168 years before Christ; accordingly, then, "*most unfortunately for his calculation*," the resurrection of Daniel with all the righteous, took place A. D. 1167, which was 675 years ago!! Such is Mr. Dowling's logic, and Mr. Roberts adopts it without a scruple!!

There were evidently two desolating powers, viz. the daily and the transgression of desolation. And Daniel informs us xii. 11, that the daily is not to be suppressed till about the time the other is set up. On this point of the subject Mr. R. excused himself from prosecuting the examination, for the want of time. We request that he would take time, and give a solution of the daily in chap. xii., of the 1290, 1335 days, &c., and not leave us with the main pillars of our edifice untouched. But as Mr. D. has given us nothing very definite on this part of the subject, we have little hope that Mr. R. will help the people out with it.

Whatever the daily was, referred to in chapters viii. xi. and xii. we are given to understand, that it was not to be taken away until 1335 years before the end, when Daniel was to stand in his lot, i. e. be raised. The pagan daily was suppressed, or taken away, A. D. 508. We are informed by Gibbon, that "Vitalian with an army of *Huns* and *Bulgarians*, mostly idolators, declared themselves the champions of the Catholic faith." This was A. D. 508; and that mighty revolution caused the *taking away* or the suppression of the *daily*, i. e. pagan rites.

IV. Mr. R. said that he opposed the doctrine of the Advent nigh for the same reason that Paul did, in his letter to the Thessalonians!! Well, now, what whre Paul's reasons for saying to the Thessalonians(impliedly) that the day, or coming of Christ, was not as nigh as some of them supposed? Why, this, "There must be a falling away first, and the man of sin must be revealed." It will not be denied by Mr. D. or R. that these are fulfilled. Then, to make Mr. R.'s statement correct, that he has the *same reasons* that Paul had, for his opposition to the Advent nigh, he must be inspired; and if so, will he be so kind as to tell us what is to take place yet before "*that day shall come?*" This he is bound to do to make his statement correct.

Is it not a little singular that ministers of the gospel in this *Nineteenh Century* will quote 2d Thess. ii. 1, 2, 3. as applicable to the present times to prove that the coming of Christ cannot be nigh at hand; for all the things which Paul said intervened, have *now*, certainly been fulfilled. Such an application of that passage at this age, savors of either ignorance or dishonesty!!

Mr. R. was very particular to state to his hearers that he did not say that Christ would not come as soon as 1843! But who, we ask, that has read Mr. Dowling's book, or heard Mr. R. read it, did not understand the whole of it to mean, that Christ will not come so soon? No other impression could be received, than that "the Lord delayeth his coming." Indeed, the whole effort was to prove that the end is not so nigh!

V. Mr. R. had much to say about the great injury this error will produce after 1843 shall have passed and proved the calculations false. He did not want the Bible to be held responsible for the doctrine! He expressed great solicitude on this point. But he may give himself no uneasiness, for he may rest assured that God will justify his own word without any of man's help. While he had much to say about the injury that will accrue from our supposed error, he did not once intimate that if he were in error, awful consequences would follow! Now, we would ask, which view of the subject will be attended with the most fatal consequences? If the event *does not* come so soon as *we* calculate, it will simply prove that we have erred in our calculations. But, on the other hand, if it *does* come, awful will be the calamity that must result from preaching "my Lord delayeth his coming."

If any who heard Mr. Roberts, or any others, are desirous of looking over his sermon, they will find it (as it has been in print about two years) in "Dowling's reply to Miller," Pages 40, 42—52, 61, 70, 75, &c. Or if any feel desirous of examining both sides of the question, in pursuit of the truth, and would see the perfect fallacy of Mr. D.'s whole argument, we would refer them to "Litch's Refutation of Dowling."

VI. We have scripture authority to support us in the sentiment, that Christians *may know* about the time of Christ's Second Advent. Daniel was commanded, chap. xii. 4, 9, 10, "to shut up the words, and seal up the book to the time of the end," when we are given to understand, many shall search and understand it. The best Hebrew scholars so interpret the above passages. Christ said when ye see such and such things, "then *know* that it is nigh, even at the doors." The Apostle says, "Brethren, *ye are not* in darkness that that day should overtake *you* as a thief in the night." But to the worldly and time-serving professor, and to the unbelieving, &c. it *will* come as a thief, and they shall not escape. "As it was in the days of Noah, so shall it be at the coming of the Son of Man." Did not God reveal the time of the coming of the flood? He did; and Noah proclaimed it. But few believed it. "So shall it be at the coming of the Son of Man." The following passages we think will settle this point. Dan. viii. 13—19; ix. 21—27; x. 1, 14; xii. 10—13. Matt. xxiv. 32—39; xxv. 5, 6. Who will give the midnight cry if none know of the time? See Luke xxi. 25—28. Rev. iii. 3.

Great stress is laid on the following passage: "Of that day and that hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage:—

Matt. xxiv. 36. "*But of that day*—the day of judgment; *knoweth no man*—not while our Lord was on earth. Yet it might be afterward revealed to St. John consistently with this." It does not say of that day and hour no man *shall* know, but simply no man then knew. It is also said to be correctly rendered thus, No man may make known, &c., but God only will reveal it.

But says the objector, has not Christ said, no man shall ever know the time of his coming? Do you not give Christ the lie?

We will see presently who "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says—"Of that day and hour no man *knoweth*, [in the present tense; not '*never shall know*.'"]

But let the objector be *true* to his principles. If he means anything, he means that, "Our Lord's words authorize him in saying 'no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning.'" Very well; now let him carry out his principles, and he proves that Christ *himself* will *never* know anything about it till he finds himself here!! For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, "no man knoweth;" for, if it is true, that no man ever shall know, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven." The fact is, the time of the end of the world was given in the book of Daniel, but he was commanded, chap. xii. 4, to "Shut up the words, and seal the book, to the time of the end;" and at the ninth verse Daniel is told, "The words are closed up and sealed till the time of the end;" and then it is added, verse tenth, "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"—when? In "the time of the end." That time has come.

The word of God must be fulfilled. "The wise shall understand." Do you ask who are the wise? Let the Lord himself reply. "The fear of the Lord is the beginning of wisdom." "The testimony of the Lord maketh wise the simple."

Our Saviour says—"When ye see all these things, (viz., the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives "Christ the lie," we who have seen all the signs, and hence believe our Lord's words, and "know it is at the door," or our opponents, who declare we can know nothing about it?

VII. Mr. Dowling and his disciples labor to overthrow our argument by denying that the visions of the 8th and 9th chapters are one, because they are fifteen years apart. But we cannot make good sense of the prophecy unless we consider both chapters as speaking of one vision. After Gabriel had told Daniel (chap. viii.) to "shut up the vision, for it shall be for many days," Daniel says, "I was astonished at the vision, but none understood it." Yet Gabriel was commanded to make him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books, that the 70 years of the Babylonish captivity were

accomplished. And as he had been informed (chap. viii. 14,) that the sanctuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chap. viii. is, that none understood the vision. He then goes directly on (see Coit's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered that chap. ix. is not a vision, but simply an explanation of the vision spoken of in chap. viii.; for he does not say in chap. ix. that a vision appeared unto him, as he does in chap. viii.; but he says, ver. 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in the vision, touched me" &c. Whom he had seen in what vision? Why, the vision spoken of in chap. viii. of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of ignorance on the subject, or of being so pressed for argument, as to wilfully violate common sense? Let the enquiring read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of Mr. Dowling's argument; for no new vision is once mentioned in chap. ix. The fact alone annihilates Mr. D's entire argument on this point. Gabriel goes on to say to Daniel, (ix. 21,) "I am come to give thee understanding. Therefore understand the matter and consider the vision." What vision we ask? Will Mr. Dowling or his reflector tell us? If they say the vision in the 8th chapter, our point is gained; and we challenge them to find a vision in chapter ix. Gabriel, after telling Daniel that he had come to explain to him "*the vision*" (of chap. viii. of necessity) he says, "70 weeks are determined (i. e. cut off) upon thy people," &c. He then told him, ver. 25, when to commence that period, viz. at the going forth of the commandment, which was in the seventh year of Artaxerxes, B. C. 457.

Now, we have not the sagacity to see how Gabriel gave Daniel any light or understanding on the subject, unless the 70 weeks are considered a key to the 2300 days. Will Mr. D. be so kind as to tell us, or at least to shine upon his satellites, that they may reflect a little light to dispel our great error? But this seems too much like laboring to prove a self-evident truth. Our position is so clear that the unbiassed cannot but perceive it.

In conclusion, we would say to all who may chance to peruse these desultory observations, Look well to this great subject. Be cautious how you drink down the anodynes of those servants who are saying "my Lord delayeth his coming," "Can ye not discern the signs of the times?" Do not let others settle this great question for you. O! beware, lest that awful day overtake you as a thief in the night. Portentious clouds are hanging over the moral heavens. And those who oppose our views are constantly prophecying that some great event is at hand. And while they do not say what it is, we think we are authorized, not to prophecy, but to say from the testimony of God's word, that we believe the coming of the Lord draweth nigh. O! dear reader, let me say again, be ye also ready.

Since publishing the first edition of this little Review, we understand that Mr. R. being requested to reply to it, publicly refused, giving as a reason, that it was '*a falsehood*,' for he said he had not preached against the *Advent* NIGH. We shall enter into no defence on this charge, but simply quote a few of his own words *verbatim et literatim*, and leave the reader to judge for himself.

Mr. R. speaking of the ill effects of our calculation after the time expires, says—"When these calculations fail, as fail they will," &c. Again, "Christians are taught to believe the time near, although it is at an immense distance off." Again, "wave after wave of unnumbered centuries were to pass between the first and second Advents." And yet Mr. R. says it is "false," when we say such statements are against the Advent nigh.

MEETINGS AT UTICA.

From two Utica papers, both opposed to the belief of Christ's coming at hand, we extract the following items:

From the Methodist Reformer, Jan. 26.

"The lectures of Mr. Miller have produced considerable excitement in this city. Many thoughtless sinners and cold professors have been stirred up to be prepared to meet the Lord. Brother Plumb is a strong believer in Mr. Miller's views, and many of the members of the church of which he is pastor. Crowded meetings were held every evening last week in their place of worship, and several conversions are reported. We believe those who have embraced these views are sincere, for many ACT as though they believed them."

From the Baptist Register, Jan. 27.

"Of the piety and sincerity of Mr. Miller we have no doubt, and of his design and desire to do good. If the result of the course should be to lead the multitude of hearers to examine their Bibles more carefully, the time spent by them will not have been unprofitably employed. Mr. Miller's appeals were often very pungent, and made a deep impression on the audience, and many came forward for prayer."

OBJECTIONS TO MR. MILLER.

The article from which we clipped these last three sentences, occupies more than a column, and it is almost all made up of objections to Mr. Miller, or his views. The editor complains of his "dogmatism, and severity," and of his "blundering" and "forced" interpretations of prophecy. After objecting to his application of the concluding part of the 11th of Daniel to Napoleon Bonaparte, the editor says:

"But one of the most seemingly erroneous interpretations was that of the 4th verse in the 12th chapter: 'Many shall run to and fro, and knowledge shall be increased.' This referred to the turning of the leaves of the book of Daniel backwards and forwards, or to and fro, in the study of his prophecy! Within twelve years past there had been a greater examination of this book than at any previous period, and this was the to and fro referred to in the passage! Interpretations of this kind will not be received by many intelligent readers of the Scriptures, we are confident."

In another part of his strictures, the "intelligent" editor says:

"Much that was instructive and excellent was by no means new or original—much more was borrowed than most hearers were aware of."

This editor is rather hard to suit. If Mr. Miller does not follow a beaten track laid down by some commentator, his opinions are "very exceptionable," and if he does walk in the same path with the learned and good men of the church, his views are "borrowed." In his views of Daniel 12: 4, we know that he has the company of the most learned commentators in the English language. Dr. Clarke's note reads as follows:

"*Many shall run to and fro.*] Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse; though another has been put upon it, viz: 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly give the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says: "They shall read it over and over, shall meditate upon it; they shall *discourse* of it, talk it over, and *sift out* the meaning of it, and THUS knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus: "When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note: "Many shall run to and fro to search the knowledge of these mysteries."

The great commentators from whom we have quoted, would not consider themselves very highly flattered, by the editor's confident assertion, that their deliberate views of this passage "will not be received by intelligent readers." A man who chooses to follow commentators should be careful not to sneer at any view until he has found out whether it is sustained by them; otherwise, he may find himself ridiculing Scott, Henry and Clarke when he fancies he hurts nobody but William Miller.

The editor afterwards quotes Mr. Miller's interpretation of Daniel 2: 44, applying the description of the kingdom which shall stand FOREVER to the EVERLASTING kingdom into which Christians in Peter's days were seeking admission, but which of course they had not then entered, and the kingdom of which James says the rich in faith were *heirs*, but which was then a subject of *promise*, not of inheritance. In opposition to this view, our denominational editor says:

"It has ever been supposed, particularly by Baptists, that the kingdom referred to here was that set up by Jesus Christ in the days of Imperial Rome, or the iron kingdom. In the opinion of Mr. Miller, this kingdom referred to that which would be set up at the second coming of Christ, when the saints should descend and reign with him on the new earth after the destruction of the wicked. Such an interpretation as this seems to be disposing of the first advent of the Saviour and the establishment of his visible kingdom on the earth which is obviously set forth in this verse, in a very strange and remarkable manner, and we believe *in face of the interpretation of the most intelligent commentators.*".

When the editor has shown such contempt of the opinions of commentators in one case, he cannot reasonably blame us, if we reject this last argument entirely, and appeal to the Bible, which plainly describes the setting up of Christ's everlasting kingdom, when "He shall judge the quick and the dead."

We do not write thus because we love controversy, or wish to be in opposition to our learned editorial brethren. We feel that we have no time for unnecessary debate. We much prefer to unite with the closing remarks of our opposing editor:

"The great difficulty with us all is, we do not study our Bibles sufficiently; and the different lecturers who come along having made themselves masters of their respective themes, are so expert and plausible in their Scripture quotations that we are exposed to take up with erroneous expositions for the truth. Let what has repeatedly transpired, then, be an admonition to us to make ourselves more familiar with our Bibles, and LET THE SECOND COMING OF CHRIST BE THE SUBJECT OF CAREFUL STUDY; for to be prepared for that event, whether it come the present year or many years hence, all will acknowledge to be wise. One thing is certain—however distant the time of Christ's coming may be, in our estimation, the coming of death is not far off to most of us—and to many of us, no doubt, he will make his appearance the present year, and we are only wise in making daily preparation. If we are prepared for this, we shall be prepared for both. May the Lord so secure our entire and undivided hearts, that we may be daily 'loving this appearing.'"

"THE SEA AND THE WAVES ROARING."

The papers have lately given us many accounts of terrible storms and shipwrecks. Among them, we can notice but few. The Washington papers contain full accounts of the destructive storm which laid waste the beautiful island if Madeira, and others on the same group, in October last From the Liverpool Mail we make the following extracts:

AWFUL STORM,

And bursting of a Water Spout on the island of Madeira—Six Vessels Wrecked—With a great Destruction of Property and Loss of Lives.

Funchal, the capital of Madeira, and the whole of the Island, has been visited with one of the most dreadful storms, that has occurred since the flood in 1803, when upwards of 400 persons were swept into the sea; and had the late deluge occurred at night, as was the case in the former catastrophe, there is no doubt but hundreds of persons would have been drowned, in the city; however, as far as can be heard at present, few lives are lost, *except in distant parishes, where several hundreds of persons have been carried into the sea.*

The last summer was exceeding hot and almost without rain; the weather remaining beautifully fine until the 15th of October, when the clouds began to envelope the mountains, which brought, on the following day, severe thunder storms, accompanied with heavy rain, continuing almost without intermission until the morning of the 24th of October, when the rain partly ceased.

About mid-day, Oct. 25th, the whole island appeared buried in one vast cloud. The air became very oppressive with a strong sulphurous smell, and the wind veered about to nearly every point of the compass.

At one o'clock the rain began to fall in torrents, and about an hour afterwards I perceived at a distance of about a mile from shore, AN IMMENSE RISING OF THE SEA, which was soon connected with a mass of dark clouds overhanging the bay, to appearance charging themselves, or drawing the water, from the sea, for the space of about ten minutes, followed immediately by a *heavy swell or rising of the ocean*, which swept towards the shore, and although I was at a considerable elevation above the level of the sea, it appeared high enough to sweep over the city; its force, however, was broke, and it subsided on the beach. The rain still continued to fall in torrents, and at 4 o'clock the roar of the water in the river which was 40 feet in depth, began to give me some alarm, when looking out of the window of my house, I perceived that the bridge was being swept away, and that the water was running into the streets. I immediately left the house, and on reaching the street the appalling sight that appeared in every direction was enough to make the stoutest heart quake with fear. The street in front of the garden of my house was upwards of three feet deep with water, and hundreds of men, women and children wading their way up the stream flying towards the mountains, whilst others were flocking to the town, not knowing where to go for safety amidst the most dreadful shrieks and cries that can possibly be imagined. Streets in the neighborhood were all overflowed with water, and the inmates of the houses were escaping by ladders and over the roofs of the buildings. Upwards of 200 houses have been destroyed or become untenantable by this disastrous flood; and the wine, corn, &c., swept into the sea, and destroyed is very great, but at present it is utterly impossible to state any thing like an estimate of the amount of damage done.

Six vessels were at anchor in the bay. As the sea broke with terrific fury over them, and the wind being dead into the bay, gave them no chance of escaping by making sail. At five o'clock, the American brig Creole dragged her anchor, and was soon on shore. The English schooner Wave was doomed to the same fate, the whole of her crew being saved by the exertions of Mr. Henry Crawford, who secured them ropes, &c., from a rock above where the vessel struck.

It had now become dark. We got up a bonfire as a signal for the vessels still at anchor, and then left to prepare another at the wreck of the Wave, where we found only a few boards left which we soon had lighted. We learned that the Sardinian schooner Gloria Madre Esparanza had gone on shore to the east of Funchal, and not a soul saved or a vestige of her left.

The news from the interior, or rather the coast—for from the interior we have none—is awful. Half of Machico is swept away, and all the fishing boats belonging to the village. In the parish of Madalena, nearly all the houses and part of the population are gone. In Calheta, many houses are washed away. Fayal and Porto Cruz have suffered much, entire vineyards having been swept into the sea.

On the 28th, the Bishop, with the Governor and all the principal authorities, attended prayers in the Cathedral, after which, they had a procession, carrying the figure of the Saviour on the cross the size of life, as the Saviour of miracles, in having saved the city from being altogether destroyed.

"DISTRESS"—"PERPLEXITY."

A STARTLING FACT.—The annual report of the water works made to the City Council, states "That upwards of 500 hydrants are now shut off, and, owing to the universal embarrassment and distress of the community, it is impossible to say, with any degree of certainty, what amount may be collected." If proof were required of the universal distress now felt in the city, it is found in the above extract. The supply of water shut off from 500 families because they cannot pay the rent! Think of it.—*Cincinnati Gazette.*

FINANCIAL CONDITION OF THE GOVERNMENT.—Here is the picture, as drawn by Mr. Calhoun in the Senate:

"Sir, the government is embarrassed beyond precedent. Politically, what is its situation? We are clogged up; we cannot move. Look at our situation. Our credit gone, our debt in two years swelled up to thirty millions of dollars, our revenue falling short of our expenses, and things growing worse and worse every day. At the end of this year our debt will be forty millions of dollars, the interest of which will more than cover the income from the government lands. The whole burden of government is thrown upon commerce, and that commerce, already jaded and worn down by the burdens cast upon her."

HARD TIMES.—There were numerous Sheriff's sales at the Court House in Harrisburg on Friday and Saturday last, and never have we known real estate sell at such ruinous prices in this neighborhood. Newly built houses sold for prices which would not pay for the lumber used in their construction, and houses and lots sold for less than half the price they would have brought two years ago. This is most lamentable state of things.—*Penn. Intel.*

DISTRESS IN PHILADELPHIA.—The evidence of extreme poverty and acute distress, says the Spirit of the Times, stares us terribly every day in the face. Yesterday several persons begged one of our magistrates to send them to prison to save them from the pangs of hunger, and on Tuesday we saw a very handsome woman coax the Mayor to commit her to Moyamensing for the same reason.

TIMES IN ILLINOIS.—In the Illinois Legislature, on the 11th of January, the Secretary of State read a communication from the Governor, urging upon the Legislature the immediate necessity of action in regard to the finances of the state. Wood, which he stated could be purchased for one dollar and seventy-five cents cash, the State now had to pay three dollars and a half for; candles, which for money could be procured for thirty-seven cents per pound, now cost the State one dollar; and other things in the same proportion—all arising from the fact that there was nothing but auditor's warrants to pay them with. It was with the utmost difficulty that money enough could be procured to pay the postage on letters addressed to the Executive department.

In Paisly, Scotland, the distress is *still increasing.*—There are nearly TWELVE THOUSAND hands unemployed. A great meeting was held there Dec. 9th, in which it was stated that an appeal had been made to the property-holders, which had been "but feebly responded to," and they call on Government "in the *strongest terms* to take up the matter of saving the lives of the people, and preventing the awful consequences of STARVATION!!"

"BEAUTIES" OF THE LATE WAR WITH CHINA.—An English officer writing to his friends in England from Ching Kean-foo, says—

"I never saw such a loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves—in many houses there were from eight to twelve dead bodies, and I myself, have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets having been burnt down."

THE CRY IN ENGLAND.—Thomas Smith, in addressing his countrymen respecting Christ's coming, says:

Fellow-countrymen, whether Churchmen or Dissenters, or neither; whether Whigs, Tories, Chartists or Radicals, *are you ready for these tremendous events?*

They are swiftly approaching. They *may* burst upon the world even whilst you read this paper. There is also already "on earth distress of nations," and already are "men's hearts failing them for fear, and for *looking for those things that are coming.*" The world is in suspense. Its schemes remind us of a hopeless wreck. Its machinery is almost at a stand;—the crisis is approaching. It is not *very far* from midnight. Nay, even *now*, in a thousand different and distant towns, in various nations, and by ten thousand voices there is a cry being raised, and it is echoing swiftly round the world, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." If you are wise, you will not slight this midnight cry.

MILLER'S EXPERIENCE, AND RULES OF INTERPRETATION.

The following item of Mr. Miller's experience, was taken down as related by himself at the great Tabernacle Meeting at Newark. It is taken from brother A. Hale's Review of Dr. Pond's Letter, pp. 53—56.

"Can any thing be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison. *Comparing spiritual things with spiritual.* I cannot state that principle, in its application to the present case, in a more striking manner than by giving an item of Mr. Miller's experience, as stated by himself. Preaching on this text, 'All Scripture is given by inspiration of God,' &c, he dwelt upon the mode of studying the Bible. He said, 'I was once a deist, and continued so for twelve years—and I will tell you how I came to be a deist. I was taught to read the Bible from my youth, by my father and mother, and at school. But I was taught in such a manner that it seemed to be full of contradictions. I used to go to our minister, when he called at our house, and ask him what such and such texts meant, and how to reconcile those which appeared so contradictory? He would say, 'You cannot understand it.' I would ask, Do you understand it? 'No,' he would say. Well, did God mean to keep us in the dark? 'Oh, it is revealed in a mystical manner.' But is not God a wise God, and could not he make it plain? Is he not just and good, and will he punish us for not understanding that which is a mystery? They at last would have no thing to do with me. I looked upon the Bible as priestcraft, and became a deist. I continued so till I came out of the service. I was in the army two years and a half.

"In the month of May, 1816, I was brought under conviction, and Oh, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till October, when God opened my eyes—and Oh, my soul, what a Saviour I discovered Jesus to be! My sins fell like a burden from my soul—and Oh, how plain the Bible seemed to me; it all spoke of Jesus—he was in every page and every line. Oh, that was a happy day. I wanted to go right home. Jesus was all to me, and I thought I could make every body else see him as I saw him, but I was mistaken.

"During the twelve years I was a deist, I read all the histories I could find, but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or '19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied, 'If you will give me time, I will tell you what they mean.' 'How long time do you want?' 'I don't know, but I will tell you,' I replied—for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution, the thought came to me, 'Suppose you find a passage that you cannot understand—what will you do? This mode of studying the Bible then came to my mind—'I will take the words of such passages, and trace them through the Bible, *and find out their meaning in this way.*' I had Cruden's Concordance, which I think is the best in the world, so I took that and my Bible, and sat down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. When I came to the 2300 days, they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly, I did not know what to do. Now, I thought, I must *put on spurs and breeching;* I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand."

The work from which the above extract is taken, is a most able review of the great objections raised against the speedy coming of Christ. Price twelve and a half cents. For sale at this office. Contrast the above with the following scoffs.

What fools are men who run a chain of suppositions, about no one of which they are certain, and then, at the end of it, exult in absolute certainty. Yet such a fool would any man be who should attempt to fix with certainty upon the century when the great conflagration shall occur. Then how unworthy to be ranked with common fools must be he who not only fixes the century, but the year and the month. He deserves to be punished for his hardihood with the loss of reason, the high gift of God, which he has so much abused.—*Journal of Commerce.*

DANIEL'S VISIONS.

A small paper has just been published at Brooklyn, called the Spirit of Washingtonianism, by our fellow laborer, J. McChesney. It consists mainly of a series of articles originally prepared for the Washingtonian Daily News. The first three only were inserted, and the rest suppressed, leaving the subject unfinished. We here give the substance of the whole series of articles, and hope Washingtonians, and all others who may see them, will read them carefully.

SECOND ADVENT OF THE MESSIAH.

NO. I.

MR. EDITOR,—I think there is nothing that would be more acceptable to the public at this moment than the facts connected with the spreading belief that the second advent of the Messiah is near at hand.

Although I may be the least competent for the task, yet I would offer to furnish an article for your paper from time to time, in as concise a manner as possible, embracing the reasons they have for such a hope, and the foundation on which their faith rests, as I conceive it to exist in the word of God.

Who does not believe, who makes any pretension to Christianity, that our heavenly Father has set up along the dreary coast of the boisterous ocean of time light-houses, for the benefit of his children, composed of those things (as in Daniel) which would transpire amidst the turbulent scenes of a blind world, by which means they might always know (especially when it is absolutely necessary) whereabout they are on their voyage to the land of their inheritance?

And has he not appointed watchmen also to keep a perpetual watch, and be ready at all times to give due information, even should they have to "*cry aloud and spare not!*"

But where are the watchmen?

"Watchmen, what of the night?" *In what part of the voyage are we?* Alas! the poor watchmen have been asleep, (it is to be feared some of them at least,) "lying down and loving to slumber." And it is not surprising, that at a period when an alarm is sounded that this whole ship's company should be aroused.

The watchman, no doubt, is the first thought of and called upon. He rubs his eyes, for they are yet heavy with slumber. He sees nothing, but finds himself in a state of shame and confusion, while all hands on board perhaps declare to him that they see a light—Yet you may hear him cry out, O, it is nothing but *Millerism*, or some such thing. And if they tell him that they fear they are on the coast near the port, and in danger, he will cry out again, It is five, ten, or twenty years off; and although the gales blow and the breakers appear, he has been so long asleep his reckoning is lost, and will hear to no reason till the entire vessel and cargo is dashed to pieces in sight of the desired haven.

What an awful account some of the watchmen will have to give in that day. In view of these facts we cannot be too honest with each other in the bounds which love hath marked out.

NO. II.

It has pleased God to use emblems of those great events which were to transpire amid the degradation and confusion of time, and to mark out by the mouth of his prophets, for the benefit of those that love Him, things future. Among them Daniel seems to maintain a conspicuous position. So we will commence with the 2d chapter of Daniel.

The 7th and 8th chapters also contain other views of the same subject, which is evidently in keeping with Pharoah's dream, Gen. 41. The seven fat fleshed, and well favored kine, the seven other kine ill favored and lean, which eat them up, and the seven full and good ears of corn, and the seven ears withered, thin and blasted, which devoured the good, was the same subject represented by different figures. Thus, without any doubt, Nebuchadnezzar's image, Dan. 2: 31, whose brightness was excellent and form terrible, and Daniel's vision in the 7th chapter, of the four beasts, which came up out of the sea, being diverse one from another, with the vision of the ram, he goat, and little horn, in the 8th chapter, are all the same subject, and have their fulfilment to the setting up of the fifth universal kingdom on earth, and the cleansing of the sanctuary in 1843.

Nebuchadnezzar had a dream which troubled his spirit much, and, in addition, "the thing was gone from him." He called the wise men, Chaldeans, &c., and demanded that they would show him the dream, and tell the interpretation thereof, which they could not do. The king was wroth at their *quack* pretensions, so he ordered them all to be slain. And Daniel, as it appears, had been neglected till now, when he also was sought for to be slain with the rest. Daniel requested an audience with the king, when he informed him that if he would give him time, that he, Daniel, would show him the dream, and tell him the interpretation thereof. After this he went to his companions and requested them to ask mercies from the God of heaven, that they might not perish according to the king's command.

Daniel prayed, and no doubt did his companions, and that same night did God reveal the thing to Daniel, which he brought before the king, as you will find from the 31st to the 46th verses of this chapter. Please read.

Here we have a view of four kingdoms of *universal empire*, and the only kingdoms of the kind that ever were or will be on earth until the fifth one is set up, which is God's everlasting kingdom, which shall be done when "the stone cut out without hands shall smite the image ON THE FEET, and break it in pieces," so that with all its wealth, power and glory, it shall be forever destroyed, and no more oppress and tyrannize, but be made like the chaff of the summer threshing-floors.

The first of these kingdoms was Babylon, "*thou art this head of gold.*" It was founded by Nimrod, the great grandson of Noah, [Gen. 10; 8—10,] and lasted about 1700 years, though under different names, and was in its glory in the days of Nebuchadnezzar, and ended with Belshazzar.

39th verse. After thee shall arise another kingdom inferior to thee. What kingdom was this? See 5th chap. 28th verse, Thy kingdom is divided, and given to the Medes and Persians. Then the Medo-Persian kingdom was the second of universal empire, and is represented by the breast and arms of silver.

The same verse, And another third kingdom of brass shall bear rule over all the earth. What kingdom was that? See chap. 8th: 5—7; also the 20th and 21st verses, where we learn that Grecia conquered the Medo-Persian kingdom, and became one of universal empire. This took place under Alexander, and constitutes the third division of *brass* in the image.

NO. III.

Verse 40—"And the *fourth kingdom* shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh in pieces all these, shall it break in pieces and *bruise*."

What kingdom can this be? There is no other kingdom to be found which will answer this description except the Roman empire. See Luke 2: 1,—"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed."

Who was Cæsar Augustus? A Roman emperor.—Then this will give us the fourth kingdom of *universal empire* upon earth, as represented by the feet and legs of this image.

Verse 41—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." The western empire of Rome, between the years A. D. 356 and 483, was divided into TEN divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards in Germany, 483. Thus the "kingdom was divided" as designated by the ten "toes." 'But," after its division, "there shall be in it the strength of iron mixed with the miry clay."

The Roman or "iron" power, through the influence and authority of Papal Rome, stretched itself among the "clay" so as to be "mixed with it," and thereby kept up "the strength of iron."

Verses 42, 43—"And as the toes of the feet were part of iron and part of clay; so the kingdom" "shall be partly strong and partly broken And whereas thou sawest iron mixed with miry clay, they" "shall mingle themselves" "with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This has evidently been fulfilled. Has Romanism, or the Romish Church, while it has mixed with all nations, united with them. It has kept up its authority over its subjects, under whatever government they may have been located, so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men" The fourth, or Roman kingdom is thus perpetuated, though "divided." That power will continue, not civilly, but by its ecclesiastical authority, till "broken without hands."

In speaking of the Roman church, as connected with the government, we wish it to be understood, that as a sect, our views and feelings respecting her, possess no more hostility than towards all or any of the other sects. Nay, it is our belief that there are and have been good people in every church, and we know of no combination in any department of society under like circumstances but would have done perhaps the same, if there was given to them, "power and great authority."

We shall pass on with these remarks, as this image will come again in review in further examination of the 7th and 8th chapters. And now who would not thank the Great Author of all good, when they see the manner in which He has instructed his people?

Truly it is "line upon line, precept upon precept, here a little and there a little," and although "hidden from the wise and prudent," yet "He revealeth it unto babes." "A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth."—Prov. 14: 6.

In the above image we have a complete history of the political career of the world, through that grand channel, from the head of gold down "to the restitution of all things spoken of by all the holy prophets since the world began," Acts 3: 21, or from the kingdom of Babylon to the setting up of His everlasting kingdom. 24th verse, "And in the days of those kings [represented by the ten toes] shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and shall never have an end."

This very time here spoken of we purpose to show in our further communications to be 1843. And who, "that loves his appearing," but must rejoice that their Redeemer draweth near, when they contemplate the pride, arrogance and folly, combined in this entire image, which have oppressed, trodden down, and destroyed the sons of men without any cessation? Since it had an existence, it has held this world in chains of vice and degradation, "and after crucifying the Son of God, has made all nations drunken with the wine of its base fornication." I say again, who would not rejoice over its destruction?

NO. IV.

Daniel, 7th chap.—*You will please read it*, as it is important that this history be brought before the mind, and in our space it is impossible, for we shall not only have to omit giving passages in full, but must pass many important features of this vision without notice. We have enlarged on the image in the 2nd chapter, and now only design to show that the remaining visions of the 7th and 8th are the same subjects illustrated by other similitudes.

4th verse. The first beast was like a lion, it had eagle's wings, it was lifted up from the earth and made to stand upon the feet, as a man. This will compare with the head of gold (Babylon)

5th verse. The second was like a bear with three ribs in the mouth of it, and *raised up itself on one side*, &c. Medo-Persia, the breast and arms of silver.

6th verse. The third beast was like a leopard, it had four wings of a fowl on its back, and it had four heads. This corresponds with the third division of brass in the image (Greece) Alexander's dominion was divided between his four generals, Macedonia under *Cassander*, Thrace under *Lysimachus*, Syria under *Seleucus*, Egypt under *Ptolemy*.

7th verse. The fourth beast was dreadful and terrible, strong exceedingly; it had great *iron* teeth. This corresponds with the feet and legs of the image, which were also of *iron*. It had *ten* horns; the image had *ten* toes. If one represents the Roman power, so must the other.

8th verse. "I considered the *horns* and behold there came up among them another little *horn*, before whom three of the first horns were plucked up by the roots, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." He beheld till the thrones were cast down and the ancient of days did sit, and *because of the great words* which the horn spake he beheld even till the beast was slain and his body given to the burning flame.

After Rome was divided into the *ten toes* of the image it was then *a beast* with ten horns. If time and space could be given to this work, a volume of evidences might be found to prove that the beast with ten horns as well as the iron division of the image (the legs and feet) represents Pagan Rome, and in establishing Papal supremacy three of the horns were plucked up by the roots before it, which were the following:—The *Ostrogoths*, the *Vandals* and *Heruli*.

We will now pass on to the 8th chap., believing that the position we have taken will not be contradicted; that is, that the four divisions in the image, and the beasts in the vision are corresponding descriptions of the same subject, and that the *last division* in the image, and the fourth *terrible beast* in the vision, represent the Roman empire, and the little horn, the pope's supremacy.

Chap. 8. We will now examine the vision of the ram, he-goat and exceeding great horn.

You will observe that Babylon in this vision is not spoken of she had now numbered her days. The history therefore commences with the ram which had the two horns, which fact is established in the 20th verse, "The ram which thou sawest having two horns are the kings of Media and Persia." 21st verse, "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king."

The ram's horns were diverse, one higher than the other, and the highest one came up last, corresponding with the bear "which raised up itself on one side," (the Persian power existed the longest and properly came up last,) and the breast and the arms of the image we have already proved to be the same.

The next thing in the vision is a he-goat which came

from the west, with a notable horn between his eyes, (this brings us into *Grecia* again.) He ran unto the ram in the fury of his power and smote the ram, and broke his two horns, cast him down to the ground and stamped upon him.

8th verse. Therefore the he-goat waxed great, and when he was strong the great horn was broken, and for it came up four notable ones towards the four winds of the heavens. These horns are the kingdoms set up by Alexander's four generals, corresponding with the leopard's four heads, and the third division of brass in the image.

NO. V.

We have come to an important part of our subject—what may be called disputed territory—and it is important for us to examine impartially every point; and I hope all who read will follow our remarks with the most critical honesty.

We have found by the examination in our former communications, that the illustrations in the second and seventh chapters of Daniel, and as far as we have gone with the eighth, to be parallel representations of the same subjects. We now have the *little horn* of the Grecian goat to dispose of, and should it not correspond with "the legs and feet of iron" of the image in the second chapter, and the dreadful and terrible beast with great iron teeth, in the seventh, it would seem to place us on strange ground.

Dan. 8: 9. to 12, (please read.) This little horn was not one of the four horns, but came forth out of one of them. "It waxed exceeding great towards the south, the east, and the pleasant land—yea, even to the host of heaven; and it cast down some of the host and the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him was taken away the daily (*sacrifice* is added by the translators—it is not in the original,) and the place of *his* sanctuary was cast down, and a host was given him against the daily (*Pagan abomination*, I will take the liberty to add) by reason of transgression, and it cast down the truth to the ground, and it practised and prospered."

From the 20th to the 25th verses, Gabriel, *by command*, gives an explanation of this vision—verse 23, &c., "And in the latter time of their kingdom, (meaning the four Grecian kingdoms,) when transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hands, and he shall magnify himself in his heart, and by peace shall he destroy many. He shall also stand up against the Prince of princes, but he shall be broken without hand." This is the explanation given by the angel to Daniel. This little horn becomes "exceeding great," greater than any before him. The term king is often used in Scripture for kingdom, and a horn generally represents an empire either of a long or short duration. Now what can be found that will truly answer this history? Some have thought it was Mahomet, while others have applied it to Antiochus Epiphanes, while others have concluded it to be the Roman empire.

We think it useless to say any thing about Mahomet, as no special reason occurs to us why this station should be applied to him. It cannot be Antiochus, for he was one of the four horns himself, (namely, the Syrian,) and reigned as such.

"He shall stand up against the Prince of princes." This he did by passing sentence of death and crucifying the Saviour. "And he cast down some of the host [saints of God] and the stars [the Apostles and ministers of Jesus] and stamped upon them." While he existed as Pagan Rome he destroyed, it is supposed, about 3,000,000 of Christians.

But a change takes place in his character, "and the place of *his* sanctuary was cast down" "and a host was given against the daily [*Pagan abomination*] which prevented the setting up of the "*abomination of desolation*" or "*the Man of Sin.*" The one must be put down before the other could be set up. The power of paganism to prevent the supremacy of papacy, ceased in 508, and in 538, the Pope was established by a decree of Justinian, *head of all the holy churches*, and a code of laws given him by which he persecuted heretics by fire, sword and torture, for 1260 years, ending 1798.

On the 15th of February, 1798, Gen. Berthier proclaimed Rome a Republic, and carried Pope Pius VI prisoner to France. Thus the Justinian code was destroyed and the sword stayed, in the persecution for religious sentiment. This 45 years is called, in Daniel, the time of the end.

Although I have given the above view of this little horn, yet I think, with Mr. Litch, it is fully met in Popery alone without including Pagan Rome. 1. Popery came out of Greece, one of the four horns of the goat. 2. It became great by the power of the Greek Emperor, Justinian, who gave the Pope his supremacy and conquered and gave him Rome. 3. Popery has spread to the south into Africa—to the east all over the eastern world—and in the time of the crusades the banner of the Cross waved on Mount Zion. It boasts itself of being the exclusive Church of Christ, and the Pope professes to be the Vicegerent of Christ on earth; and by the profession of the peaceful doctrines of the gospel (according to Brown's Enc. of Rel. Knowledge) during his possession of civil as well as ecclesiastical authority there were 50,000,000 of the saints of God destroyed. *The daily Pagan abomination* was taken away by or for him. The "*abomination of desolation*" could not stand up in the same place till it was taken away, (read 2 Thess. 2 chap.) and this power will stand up against Christ to the very last day, at the last battle. This is "*a little horn*;" so was that which *came up on the beast*. It looks conclusive that they both mean the same thing; and that of the beast most decidedly is applicable to this great but arrogant power.

However, this little horn means one or the other, or both of these powers, and which one it is a matter of little importance, so long as the entire beast and all its horns will be destroyed together, as parts and parcels of the whole, with the entire man of sin, by the brightness of Christ's coming.

But when shall that time come? "*At the time appointed the end shall be*," it is near, it hasteth greatly. Dan. 8: 13. "Then I heard one saint speaking, and another saint said unto that certain saint that spake, how long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The earth is now the sanctuary of God. Once the temple in Jerusalem was; where God had recorded his name, but Christ informed the woman at the well of Samaria, that the time was coming that we should neither go up to Jerusalem, nor yet to that mountain, but but they that should worship the Father, must do it in spirit, and in truth in all places. God can be found every where, even under our own vine and fig tree.

14th verse—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed" It appears that after all that Daniel had seen and heard in this chapter, which astonished him, and made him sick certain days, he fainted also under the weight of the subject Yet he did not understand the entire vision, though Gabriel was commanded to make him understand it, and no doubt he understood what had been told him. But there were things which were not told him at this time, and these are the things "which none understood." What were those things? 1. The Sanctuary—what it was. 2. The place where to begin his reckoning of days. But in the next chapter the thing is fully accomplished. Fifteen years had rolled round, during which time Daniel no doubt thought of the sanctuary which lay waste at Jerusalem. He had read and examined Scripture, and had "understood by books" the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. So Daniel commenced praying and confessing his sins and the sins of his people, and it was in the very midst of his prayer that "Gabriel, whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation." Why such haste? Because Daniel was wrong, and he came now to give him skill and understanding. He requested him (9th chap. 23d verse) to "understand the matter and consider *the vision*" What vision? There is none in this chapter, consequently it was the vision which was 2300 days long in the 8th chapter. It could be no other in the nature of things.

24th verse—"Seventy weeks" (or 490 years by various authority even the notes on this passage in the Doway Bible gives it so,) "are determined" (Doway Bible "shortened," in the original it reads "cut off") "upon thy people, and thy holy city to finish" (or restrain) "the transgression and to make an end of sins, (fill up their national crimes,) and to make reconciliation (by the death of the cross) "for iniquity to bring in an everlasting righteousness" (by opening salvation to his people from their sins) "and to seal up" (to make sure) "the vision and prophecy, and anoint the Most Holy." Therefore the above was to be accomplished in seventy weeks, or 490 days or years, and according to Dr. Adam Clarke, it was fulfilled in years to a day, at the crucifixion of Christ on the cross. This seals the vision, and makes it sure, and gives us a solid starting point which defies contradiction.

This view is again established by the 25th verse—"Know therefore, and understand, that from the going forth of the commandment" [that is the commencement of the 2300 days] "to restore and build [again] Jerusalem unto Messiah the Prince, shall be seven weeks." [49 days] "and three score and two weeks." [making 69 weeks, in all 483 days.] 27th verse—"He shall confirm the covenant with many, for one week, [that is, during his ministry, or as some think, during his and John the Baptist's ministry] which makes up again the seventy weeks, or 490 days, which take [cut off] from the whole vision of 2300 days or years, you have 1810; then add to this, 33 years from the beginning of our Anno Domini to the crucifixion, and you have 1843.

Ferguson has ascertained by astronomical calculation, which cannot be mistaken, that it is just 1810 solar years in April next, since Christ expired on the cross.

[But we are not left to rely solely, even on this striking testimony In the 12th chapter of Daniel, there is another series of dates which start independently of the 2300 days, and which are fixed by the time when the saints were given into the hands of the Pope, and the time when the dominion was taken away. Respecting the dates of these events, there is some dispute, which we shall endeavor to settle by overwhelming historical proofs in our next paper, and show that they conduct us *over a separate track* directly to 1843. The particulars are omitted this week for want of room.—ED. MID. CRY.]

But the common question will now be asked, "What will you do and what will you say, if it does not take place? and how we shall laugh at you after this year is passed!"

Well, I will do as I am doing now, *waiting for his coming*. But now, in my turn, let me ask, "What will you do [if this computation proves true, and your heart is still unreconciled to God's righteous government] in that dreadful morning, when He shall descend in glorious grandeur to take vergeance on those "*who would not that He should reign over them*," and to be admired in all them that love Him? Do you think you will *laugh* then? Caution, on your part, certainly is wisdom. I would say for myself, I am thankful that I dare venture all on God's word, both for time and eternity, and leave the consequences with Him, and you to laugh if you can, "*at the end of those days*."

You no doubt are in possession of that *stereotyped passage*, "*That day and that hour*," which I know of no one that makes any pretension to the knowledge of. It may be here in a moment for all that I know. His children are not to be in darkness, that that day should come upon them unawares. And when they see "all these things come to pass," they are commanded to "know that it is nigh, even at the door"

The peculiarities of that day, we leave you to judge: it is future. The stone [however] cut out without hands, [not carved nor polished by human art] shall smite the image on the feet, [break it in pieces, it shall become like the dust of the summer threshing floor] and fill the whole earth; the ancient of days shall take his seat in the judgment. The dreadful and terrible beast shall be slain, and his body given to the burning flame—the sanctuary shall be cleansed, and God's everlasting kingdom shall be established in all the earth—the wicked shall then cease from troubling, and "Daniel shall stand in *his lot*." We leave the remainder for you to fill up from the Scriptures, "*for at the time appointed the end shall be.*"

ROBERT WINTER---CAUSE IN LONDON.

This brother, formerly from England, and late of Lowell, Mass., is now on a visit to his native land. He is a full believer in the advent this year, and is giving the alarm to the extent of his means and influence. He writes from London, Dec. 9th, 1842, as follows:

I have distributed several papers since I came to London, and they have produced a great effect among the people. Many come to me to inquire about these things, and seem quite anxious about it. I have lectured a few times in different parts of the city, and some few have embraced the truth as it is in Jesus, and are now *preaching* it to others, among whom is one preacher, another is a class leader.

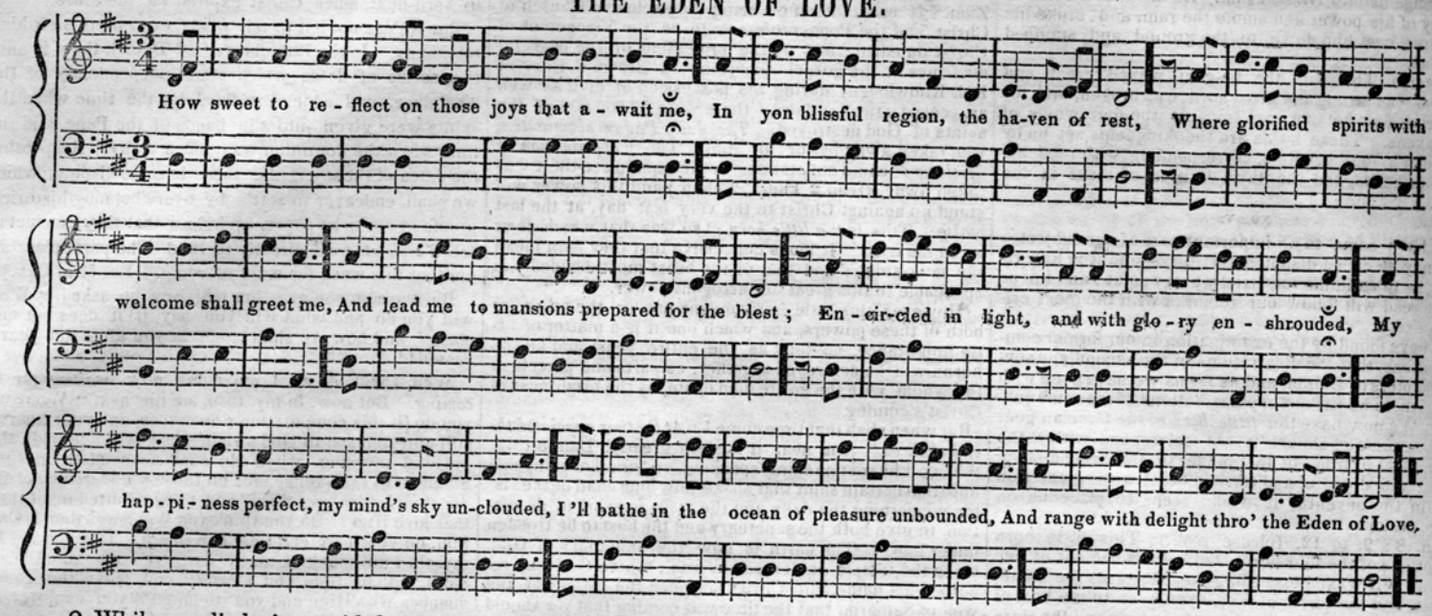
There seems to be a prospect of doing much good, and more especially would be done, if we had the means of publishing more of Miller's works: there is great call for them and papers, and they almost devour them. I am now re-publishing some of the "Clue to the Time," and brother Miller's reasons for believing the coming of Christ in 1843; and I intend to print some of the larger works as soon as I can raise the means so to do. I think, on the whole, we are doing exceedingly well; they wish me to write to you for a missionary; Mr. Miller would be preferred, or yourself, or some good lecturer. I tell them what good meetings we have had in America. Do you send some one; and here is a home for him, I will warrant you.

I would write more if I had time, but I have so much visiting, and am now in great haste to visit a family to converse on this subject. We hold public meetings, and I instruct the people by my chart.

MILLERISM.—It is said that Miller, the end-of-the-world prophet, is building a brick wall round his farm, which will probably last hundreds of years. What consistency!

This lie we first saw in the N. Y. Aurora, for which paper we suppose it was manufactured. The next day it appeared in the Tribune, and thence has travelled all over the United States, till we find it now in the editorial columns of the *Christian Guardian*, at Toronto, U. C.

THE EDEN OF LOVE.



2 While angelic legions, with harps tuned celestial,
Harmoniously join in the concert of praise,
The saints, as they flock from the regions terrestrial,
In loud hallelujahs their voices will raise:
Then songs to the Lamb shall re-echo through heaven,
My soul will respond, To Immanuel be given
All glory, all honor, all might and dominion,
Who brought us through grace to the Eden of Love.

3 Then hail, blessed state! Hail, ye songsters of glory!
Ye harpers of bliss, soon I 'll meet you above!
And join your full choir in rehearsing the story,
"Salvation from sorrow, through Jesus's love:"
Though 'prisoned in earth, yet, by anticipation,
Already my soul feels a sweet prelibation
Of joys that await me, when freed from probation:
My heart's now in Heaven, the Eden of Love.

LETTER TO A FRIEND IN ENGLAND.

The sister who wrote this, having given us a copy for publication, we insert the substance of it, supposing it may be interesting to all the readers of this sheet, to know the effect of this doctrine on the souls who embrace it.

My Dear Cousin,—Times are very bad in America, as well as in Europe. Mr. Miller's doctrine of the Second Advent is agitating the whole community. It is surprising how many believe that Christ will come in 1843. I should have sent Mr. Miller's works to you long ago, but I did not think the doctrine was true. In fact, I did not want such a glorious truth to *be* true. I loved the world too much, and could not endure the thought of giving it up so soon. Although I have, as you know, been a member of the church of Christ ten years, and often, with you, prayed, "Thy kingdom come," yet I could not bear to hear of its coming. It is a solemn truth, if we love not his appearing, we can be none of his—or, if we are, some idol is between us and Christ; and should He come and find us so, will we not have our portion with hypocrites and unbelievers? This thought led me to pray earnestly that God would remove every idol out of the way, and not only make me *willing*, but to *love* his appearing; and when the blessing came, it was almost too much for me: I could do nothing but praise God. Now I can truly say, I feel ready, Amen; even so, come Lord Jesus, come quickly. This is the language of many hearts, yes, of thousands, on this side the Atlantic. The midnight cry has gone all over the land, and the most devoted and godly of all denominations readily embrace it; but the worldly-minded professor, and time-serving church, reject it. Only four weeks ago, I was among the scoffers, saying, "Where is the promise of his coming?" I, like very many others, never did believe much in a temporal millennium, or return of the Jews; for the more I thought or read upon the subject, the more mysterious and dark they appeared.

The first time I read Miller's Lectures, two years ago, I was convinced he was right in all but the time; that seemed so near, I could not believe the world would end so soon. Then I began to search the Scriptures, to see if it were so; and found all he said was proved by the Bible to be true. We have many faithful watchmen now on the walls of Zion, who are giving the midnight cry, and preparing the church for her coming Lord. We have glorious meetings; if ever God owned and blessed a work, he does this. How then can Christians oppose it? and yet they do, when they see and hear of sinners being converted by hundreds and thousands. There never was such a time before, backsliders being reclaimed, and those who were dead stones in the church made alive, putting on the whole armor of God. The wise virgins are trimming their lamps, and making ready to go forth to meet the Bridegroom. My soul a witness is, to the good of this doctrine.

If you have not heard much on this subject, I do hope all of you will prayerfully and candidly examine the books, and the chart of Daniel's vision, which I shall send with this letter, comparing every part with your Bible. Lay aside every prepossessed opinion, and know the truth. You will see that Daniel's vision ends with the destruction of earthly kingdoms, and the setting up of Christ's kingdom, which shall be an everlasting one. At the close of the book, Jesus Christ himself appears and tells Daniel he shall stand in his lot, at the end of the days. O, my dear Frances, may we be heirs of that glorious kingdom, which, I believe, will soon be set up, where Christ will reign in righteousness. How is it with you? I feel ready, and am waiting, and watching, and looking for his coming. May you and I meet in the New Jerusalem, with all our dear, dear friends who, we now believe, are with Christ, and He will bring them with him, in a few short months, perhaps, at most.

I heard a devoted servant of the Lord, a few Sabbaths since, preach on the second coming of Christ. He clearly proved that every sign in the New Testament was fulfilled, and the last day of prophecy in the Old was nearly run out, that we ought to look for Him every moment till he came. There can be no Milennium in this world. Christ expressly says, "My kingdom is not of this world," "the tares and the wheat shall grow together till the harvest, and the harvest is the end of the world." And again, "In this world ye shall have tribulation," and "they who will live godly in Christ Jesus shall suffer persecution." Respecting the fulfilment of the promises to the Jews, if we read our Bibles, we shall soon see there are no promises to the unbelieving Jew. In Christ, there is neither Jew nor Gentile, bond nor free, we are all *one* in Christ Jesus, and "if ye be Christ's, then are ye Abraham's seed, and HEIRS *according to the promise*." I think, if you do not already see that the doctrine of the Jew's return, and a temporal Milennium, is an error, which has crept into the church, to blind the minds of the people against the speedy coming of the Lord, you will very soon be convinced. This may be my last letter.—God only knows. I feel that it is. What a change has been wrought in me since I last wrote! Sure it is the power of God. Nothing else could have effected such a work. I must now bid you farewell, perhaps forever, on this earth.—May we soon meet again in "the new heaven and new earth, wherein dwelleth righteousness." I must conclude with exhorting you to be ready. O be ready for Christ's coming any moment. Yours affectionately, M. A. D.

P. S. I wish you could be at some of our Second Advent meetings, they are indeed a feast to the soul. The near coming of our Saviour is no delusion. It is no fable, 'tis a Bible truth, and the whole world cannot over throw it.—Adieu—adieu.

LEGISLATIVE SABBATH DESECRATION.—The Missouri House of Assembly passed resolutions, to celebrate the anniversary of the battle of New Orleans, and fire salutes on the Sabbath. The Senate disagreed to it. But the House regarded a man's glory more than God's honor.—And so on Sabbath morning early, one of the brass cannons was in front of the Capitol discharged several times; sentiments were given, reiterated, martial music played, national songs sung, and a procession through the streets took place. At night an illumination took place, martial music was parading the streets, and things went on as a festival day. This was all done in a christian country.—*Mo. Repub.*

How absurd it is to pretend this is in opposition to the principles of the people, when the people unite in re-electing such men, year after year.

WEEKLY MIDNIGHT CRY.

The papers we have now published, and one single sheet more, will be equal to 13 weekly papers, which will be the amount we engaged to publish for fifty cents. We shall continue to print double sheets as fast as the Lord shall give us the means, which we have reason to believe, will be weekly. Present subscribers, who have not paid beyond the next number, will forward us their names and money, if they wish to be entitled to the future numbers, which will be furnished at the rate of fifty cents for the sheet of 8 pages, 3 months.

1843. THE END OF THE WORLD THIS YEAR.

There will be a lecture this evening at 7 o'clock, in the Church, corner of Madison and Catharine street, on the Second Coming of Christ. George Storrs, of Albany, will lecture on Saturday evening, on the Second Chapter of of Daniel, and on the Sabbath on the 7th and 8th chapters. The public are invited to attend. Seats free. "Behold, he cometh, and every eye shall see him."

DEPOTS OF SECOND ADVENT BOOKS.
Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
City Rooms, opposite the Log Cabin. Brooklyn.

Reply to Prof. Stuart.

It is well understood that Prof. Stuart, of Andover, is one of the most learned theologians in America. When the agitation of the public mind spread like the heaving waves to that ancient Theological Institution, he felt called upon to rise and say to the moving elements, "Peace, be still!" He therefore published a book of 150 pages, called "Hints on the Interpretation of Prophecy." In the preface he says:—"*It is time for the churches, in reference to the matters now before us, TO SEEK SOME REFUGE FROM THE TUMULTUOUS OCEAN ON WHICH THEY HAVE OF LATE BEEN TOSSED. To those who long for a quiet harbor, a chart, which offers even any tolerable grounds of hope that the course toward such a haven is marked out, will not be unwelcome.*" In the first half of his book, he gives "Hints," most of which are valuable, but when he comes to the application of them to the Book of Daniel and the Revelations, he plunges into absurdities which his great learning very imperfectly conceals. It is an interesting sight to see a plain farmer, who studied his Bible in the intervals of his daily labor, so successfully showing up these glaring inconsistencies of the learned Professor. Mr. Miller had seen only the first edition of Prof. Stuart's book when he wrote. A reply to a note in the second edition, will appear next week.

MILLER'S REPLY TO STUART,

ON

PROPHETICAL INTERPRETATION, AND THE DESIGNATIONS OF TIME IN DANIEL AND JOHN.

IN A SERIES OF LETTERS TO

JOSHUA V. HIMES.

LETTER I.

DEAR BRO. HIMES:—I have read the book you sent me, "*Hints on the Interpretation of Prophecy, by M. Stuart.*" I find the writer, after an elaborate introduction, has divided the subject which he discusses into three distinct parts: 1st. "Occult or double sense of prophecy." 2. "Prophecy not intelligible until it is fulfilled." 3. "Designation of time in the prophecies." I have been pleased, edified, and instructed, by reading this work. I was pleased to see the Christian spirit in which, apparently, the book was wrote, so unlike Mr. Dowling; the "Puritan," or "Watchman," or any of the scurrility with which I have been assailed by a selfish priesthood, or a hireling press, that I must confess I felt a union of heart and soul, for the writer, which I rarely feel for any of our modern writers on theology. They are manifestly the most Christian, candid, and reasonable arguments that I have ever met with, from any source whatever; and if I have not the truth, as it respects time—for on the two first points we exactly agree—I would as readily yield the palm of victory to Moses Stuart, the writer of this book, as any man I have any knowledge of at this time. To be conquered by such a writer, would be an honor my vanity would almost covet: yet I dare not yield the truth of God's word to any man, nor for any consideration whatever, however glorious it might be in the sight of my fellow-men, or gratifying to an unbelieving multitude. One thing I ask, and that will I seek after. If truth compels me to disagree with this writer, whatever I may write, may it be done in the same spirit, as to me appears to possess the excellent writer of this little book before me.

On his first head or question, "Are there many occult passages in prophecy which are pregnant with a double meaning?" I answer, very few, and with the writer I agree, "that if such a principle be admitted, how is it possible to ascertain within what bounds it shall be confined." By this, I do not understand the writer to mean, that there are no types, nor analogies in the Bible, which types and analogies were once prophecies; for instance, the destruction of the old world by water, which was a prophecy in the days of Noah, is by our Saviour applied as a type, or an analogy of the destruction of the world by fire. Again, the travel of the children of Israel through the wilderness into the land of Canaan is applied unto us, by Paul, as a sample: if we conduct as they did, we shall meet with like judgments. Therefore I am perfectly agreed with the writer, that there is no double meaning to words in the prophecies of the Old and New Testament.

In his second part, as I have named it, "Prophecy not intelligible until it is fulfilled," I am pleased to see our views so perfectly harmonize. I say with the writer, if God has revealed any truth, that truth may be understood; but I would not say, neither do I understand the writer of this book to say, that men will all see the truth and know it, and in all ages of the world, and at all times. No, for if that were the case, we should have no need of this book which he has written to teach us how to understand prophecy. Although God may have revealed things plainly and intelligibly, yet it may by us be rejected, or clothed in a mantle of mysticism, and so hid for ages, for aught I can see, and then brought to light by the diligent application of some of his servants. Surely, the writer will not deny this, for his object in writing this book is, as he says, to do away with an error, that has for years become almost or quite universal. So, you can see, we are happily and clearly agreed on this point.

His next, and third part: "Designations of time in the prophecies." On this point, his rule, which he has laid down on page 65, is perfectly right, and must, I think, stand the test in all cases. "*Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reasons can be given why it should be tropically* (figuratively) *understood.*"

Thus far I can agree with the learned author; but here I must stop: his rules of interpretation are good, his general remarks on the nature and manner of prophecy I admire; but when he comes to apply those rules, I see neither reason nor common sense in the application.

I shall not follow him through all his arguments and explanations; but shall select a few. And first, his views of the little horn, in Dan. vii. 7, 8, 20, 21—26, meaning Antiochus Epiphanes, are wholly without evidence; not even a color of testimony can be brought from the Scriptures to prove that point. Yet he asserts it as though no one ever doubted it: this proves that his reading on that point has been very limited.

This horn does not belong to the Grecian kingdom, nor is it one of the four into which Grecia was divided. See Dan. vii. 7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Now read the heavenly teacher. Daniel vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." After Daniel had given the account of the Grecian kingdom in the sixth verse, he says he saw in his vision another beast, which is explained to mean the fourth kingdom upon earth. Is it possible to prove that a third can be the fourth? A third may have four heads, but it is the same beast still. Here we have another one, different from all other kingdoms that were before it. Where was the wide difference between the Syrian and the other three kingdoms into which Alexander's was divided? All arose in the same manner, all made war on each other, and each in its turn succeeded in its warlike enterprises. Neither one of them was able to subdue all the other three. Yet Daniel tells us that "three of the first horns were plucked up by the roots," and by the little horn, which our author calls Antiochus. Again, this kingdom was to have ten kings when this little horn should rise up: for he is to rise after them, and among them, and subdue three of them. This, then, cannot, by any fair construction, be applied to Antiochus.

This little horn is to make war with the saints, and prevail against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. See verses 21, 22. What kingdom? See verses 26, 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is a "great kingdom," "under the whole heaven," and an "everlasting kingdom," and, "all dominions serving and obeying him." Now if the Jews mean the saints, as our author tells us, according to his own showing, the Jews have not yet got the everlasting kingdom. See his own remarks, on page 139, on Acts i. 6, 7. And of course Antiochus is yet alive, making war, and prevailing against the Jews. No wonder our author complains against the English and American commentators; if he follows them, all their wisdom, and his too, is not able to extricate him from a very foolish dilemma. Let him apply this to the Roman kingdom, and all will be clear and natural.

We cannot avoid seeing, as I sincerely believe, that the kingdom which is given to the saints of the Most High at the destruction of the *little horn*, cannot be any kingdom possessed by the Jews at that time or at any time subsequent. If it is figurative, then the rules of our good brother will not apply—for it is not used in the 27th verse as a symbol or representation; but as an explanation of the 14th and 22d verses, by the heavenly visiter himself. See verse 16: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Then by what stretch of imagination we can apply this little horn to Antiochus is to me ten times more mysterious than the *occult sense*, of which the writer so justly complains. Why not then make the application where it belongs, to the fourth or Roman kingdom, and the little horn to Antichrist making war against the true saints, until the glorious appearing of the great God (Ancient of days) and our Saviour Jesus Christ, in the clouds of heaven? Surely there can be no objection against this hypothesis, because all must admit that then, when Christ shall come the second time, he will come to receive unto

himself a kingdom which will be eternal. Luke xix. 15: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Then will the saints possess the kingdom promised, James ii. 5: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Why, I ask again, in the name of all that is dear in heaven or earth, cannot our teachers apply the prophecies of the Old Testament to the precious promises in the new? 1 Pet. i. 9—13: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 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. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a plain rule of the application of Old Testament prophecy. Why not follow it? Has God blinded the eyes of our seers and our teachers, so that they cannot see? Or have our sectarian quarrels produced a confusion in the ranks of our expositors of the word of God, so that truth has fallen in the streets, and but few men left? In Daniel, 7th chapter, how perfectly plain do we trace the prophetic history of our world, from the days of Daniel to the coming of the Son of man in the clouds of heaven, the judgment of the saints, and the everlasting kingdom of the glorified children of God. And yet this good man, this teacher in Israel, sees not a single ray of light this side of Antiochus, a Syrian king, who died 164 years before Christ was born. If Christ should come now, would he find faith on the earth? O God, have mercy, and open the eyes of our teachers! Again; he tells us, on pages 86 and 87, that the events predicted in the 11th chapter, from 21—45, and the whole of the 12th chapter, are to be referred, altogether, to Antiochus Epiphanes. This to me is still more unaccountable, how men of such erudition as Moses Stuart, can for a moment suppose that all the description given here, can or ought to be applied to one man. Yes, and that too, describing the events that were to happen to the people of God in the latter days, beginning with the fifth king of Persia, and ending with a resurrection; Daniel x. 14 to xii. 4. I know that Moses Stuart has the authority of some of the expositors in the Roman Catholic church, for his understanding of these prophecies. He has given their sentiments in their own words, and I am afraid he has not been careful enough to compare their views with the word of God. *They* were too much interested in the conclusion, to be received by *me* without a careful examination. And if it can be shown that the prophecy fails to be fulfilled in Antiochus, in any one point, then the whole must fall. Matt. v. 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us then examine the first verse of the 12th chapter. "Then shall Michael stand up, the great prince which standeth for the children of thy people." When did this happen? If these expositors are right, "*then*" at the death of Antiochus or immediately afterwards, Michael stands up. Has any one been able to show satisfactorily who this is? I answer, no. "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Was there a time of trouble after Antiochus's death? This is not tropical language; remember our rules. Can any man produce such a historical fact as to warrant this expression? Mr. S. tells us, page 92, "No wonder that the angel pronounced those of the pious and believing Jews to be *blessed*, who lived to see such a day of deliverance. The great enemy of their nation and their God had fallen; Judas Maccabaeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence." I will agree that the description given of these times by this writer, is highly wrought up, to meet another event in the prophecy under contemplation. Yet our time of trouble fails: "and at that time," in this time of trouble, "thy people shall be delivered, every one that shall be found written in the book." Who are these, and what book is this they are written in? Was this accomplished at that time? I answer, No. The author of this book dare not assert it, although he apparently wrought up our minds, by the glowing description which I have just quoted, to expect something very graphic; yet when he comes to the point, he slips over in perfect silence in this place, although he had before (page 88) acknowledged Daniel xii. 1—3 difficult to interpret. Why not then tell us what it does mean? But as it happens, to the glory of God, we are not dependent on Mr. Stuart to tell us; the angel himself has informed us. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We must remember the rules given in this book of "Hints," &c. No tropical words where the sense is plain; no occult or double meaning in this passage. One of two things, then, must be true. Either the resurrection did take place in the time, times and a half, under Antiochus, and all the people of God, every one of them whose names are written, or ever shall be written in the Lamb's book of life, did awake to everlasting life; or Antiochus is not the one designated in this prophecy, as Mr. S. says. Now which dilemma shall we take? I answer. I will choose to let Antiochus go, and take a resurrection to come, and I think our good Br. Stuart will do the same, if he is wise. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

This grand and sublime description cannot, without doing the utmost violence to tropical language, be applied to so barren and insignificant a circumstance as the Jews in their corrupt state, into which they were sunk, between the last of the prophets and the birth of the Messiah, being released from one petty tyrant to fall under others more severe within four or five years. See 1 Maccabees 7th and 9th chapters.

Common sense would forbid such a construction of this prophecy, and I am well satisfied, that with all Mr. Stuart's knowledge, he has not a clear knowledge of the history of the Jews at the time specified. This prophecy cannot have reference to Antiochus. The next verse shows that the book of Daniel was shut up and sealed until the time of the end. Mr. S. says, to the end of these troubles with Antiochus; but that would be departing from his own rule, unless he can prove that the resurrection, which is immediately mentioned before, was fulfilled at that time, which he has not done. Then, I am at liberty to fix my own construction; and he tells us, plainly, that there cannot, with any propriety, be an *occult* or double meaning in prophecy. And when the Bible tells us that "those that sleep in the dust of the earth shall awake," and to "everlasting life" too, I cannot, to accommodate myself to any man's theory, call it *spiritual*, when I believe in a literal one to come. This I am satisfied is Br. S.'s rule. Neither can I apply the words in Daniel vii. 10—13, to a mystical sense, and in other places make the same words and sentiments literal, without a "thus saith the Lord." Therefore, when the angel tells Daniel that "those that sleep in the dust of the earth shall awake," and Christ tells me "the hour is coming when all that are in their graves shall hear his voice, and come forth," I cannot believe one a mystical and the other a literal sense, without any further cause being shown, than my, or another's anxiety to have Antiochus mean the little horn. Daniel vii. 8—25, and 11—12 chap. And if this view which Br. S. has given of these prophecies be true, then his principles of interpretation cannot be correct, without he allows himself, what he is not willing to grant to others, to depart from his own rules, where his own views require such a departure.

As it respects his exposition of times in Dan. 7 and 12, we shall reserve it for future remarks, and examine now into his views on Daniel 8th chapter, p. 93. He says, "One, and only one more period in the book of Daniel claims our present attention; this is in chapter viii. 14. In the vision seen by Daniel, as there related, one angel inquires of another, 'How long the sanctuary and the host were given to be trodden under foot.' The answer is, 'to two thousand three hundred days; then shall the sanctuary be cleansed.'"

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead any one. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, No, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not 'How long the sanctuary and host are given to be trodden under foot?' but it is, as Br. Stuart will acknowledge, "*How long shall be the vision?*" or as some translate it, "For how *long time* shall be the vision," "concerning the daily (or continual) *sacrifice* (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer must be according to the question, or one of these heavenly messengers must be in an error—either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: "How long shall the ram push against Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise

another horn, which waxed exceeding great, above all the horns before it, towards the south, east and north, it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practised and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?

This last horn is the one which takes away the daily sacrifice, and places in the room of it, the abomination that maketh desolate, and is himself the desolator, and will only be destroyed at the consummation. See Daniel vii. 11, 26: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." ix. 27: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." In this verse the same abominations are spoken of, as in Daniel viii. 13, and this sweeps away at one blow, Br. Stuart's exposition of the little horn being Antiochus; for no one can pretend that Antiochus lived after Christ; and yet we find the same desolator overspreading abominations until the consummation, and that determined is poured upon the desolator.

This too harmonizes with Christ's word as given by Matthew (xxiv. 15): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;") and if our Br. S. would divest himself entirely of his prepossessions for Antiochus, and not be continually harassed by that old spectre, he would at once see that the Scriptures harmonize, and would not have to resort to such ridiculous subterfuges as he has on pages 99 and 100, to do away the force of Christ's words.

He would also see the exact agreement between Daniel's little horn, (xi. 36,) "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," and Paul's man of sin, (2 Thess. ii. 3, 4,) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 'But there is but little hope for such men. Pride of opinion goes a great ways with men of his standing, and they are slaves to popular applause; and all you can say or write will do him no good, nor the class in which he moves,'—whispers Satan in my ear, while I am writing. Get behind me, Satan, say I. A man who writes with so good a spirit, and gives us such good rules, will see that it is all a fable about Antiochus being prophesied of anywhere in Daniel, except in chap. xi. 11, 12; and that from the 14th verse of the 11th chapter to the end of the 12th, all is a relation of the things which have been literally and will be fulfilled to the end of the gospel period, and the coming of Christ; and is all concerning the fourth and last earthly kingdom in our world.

My limits will not allow me now to show that every word of Daniel xi. 14—45, has been literally fulfilled under the history of Rome, the fourth kingdom in Daniel's vision; and that that vision carries us to the end of all indignation, and to the consummation, when the body of this beast (Roman kingdom) is given to the burning flame. If then it can be shown that the history of Rome better fulfils the prophecy, and leaves no difficulty but what may be easily surmounted, why not leave the Antiochus system of explanation to its fate, with all its insurmountable difficulties, and take that which harmonizes with all Daniel's visions, the history of the world, and New Testament writers?

I shall now examine Mr. Stuart's remarks on the "designation of time," by his own rule.

1st. Time, as specified in Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We have already examined the question, and find it does contain a history of the world, from the Medo-Persian kingdom to the end of indignation, when that which God hath determined shall be poured upon the desolator, or to the end of the transgression of desolation, which is the end of the Roman, or fourth kingdom in the world. Thus far the vision is as plain to my mind as the rays of the sun in its meridian splendor. The answer then is, "unto 2300 days;" but, says the critic, it is "evenings, mornings." No matter, all men seem to understand it *days;* for it is so translated in every language with which we are acquainted at the present day. Therefore this can never be made plainer, if this compound Hebrew word should be criticised upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth, than a school of sharks on the fishing banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered, they know not what to believe? "They have fouled the waters with their feet." I have always noticed where they tread, the religious spirit is at a low ebb; it becomes cold, formal and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us.

The words "*evenings, mornings*" convey to our mind the idea of days; thus this vision is 2300 days long, says the reader. Yes. But how can all this be? says the inquiring mind. Can three kingdoms rise up and become great; from a small people become a strong nation; conquer all the nations of the earth, and then in its turn be subdued and conquered by a kingdom still more fortunate, and so on through three successive kingdoms, and do this in little over six years? Impossible. But God has said it, and I must believe. Now the only difficulty is in time. How can this be? Very well. says the dear child of God, I remember me; God says I must "dig for the truth, as for hid treasure." I will go to work, and while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; shew me thy truth. I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Br. S. ever knew. The child then takes the word day, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense; for he is satisfied it cannot be literal. The first text he lights upon is in Num. xiv. 34, "*each day for a year.*" May this not be it? says the child. He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon Eze. iv. 6: "*I have appointed thee each day for a year.*" He is now rich in very deed—two jewels in one cell. He does not stop to criticise like a Stuart, and query, and reason himself out of common sense and reason too; but Abraham-like, he believes, and lays up his treasure at home. I see, says the child, this use of days was so ordained by my Father in two cases, and two witnesses is enough: but I am not certain that I have a right to use these jewels in this place; I will go and beg, and dig again. In this excursion he lights on Daniel ix. 23—27: "Seventy weeks are determined upon thy people," &c. Seventy weeks of what? says the critic. I do not care a fig, says the believing child, whether you call it *days* or *years;* I know how long it was in fulfilling. How long? Exactly 490 years, from the decree given in the seventh year of Artaxerxes, 457 years before Christ, unto his death, 33 years after the birth of Christ, making exactly 490 years, or seventy sevens of years of the vision. But of what vision? says the critic. Why, says the child, it is the last vision Daniel had, in the 8th chapter. Are you certain of that? I am; it can refer to no other; and as the seventy weeks were a part of the vision, cut off from the vision, and did seal the vision and prophecy, I want no better evidence to show that these jewels which I have laid up, now have an application; for 490 years cannot be a part of six years, and of course the 2300 must be so many years; and if all the skeptics in Christendom, and the Stuarts in the habitable earth, should try to make me believe that the vision in the 8th chapter of Daniel was fulfilled under Antiochus Epiphanes, I could not do it. Thus would the believing child reason. This I know too by experience. But let me state this in another way. I find in the vision of Daniel things spoken of as the "abomination that maketh desolate." I find my Saviour mentioning the same thing, and showing that it would exist even forty years after his time. I cannot believe that he was mistaken, and the end of that same thing was two hundred years before. "For at the time appointed, the *end* shall be." But Br. S. may say that it was the end of the pollution of the sanctuary; but this cannot be true, for we learn that twenty years or more after the death of Antiochus, Simon, the high priest, drove out the heathen who had polluted the sanctuary and the holy place; 1 Maccab. xiv. 36. Also our Saviour found the temple a den of thieves; therefore it could not mean the end of pollution.

These reasons, with more which can be and have been presented, are evidence strong that this vision could not have been fulfilled in six years. Then the conclusion is that days are used in a figurative sense.

Then I find, in the two cases above mentioned, they were used in that sense. Have we no right to compare Scripture with Scripture? Surely Br. S. is wise above what is written. 1 Cor. ii. 13: "But he that is spiritual judgeth all things, yet he himself is judged of no man."

The writer has admitted (page 76) that days in these two cases are symbols of years. Then why not use them so in Daniel and Revelation? Because God has not told us plainly here to so use them, says Br. S. But I say he has told us what is equal to it. He has given us definite time; he has told us what shall happen in that time. Common sense and a few years of experience show clearly it could not be, neither was it true, in a literal sense. Shall we charge our

heavenly Father with folly? No. Let us first take the precaution to be wise, compare Scripture with Scripture, as did Daniel, (ix. 2,) pray as did Daniel, (ix. 4—20.) It may be, after all, a symbol, methinks Daniel might have said. God revealed unto Belshazzar the *end* of his kingdom by a symbolic writing on the wall. Why not reveal unto us the *end* of all earthly kingdoms in symbolic language on the sacred wall of his word?

Do not start so, Br. S.; I am only reasoning from analogy, and I perceive you have done the same, pages 137, 138. But let us pursue our analogy. When God revealed this to this proud and wicked monarch, he saw the fingers and symbolic writing, and was afraid; Daniel v. 7, 8: "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known the interpretation thereof." Now the analogy. God has revealed by symbolic language the *end* of the world; Luke xxi. 26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The world call on their D. D.'s, A. M.'s, Professors, Rev.'s, &c.—(Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?")—but they are all confused, no two of them can agree; some cry one thing and some another. We have seen the D. D.'s calling it all "moonshine;" the A. M.'s putting it off for "ages yet to come;" the professors throwing it all upon the back of Antiochus: the Rev.'s charging it all to old Jerusalem; and thus we are, "confusion worse confused."

But the analogy: Daniel viii. 13—26: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

And now we will be as wise as Belshazzar; at least we will call in Daniel. Hear him. Daniel ix. 20—27: "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What do we learn from him? We learn that days are to be understood years in his prophecy; (not the historical parts of it;) for the seventy weeks were to seal up the vision and the prophecy, which it could not do, if the vision was only six years and a third in length; it would far exceed it. We see, in the 27th verse Daniel carries us far beyond the death of Christ, until the burning day, and destruction of the abomination that maketh desolate, or the desolator. Then this seventy weeks, for so it must be rendered, (Professor S. to the contrary notwithstanding,) is 490 years of the vision of Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then if 490 years was a part of this symbolical hand-writing, showing the *end* of earthly kingdoms, and especially the *end* of mystical Babylon, I ask what night must she be slain? When will the kingdoms of this world be weighed in the balance of God's justice and be found wanting; be dashed to pieces like a potter's vessel, and carried away like the chaff of the summer's threshing-floor, and no place found for them?

But what does Daniel further tell us? See Daniel xii. 10—13: "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. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." "*Many will be purified and made white.*" Was this done when Antiochus died? If so, then I cannot understand what being clothed in white means. But it is explained, Rev. xix. 7, 8: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." It is the marriage of the Lamb, which could not have been 164 years before Christ was born. "*And tried.*" When is this? Let the apostle James tell us, (i. 12): "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "*And the wicked shall do wickedly.*" So they were doing in Babylon, eating and drinking, and so they will be doing when Christ comes. Matt. xxiv. 48—51: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." "*And none of the wicked shall understand.*" So it was in Babylon. Daniel v. 15: "And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing." And so will it be in the *end* of the world. See Luke xxi. 35: "For as a snare shall it come on all them that dwell on the face of the whole earth." "*But the wise shall understand.*" So it was when Babylon fell. Daniel v. 14: "I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee." And so will it be when mystical Babylon shall be destroyed by the brightness of Christ's coming. 1 Thess. v. 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

You need not be alarmed for your rules, br. Stuart. I am only reasoning from analogy; and surely you will not deny me the same privilege you have so abundantly improved upon yourself. And now, my dear Br. Stuart, let me give you some two or three good pieces of advice, as part payment for those you have given me, and I will pay you the remainder anon.

1. Say not, God cannot symbolize time, when he reveals all other parts by symbols.

2. Never write a book against any man, until you have read him, and thoroughly understand him.

3. Say not in your heart Christ will not come in 1843, lest he come and find you sleeping.

4. Take 490 from 2300, and add the life of Christ, 33, and you will find the true sanctuary cleansed, of which the temple at Jerusalem was only a shadow.

5. Take away the veil of Judaism from before your face, and you will look for the better promise; as did Abraham. W. M.

(*To be continued.*)

LETTER II.

DEAR BROTHER HIMES:—I am aware, if the professor was the only person I expected to benefit by my remarks, I should not trouble myself to write nor others to read what I have to present. If it was only to gain the mastery over Professor Stuart, I am not so visionary as to suppose, that, in the eyes of the world, I could have the most distant prospect of succeeding. It is a well known fact that the fashionable world do give to the men of letters what the ancients did to the priests of their idol gods—an implicit confidence in all they utter. The world, therefore, will laugh at my foolish daring, and my friends, if I have any, will stand aghast at my temerity in attacking this bearded lion in his den.

I have nothing, therefore, to expect from the world; and, if I fall, to hope for from my friends. One thing I ask, and that I shall expect to have, the prayers of all, that truth may triumph in the earth, and error be exposed, however plausible it may appear. I will not have it said in the great day, that truth had no advocates in this day of tribulation, for fear of men. Therefore, my whole strength and dependence being put in God, I will try, by his assistance, to undo the awful effects of the doctrine of peace and safety by this learned author.

And first, HIS VIEWS OF THE LITTLE HORN in Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Page 83: "The first passage in Daniel vii. 25, is so clear as to leave no room for a reasonable doubt. In verse 24 the rise of Antiochus Epiphanes is described; for the fourth beast in Daniel vii. 7, 8, 11, 19 to 26, as all must concede, is the divided Grecian dominion which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, verse 24, who is most graphically described, in verse 25, as one who shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time."

In this vision of Daniel's we have brought into view, by the representation of four great beasts, four great kingdoms. Daniel vii. 3: "And four great beasts came up from the sea, diverse from one another." Now read Daniel vii. 17: 'These great beasts, which are four, are four kings, which shall arise out of the earth:" and verse 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces." Can it be possible that this learned man can call this fourth beast Antiochus? How can the Syrian kingdom be called "*diverse from all kingdoms?*" It arose in the same manner as the other three, out of Alexander's kingdom. Antiochus never added either of the other three kingdoms to his; although he calculated to unite Egypt with his own; yet the Romans prevented it. [Rol., Book 18, chap. 2, sec. 2.] "*And shall devour the whole earth, and shall tread it down, and shall break it in pieces.*"

Thus far, it is very certain we cannot apply this prophecy to Antiochus; and the professor knows that not one jot or tittle of God's word will fail, and therefore he passed over this in perfect silence. Where was his '*Bible exegesis*' then? It is very certain that Antiochus never came up among ten kings, neither did he have ten horns. If he, as the professor says, is the little horn of the fourth kingdom, then he must have come up among ten, and taken away three; this fact his *exegesis* treats in silence, and I say cannot be applied to Antiochus.

Again: Daniel says, verses 9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened;" and this too in the lifetime of the little horn; for verse 11—"I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame," declares his death. "I beheld even till this beast *was slain:*" this was not true according to the professor's own statement; for he says this beast died with the cholera, as the professor supposes. "*His body destroyed.*" Herein, too, Daniel was mistaken, for Rollin says his body was carried to Antioch, his capital, "*and given to the burning flame.*" It is all different from the history. How mistaken Daniel must have been!

But this is not all. What else did Daniel see take place? Verse 13: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Can this be true? Did this all happen, and no history extant to give us an account—not even a tradition? Cannot our author contrive something to get us out of this difficulty? What do you say to a "Sybilline oracle," as in the case of Nero, and so have Antiochus rise up and defile the temple, when Matt. xxvi. 64—"Jesus saith unto him, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—shall come to pass? Again: Dan. vii. 14: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Can this mean the Jews? Were they called "all people, nations, languages?" also, "an everlasting kingdom, which shall not pass away?" And yet in less than two hundred years it was taken away from the saints. Acts i. 6: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" I do not understand all these things. Why did not our good professor enlighten us? Why leave the whole of this chapter, from the 7th to the 27th verse, all in the dark?

Now, sir, we will tell you what the rational, independent class of people believe about this vision: they believe that Daniel was a historical prophet; that he has given us a history of four great monarchies, which carries us to the end of all earthly powers, in the last of which (the Roman) they believe has arisen a power, combining in one blasphemous head (the pope) two pretended powers, civil and ecclesiastical, which by craft rule over kings, and pretend to have the power of God. They believe that his power is to continue three and a half times, forty-two months, or 1260 days. They know this power has come; they have felt its effects; they have suffered under its laws; they have heard, and do hear, its great blasphemous words. In this you cannot deceive them.

They believe—for why should they not?—that Daniel has, in his vision, numbered the time; and if we should understand it literally, they know that this power has already exercised the same, 360 times its literal number. Then what shall we do? Shall we carry it back on to Antiochus? No. Why not? Because it will not apply to him, without making things figurative which God has not made figurative, and thus involve ourselves in darkness, and doubts, and inconsistencies. What then? Let us examine and see if time is not used in a figurative sense. If so, all may be harmonized. They examine and find, according to the professor's own concessions, two places, Num. xiv. 34 and Eze. iv. 6, where a day was used as a figure of a year. They apply it then to Daniel, and first to the seventy weeks. It measures exactly. They now believe, for they remember that the seventy weeks were to seal up (prove, or make sure, as a man's will is made sure, when the seal of the court is affixed) the vision and prophecy. This is common sense, that all can understand. We need not go to the schools of criticism and skepticism to learn to "*doubt*," and "*cavil*," and "*wrest*" God's word, to understand it.

But why, say you, did not God reveal these things in a plain, literal sense? Let Christ answer. Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read the context: he is talking of the judgment day. Compare Luke x. 21; also Daniel xii. 10; 1 Thess. v. 3, 4. But has God in all cases revealed the time, having reference to the end of the world, in types and figures? I answer, yes. Why not then keep it from us? Because he has said, (Amos iii. 7,) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." And it is to be as it was in the days of Noah. Was it in a symbol, then? I answer, it was. See Gen. vi. 3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

Now we suppose Noah began to preach that God would destroy the world in one hundred and twenty years. The professors, skeptics, and critics come around him and say, where is your proof? He refers them to the word of God, which I have quoted. "Ah," says the critic, "that does not say a word about drowning the world *now;* it only means that man's life shall be shortened to one hundred and twenty years." Noah replies to them as in Gen. vi. 7: "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." "O yes, we believe that: but God does not tell us *how* nor *when*, in this place." Then he declares God's purpose, verse 17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." "Yes, we admit that: but he does not tell us *when:* not at least until he destroys the earth; as he himself has expressly declared: 'The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.' And we know God will not destroy the earth, until 'the seed of the woman shall bruise the serpent's head,' and that is not done yet. And another argument, too; the world is in its infancy yet—not all inhabited. And we know God told our first parents to go forth and multiply, and replenish the earth. This command is not fulfilled. No danger; we understand our duty. Do you think, Noah, we

can be scared by your humbugs? God has not revealed the *time*." Yet he did reveal it, as Professor Stuart now acknowledges. But if that scene was now to be acted over again, do you think he would own it? Never. It is now acting again, and he wants to have it revealed in plain terms.

When God sees best, for wise purposes, to reveal himself in parables, and dark sayings—Ps. lxxviii. 2: "I will open my mouth in a parable; I will utter dark sayings of old;" Luke viii. 10: "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables: that seeing they might not see, and hearing, they might not understand,"—we have no right to complain. The reason is obvious; if it had been revealed in plain terms, sinners would have more abused God's mercies; and if it had been revealed any plainer than it is, how could scoffers say, "Where is the promise of his coming?" and at the same time be in the church? God's word must and will be fulfilled. It is evident that he did mean we should know when it would be near, even at the door. Matt. xxiv. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." But it is just as evident that those who vainly imagine themselves to have the key of knowledge, and boast of their *Hebrew*, and *Greek*, and Scripture *exegesis*, will not understand Matt. xiii. 10—16, Mark iv. 33, 34, Luke xi. 52.

If, then, this fourth kingdom in Daniel vii. 7, &c., is the Roman empire, then the little horn can only apply to papacy, and the 1260 days in this vision, or "time, times, and a half," must be, of necessity, understood as symbolical days. We know that papacy has had "*eyes like the eyes of man*," more than three years and a half. But we may inquire what the *eyes* mean? I answer, they are like *man's eyes*. And what are man's eyes? Prov. xxvii. 20: "Hell and destruction are never full; so the eyes of man are never satisfied." Daniel had just told us about a "horn between two eyes," which we all agree means the man Alexander. The eyes of Alexander were upon the kingdoms of the earth; he could not be satisfied until he had conquered the whole world; and then wept because there was not another for him to conquer. So would this horn seek for, and not be satisfied, until it had obtained universal power over the earth. Herein we have a clue to know when this horn began; when the pope began to desire and to seek after universal power over the saints, or the church, as in verse 21: "I beheld, and the same horn made war with the saints, and prevailed against them." "*And a mouth speaking great things.*" This is certainly as applicable to the pope as to any power ever known on earth, and has proved to a demonstration the prophecy of Daniel and of John to be of divine origin.

Then, from the 9th to the 14th verse, is a description of the judgment day, the second advent of Christ, the reward of the righteous in the glorified kingdom of God forever and ever. How could the professor pass over all this grand and sublime description of the judgment, the glorious scenes of the revelation of the Ancient of days, (the great God,) and the Son of man coming with the clouds of heaven, (Jesus Christ,) and receiving a kingdom which will be eternal? How could he treat all this with perfect silence? Surely his conscience must have felt a little sting. I ask every candid reader, where have we any clearer description of a judgment than here? If this passage does not describe the last judgment, then no man by the Bible can prove one. "The judgment was set, and the books were opened." Again: "Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Is not this the kingdom spoken of in Matt. xxv. 34: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Surely this is an eternal kingdom,—"but the righteous into life eternal." And in Daniel it is an everlasting kingdom. "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" 18th verse. Can it be possible that the Jews took possession of this kingdom in the days of Antiochus? Can there be two eternal kingdoms? I am convinced, that if our learned author understands Bible exegesis, and this is a sample of his explanation of Scripture, I shall forever have occasion to be thankful that I did not so learn to understand Christ.

Again. He says (page 86): "Another parallel passage to Dan vii. 25, which we have just examined, is Daniel xii. 7, where the same limitation occurs, and in connection (for this I cannot doubt) with the same individual, i. e. with Antiochus Epiphanes." What evidence has he brought that this time was limited to Antiochus? I answer, none; or at least none satisfactory to my mind. He asserts that Daniel xi. 21—45, and xii. wholly, are concerning Antiochus. All was fulfilled under this petty king of Syria, in about six years' time. This is an instruction of the angel Gabriel, who came to inform Daniel what should befall the people of God in the latter days; and the time appointed was long, so Daniel says, (x. 1, 14,) or for many days. It is very evident, by this expression of Daniel, that he did not even suppose that it would be accomplished in six years. And we do know that it was not. For instance. Daniel xii. 1: "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people.*" At what time? At the time when Antiochus came to his end, the professor must say, to be consistent. "*And there shall be a time of trouble, such as never was since there was nation even to that same time.*" What! At the time when "Judas Maccabeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence and happiness?" as says our learned professor, page 92. Surely that cannot be true; but let us hear more: "*And at that time thy people shall be delivered, every one of them that shall be found written in the book.*" Is this to be understood of the Jews, and them only? Why say "*every one written in the book?*" What are they delivered from,—the tyrant's power and captivity, slavery and bondage? Short time of trouble, methinks; only three and a half years! If slaves in America could have been liberated every three and a half years, many human beings would have suffered much less misery. I ask what book is this spoken of? Surely one of those spoken of, Daniel vii. 10; and can mean no less than the Lamb's book of life. But the angel himself has told us who they are that were delivered, from what, and whence they are. Daniel xii. 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It is as evident as the light, to every unprejudiced mind, that the time of trouble here spoken of, is the destruction of the wicked at the coming of Christ, the deliverance of the saints, the resurrection from the grave unto immortality and eternal life, and their glorified state in the kingdom of God. We cannot be mistaken concerning this. But let us see what the learned professor says on this point. Pages 87, 88. "The only difficult question that will arise here for the interpreter is, whether Dan. xii. 1—3 is to be interpreted so as to refer it to the troubles which Judea experienced shortly before the great victory under Judas Maccabeus, which ended in the restoration of liberty to the Hebrews, and also to the blessings consequent on their renewed liberty, thus making it parallel with Ezek. xxxvii. 1—14; or whether the passage looks forward to the Messianic (why not say Messiah's kingdom?) period and final resurrection. Into this question I cannot enter here; nor is it important to the object which I have in view." But I say it is important; for if this has a direct reference to the judgment day, then it harmonizes with the 7th chapter of Daniel, has a strong bearing on the question and answer in Daniel xii. 6, 7, and is a conclusive argument against the professor's supposition, that chap. xi. 21—45, and xii. are a prophecy fulfilled under or by Antiochus, and shows that "people and saints," spoken of in this prophecy, cannot apply to the Jews exclusively; but to all saints, whether Jews or Gentiles; and he has said there can be no double meaning in Scripture, and has admitted that this passage may apply to the resurrection, and has brought no proof that it can be applied to the time of Antiochus. I cannot see why, as an honest man, he ought not to yield the ground he has assumed. I have not time to go into the 11th chapter, and show that what he calls Antiochus is a prophetic history of the Roman kingdom, from the time of the "league" with the Jews to the end of the world.

But now let us examine his text. Daniel xii. 6, 7. The man standing upon the waters, clothed in linen, must be the Lord Jesus Christ, the same as is called Michael in verse 1. Compare Rev. x. 1—5. In both places it is the same person, and both represent the same time. In Daniel he designates the end of time by three and a half times, carrying us to the end of these wonders, i. e. the resurrection of the dead, and shows that the seven times twice three and a half (having given the other three and a half, chapter vii. 25) will be finished, as prophesied of in Levit. xxvi. 24—35; Dan. iv. 27—30; xxviii. 64. Jeremiah xv. 4—7; ix. 16; x. 21; Eze. xii. 10—16.

Many more texts might be brought to prove that the people of God were to be scattered and torn by the kingdoms of the world, until seven times of captivity should pass over them, and then his people would be delivered into the glorious liberty of the children of God. This doctrine is not only taught by prophecy; but is also made known in types and allegories; Deut. xv. 1; Jer. xxxiv. 8—14; Dan. iv. 25. Also Col. ii. 16, 17. I know our learned professor and his coadjutors will laugh and sport at the idea of types and allegories; but it is their turn to laugh now, and mine to weep and mourn; but soon God will laugh at their calamity, and mock when their fear cometh. It must be so, or the allegory would not hold good. Dan. iv. 6, 7. I have seen holy things turned to ridicule and reproach by these pretended servants of God. I expect them to employ ridicule where they cannot bring reason or truth. The people have, by their charity, raised up many a 'viper' to sting them, their benefactors, when they have been nourished and warmed in the bosom of their benevolence. And when these dominators over the minds, and thoughts, and tongues of their fellow-men, have served their turn with us, they turn and call us poor, ignorant fanatics, who never ought to think or speak until we have

learned of them what their most excellent worshipfuls please to grant us, poor plebeians, to think or say. But, blessed be our heavenly Father, when we have passed the furnace of affliction, seven times hotter than it was wont to be heated, we shall come forth like gold seven times purified. When we shall have been seven years in bondage to the kings and kingdoms of this world, we shall come to the year of release; and when the great men of the earth shall be beating and bruising their fellow-beings, and promising themselves peace and safety a long while yet to come, and eating and drinking out of the vessels of the house of the Lord; then will be seen the fingers of a man's hand (what a feeble instrument!) writing on the walls of the now kingdoms of the earth, "*mene, mene tekel.*" That will be the period of the "end of these wonders," and not till that shall come. This must be evident to every Bible student who is humble enough to believe God's word.

You will ask me, where is my rule for understanding the word of God thus? I answer. Luke viii. 10; Mark iv. 10—13; 1 Cor. x. 6, 11; 2 Peter ii. 1—6. It is as plain that the time in Daniel xii. 7, 13, carries us to the resurrection, as any truth revealed in the word of God. And when we see our teachers of theology wresting these plain passages of Scripture from their obvious meaning, it is high time for the church to awake out of sleep, and an evident token that God's righteous judgment is at the door; and soon the angel will lift his hand and swear that "time shall be no longer," and the mystery of God shall be finished as he hath declared to his servants, the prophets. Rev. x. 7.

"*And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Can it be in the power of a sane mind to believe that God did accomplish and finish the scattering of the Jews in the days of Antiochus? They were scattered by the Romans 270 years afterwards, and have never been a collected people since. It is self-evident that the scattering of the Jews,—or *dashing* of them, as he is pleased to translate it,—was not accomplished or finished then; and yet all these things were to be "*finished.*" For myself, I believe the "*holy people*" in this text means the Christian church, both Jews and Gentiles, who will all be gathered when the fulness of this time comes, and when the mystery of God is finished. Eph. i. 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Also let the reader compare Eph. iii. 3—9 with Rev. x. 5—7, and Dan. xii. 7. If I am not very much deceived, no unprejudiced mind can be at a loss one moment where to apply this text. Suppose Professor Stuart had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, *dashed* and scattered among all nations, more than 2000 years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled,—what would he say to his brother Jew, the prophet? He would say, as any man must say by him: "Sir, you are a false prophet; for God has told us plainly, in this very text, that when this three and a half years are fulfilled under which we are now groaning, then our scattering or dashing will be accomplished—yes, and finished too. So says the word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection? Read the first three verses of this chapter." "Ah," says the prophet, "that does not mean the resurrection: but ——" "But what?" says the professor. "O, I do not know—difficult to understand," says the prophet. "I see," says the professor, "you are a Sadducee: you do not understand either the Hebrew or the Chaldaic, or the exegesis of the Scriptures. How dare you prophesy evil of this nation, when God hath spoken peace after these days? I say you are a Sadducee; I will have no fellowship with you. You must not come into my synagogue." Would not this be the natural result of such a case? I leave it for the reader to judge.

Or if we suppose another case: that the professor was now in controversy with a Jew, a Sadducee, and was under the necessity of proving the doctrine of the resurrection by the Old Testament; would he not put into requisition this very text, and prove by the same a resurrection unto eternal life; and if he did not believe such plain and positive proofs as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us.

If then these days can only end with the resurrection, it is impossible that these Scriptures can apply to Antiochus. And as the rules which he has given us in his Hints, are the same in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel xi. 14, to the end of the 12th chapter. And if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all protestant writers, that time, times and an half, are, together with the other numbers in this chapter, to be understood in a symbolical sense. And our question cannot be settled on any other basis so fair and conclusive as this, and with me it is a matter of unshaken faith.

And now, my kind reader, you must judge; and I hope, for the benefit of your own soul, you will judge righteously. I know brother Stuart has much on his side: he has talent, learning, popularity, public opinion, and the carnal heart to uphold him; he will have all the Catholics, all the Universalists, all the skeptics, three-fourths of the Orthodox, nearly all of other sects, Mormons not excepted. He will no doubt claim all the learning, and wisdom of the men of this age. But he has not compared Scripture with Scripture, nor has he all of the arguments on the subject; nor has he made all men feel so much peace and safety as he desired. Men's hearts are yet failing them for fear, and the midnight cry is yet being made. He may have made some few lay down their watch, and some scoffers to scoff louder; he may have some applause from the fearful and unbelieving: but he will hear dreadful imprecations in the day of retribution, if he is in an error. I hope, almost against hope, that he may see and renounce his errors, before it is forever too late.

Yours, in the truth, W. M.

LETTER III.

DEAR BR. HIMES:—My time has been so much taken up of late, I have not been able to finish my remarks on Professor Stuart's "Hints on Prophecy." I will now examine him on Revelation.

His first argument is, that this prophecy was all, or nearly all, fulfilled at the destruction of Jerusalem, from the first chapter to the 21st verse of the 19th chapter. The main and only proof he has produced is from the texts, Rev. i. 1, 3, and xxii. 7, 12, 20,—"Behold I come quickly;" and then says, page 106,—"The *coming* of Christ is the main subject of the book; so that the declaration here is, that what the book contains, will be speedily accomplished." Yet he has not come, as the professor implies in his remarks on pages 137, 138. And now I ask, what shadow of evidence has he produced, that the things here spoken of were accomplished at Jerusalem? When the main subject of the book is the coming of Christ, and that yet future, I see no common sense, at least, in such arguments; and if the coming of Christ is prophesied of, as he says, then the time which intervenes between the prophecy and his coming, would naturally be filled up, as in other cases in Old Testament prophecies, and in the twenty-fourth of Matthew.

Surely the writer must know that the evidence preponderates strongly in favor of this book being written more than twenty years after Jerusalem was destroyed; and if so, then his Hints ought to be taken as mere hints, not worth minding. His effort to destroy the figurative meaning of time in this book is like the mountain in labor; for, 1st, on the text Rev. xi. 2,—"But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months,"—he has put this treading under foot of the holy city by the Gentiles, forty-two months, at the very time when the Jews held possession solely of the city of Jerusalem, until the last week of the time which he has specified, which, after all, lacked a number of weeks of fulfilling the time specified in the prophecy. But never mind that; prophecy had better bend or break than Professor Stuart lose his popularity. And he has provided an armor for self-defence in this case; for he says, page 142,—"But let him who interprets these passages remember well that they are *poetry*." If this expression had come from any other quarter, standing in connexion as it does, in Professor S.'s book, the whole Christian world would cry out, Shame on such an author! But we live in a strange time; Bible can be changed to fiction, and fiction to reality.

Again; the professor, at the same time he calls Jerusalem the "*holy city*," has another event transpire in which Jerusalem is called "spiritually Sodom and Egypt." Here is a plain and palpable contradiction; and if a common man had made a blunder so visible and easy to be detected, the world would have called him in dotage, or insane. How inconsistent are the views of such writers as Professor S., at the same breath to call Jerusalem the holy city, and spiritually Sodom and Egypt! We know that the house of God and the city of Jerusalem had been made desolate by Jesus Christ more than thirty years before its destruction by the Romans. Matt. xxiii. 38: "Behold, your house is left unto you desolate." We know, again, if Jerusalem is meant by the "holy city," then the treading it down by the Gentiles is since its destruction, rather than before, and must continue to the end of the gospel dispensation. See Luke xxi. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of

the Gentiles be fulfilled." Now see the inconsistency of this writer; the forty-two months, or three and a half years, Rev. xi. 2, is the time when the Romans besieged Jerusalem, and trod the holy city under foot, and persecuted the Jews, the holy people; when it is a well-known fact, that the Jews had possession of the city, and kept out the Romans during the time he has specified, except a few weeks, which he acknowledges is wanting to fill up the time. He then tries to prove that God is not very particular about time; if, in giving three and a half years, he comes within a few weeks, he does well!

Then, Rev. xi. 3, the 1260 days of the two witnesses prophesying, clothed in sackcloth, is at the same time. He intimates that these two witnesses are two Christians, who could not obey their Lord, and flee to Pella or the mountains, but staid in the city, and were persecuted by the Jews. In this he is very unfortunate, having neither history, common sense, nor the resurrection of Nero to help him out of his difficulty; for, if the reader will notice, it is Nero coming up out of the abyss, which, according to Professor S., is to make war with the two witnesses, Rev. xi. 7,—"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;"—and, as he has failed to prove that Nero did come up out of the pit or abyss at the close of the siege of Jerusalem, his construction of this passage in Revelation must fall into the abyss of forgetfulness with his Nero, and remain only as a memento of the folly of our would-be great men, and the insanity of the wisdom of this world.

Again, the church in the wilderness, Rev. xii. 6—14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." This was fulfilled at the siege of the city of Jerusalem. The Christians fleeing to the mountains is the church in the wilderness; but who is the dragon making war with the church? Not the Jews, for their persecution of the church ceased, as the professor says, when they left Jerusalem. Did the Romans cast out water as a flood, after those few Christians who fled from Jerusalem? There is no account of such a war. Verse 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." And the professor, instead of giving us facts on which to build his theory, is forced to bring in his vain and foolish traditions, and to suppose cases which history has not given, to give any color to his exposition of these texts; and when he has done all he can do, he evidently leaves himself and us in total darkness, and with this impression,—that Christ, who gave this revelation, and John, who wrote it, for fear of being prosecuted for treason, made use of old wives' fables to represent facts which were coming upon the earth, and which facts never did exist, nor ever will; for Nero's head never was healed nor ever will be, before the three and a half years, as he applies it, are fulfilled.

The reader must perceive that the beast in Rev. xiii. 3—5, is the beast with the deadly wound healed; and, according to Professor S., the forty-two months were all fulfilled before the beast (Nero) was wounded to death. Therefore, what the author of this new theory has said in his book concerning the forty-two months in this chapter, is too silly to need a serious reply. No man can, or will, for a moment believe his exposition of the text.

All that Professor Stuart can or will claim, if he is honest, will be, a cardinal's cap, as defender of the Roman faith, from the pope. His writings partake strongly of Puseyism, and he seems to be opening the door for a reconciliation to the mother church. I would therefore advise him to go home, and no longer deceive the public with his Protestant profession. If papacy is not the head healed, and is not the woman sitting on the scarlet-colored beast, then is the Roman Catholic church the only true church on earth.

As it respects the author's Messianic or Millennium day of which he speaks, pages 130—133, he has not pretended to bring a single proof from the Bible, neither can he bring any. He has blasphemously forbidden the Godhead, the dying love of Jesus, and the precious promises, to have anything but his millennium. He has told us that the close of this world will be a period of great prosperity and glory to the church, in plain contradiction to our Savior's own words, Matt. xiii. 40—42, xxiv. 38, 39. How inconsistent it is to suppose, that, after Christ has taken possession of the whole earth, after he has thoroughly purged his floor, conquered death and him that has the power of death, dashed the kingdoms of this world to pieces, and carried them away, that no place is found for them, set up a kingdom under the whole heaven, which shall fill the earth, and that an everlasting kingdom, the subjects to be the same forever, never given to another people, and his tabernacle to be with men, his dwelling with them, and they made kings and priests to God and Christ, and reign on the earth with him—then, after all this, these temporal millennium advocates say that the world is to be burned up, consumed, and annihilated! This, to me, is both inconsistent and absurd, taught neither by Scripture nor reason. I believe the world must be cleansed, purged from the curse, from sin and sinners, before Christ will take possession and set up his glorified kingdom on the earth. I believe this will be done by fire. As the earth was once destroyed by water, so it is reserved to be destroyed by fire, and in like manner. And this is to be when Christ shall descend from heaven in flaming fire; and then he will make all things new, a new heaven and new earth. Can it be supposed that God will annihilate all the material heavens and earth, and make an entirely new work? No, by no means; for if this was the case, then man must be annihilated too; for man must be made new, for he is one of the things that is to inherit the new heaven and earth. Then, before the kingdom of God can be set up on the earth, the same must be made new, as man must be made new before he can be admitted into the kingdom of God; for flesh and blood, in this imperfect state, cannot inherit the kingdom of God. So must the earth be purified by fire; and every man's work must be tried, so as by fire. As the earth was once baptized by water, so it is reserved to be immersed in fire; and then the glory of God will be revealed, and all flesh shall see it together.

I am truly astonished at the ignorance of the word of God manifested by our great men. I find among our common citizens more common sense, intelligence, much more, than in the higher ranks of our learned men. Why is it so? I cannot tell, without the same cause exists now as did when Christ used the words of Isaiah. See Matt. xiii. 14, 15, Isa. vi. 9—11. I have come to this conclusion, that in nine cases out of ten our learned men have made the wisdom of this world their god, and they forget their dependence on God and his word; they learn to criticise, and cavil, but not to believe and obey.

There is one evidence which they all give. In all their writings not a particle of truth do they admit is furnished by second advent writers. No credit whatever; they oppose every sentiment, however plain, like the judgment, and coming of the Son of man in the clouds, and the kingdom given to him, Daniel vii. 9—14; or the resurrection, in Daniel xii. 2, 13. This is a strong evidence that the God of this world has blinded their eyes. Many of them are denying the resurrection of the body and a judgment day. These things are strong evidences that there is some blindness on their part, at least among common-sense minds. The learned class, as they call themselves, may puff each other, but this only serves to sink them lower in the minds of all honest thinking people. If Professor S. had only given his rules of interpretation, and there left his cause, he would have done much good; but when he comes to put in practice his own rules, he has shown his object to be, not to get truth, but to darken it by a multiplicity of words without knowledge. Now let any man read his explanation of the little horn in Daniel vii. 8, 11, 21—25, and if this writer has got the truth, then I will, and must, acknowledge, that there is no rule binding in the Scriptures; for a greater departure, from the plain, simple meaning of words was never seen.

Again, his explanation of Matt. xxiv. 15,—also of the wounded head healed in Rev. xiii. 3—7,—all these passages, with many more which might be shown, prove that the writer is hard pressed for arguments to support a theory of so feeble a texture that the illiterate and unlearned can demolish it at a blow.

Let the Professor beware, lest he puts into the hands of his enemies a weapon which will, if used against his orthodoxy, as he has used it against the figurative meaning of time, sweep his creed and church by the board. But in my mind, he has confirmed me more and more in the principle that God has, for wise purposes, revealed the end of the world by figures in a symbolical sense; and that for the very reason which Christ has given, Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Therefore let us all be careful that we are ready, and no harm can befall us. WM. MILLER.

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, FEBRUARY 17, 1843. No. 13.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

DOUBLE NUMBER NEXT WEEK.

We have a great variety of choice articles on hand, which we much regret to defer, but our readers will perceive that our 24 columns are all full. Next week, if the Lord gives us time to publish again, our 48 columns will be richly furnished with matter of great interest to our readers. Those subscribers who wish to have the paper continued to them, will please forward their orders immediately.

OUR OPPONENTS---CONTROVERSY.

It has been well said that our opponents use up one another's arguments, so that we have nothing to do but to marshall them in opposing ranks and look on, while they demolish each other. If there was one great platform of truth, on which they could stand, we might suppose their eagle eyes would discover it, and they would cluster upon it:—but so far from that, we see them in close combat, shivering each others weapons.

Rev. J. Dowling considers the common chronology correct, and that the millennium will commence in 6000 years from the creation. Dr. Weeks comes out in this week's Evangelist, in an article of four and a half long columns, to show that a correct chronology of the world's age cannot be made. Of course, no argument can be built, on such an uncertain foundation, against our belief that the "first resurrection," and the commencement of the millennium will be this year. The learned Doctor has therefore entirely lost his labor in his attempts to show "29 mistakes of Mr. Miller." The fact that the world is 6000 years old was never relied upon by Mr. Miller as an argument to prove that its end must occur this year,—nor did he ever believe that it was so old till after Mr. Dowling's book was published. Just as far as Dr. Weeks has been successful in his labored argument, he has shown the weakness of Mr. Dowling's objection, and left all the pillars on which Mr. Miller rested his belief, UNTOUCHED.

We have neither time nor room to notice the host of pretended arguments which have recently appeared.—Next week we may show how they destroy each other.

VALUABLE NEW PUBLICATIONS.

"ISRAEL AND THE HOLY LAND." By Henry Dana Ward. This is a clear and conclusive argument, showing that the promises to Israel in the Old Testament, will be all fulfilled to the true Israel, in the heavenly Canaan, the true "promised land." Price ten cents. Let it be widely circulated.

REVIEW OF THE REV. O. E. DAGGETT'S SERMON, of "The Time of the End Uncertain," in the National Preacher, December, 1842. By S. Bliss. Price 10 cents. This Sermon has been widely circulated, and it is here ably reviewed.

A NARRATIVE OF CONVERSION TO THE FAITH OF THE PRE-MILLENNIAL ADVENT OF CHRIST IN 1843; with Suggestions and References. By JOHN STARKWEATHER. 5cts.

THE LAST CRISIS, or Christ's Second Coming Very Nigh; with the Scenes of the Judgment, and the way to be prepared for these Solemn Events. By C. MORLEY. Five cents.

EDITORIAL CORRESPONDENCE.

Dear Bro. Southard,—My last left me in the city of Philadelphia, at the time that our meeting was in progress. Bro. Miller continued his lectures with increasing interest until Friday afternoon, Feb. 10th. On the evening of the 9th inst., an incident occurred that was the cause of the proprietor's choosing to close the hall of the Museum against us. The circumstances were as follows. The Chinese Museum, where our meetings were held, is probably much the largest room in the city. Crowded as it was, there were probably in it, every afternoon and evening, not less than from 5000 to 7000 persons The anxiety to hear became so great that multitudes came who could not get in. On the evening of the 9th, after all got in that could find a place to sit or stand, the doors were closed, soon after which a lady fainted; and on opening the doors to carry her out, the crowd outside made a rush to get in, which startled the assembly, particularly the females, as they supposed that something alarming was taking place. The fright was so great that it seemed impossible for some time to restore order. It was really a singular sight to gaze upon such a vast assembly under such an excitement. It can be compared to nothing so well as a body of water in great agitation. If they moved, they had to move *en masse*; first the assembly would move in one direction like a mighty wave of the ocean, then they would all sally back the other way. The ladies shrieked, some fainted. Some persons tried to jump out at the windows, and all without the least cause, as there was evidently no disposition for riot. This scene clearly discovered the effect of mobbing and rioting in a community. Philadelphia, having been the scene of several disgraceful riots, every little thing fills the people with a panic of fear. What a curse is such a lawless spirit to any community!

The proprietors of the Museum, fearing that the increasing interest would draw such vast assemblages of people as to render it unsafe to continue the meetings there, requested the committee to relinquish their claims, which they did; and consequently the meeting was closed on Friday afternoon. Bro. Miller's closing lecture was a most interesting one. Although it was in the day time, there were probably not less than 6000 or 7000 people present. It was one of the most solemn meetings I recollect to have ever attended. At the close of the lecture, Bro. M. requested all who felt fully persuaded that the second coming of Christ was near, even at the door, to manifest it by rising up. It was judged that near 2000 arose at once. He then requested such as were not professors of religion, and who felt anxious for salvation, and to be remembered in his prayers, to arise, or if standing, to hold up their hands; when several hundred made the expression. There seemed to be a deep and universal regret at the sudden termination of the lectures. An interest on this great subject is awakened in Philadelphia that cannot be stopped. People of all denominations have heard, and they see the truth.

On Saturday morning, the 11th inst., we came on to Trenton, N. J., where Bro. Flavell had given a few lectures, and awakened much interest. He had secured the Court House, where Bro. Miller lectured to crowded assemblies on Saturday evening, and three times on Lord's day. On Monday morning, we had a meeting at half past eight o'clock, when, to a large assembly, Bro. Miller gave a synopsis of his views, and many declared themselves believers in Christ's speedy coming. Many were left in tears, anxiously seeking the salvation of their souls. The few lectures given at Trenton have excited a very deep solicitude in that city and vicinity to hear still further on this subject. A most effectual door is now open in that region, and the cry is, "Come over and help us." O may the Lord dispose more of his servants to go out, and to go *speedily*, to declare to the anxious, perishing multitudes, "Behold the Bridegroom cometh, go ye out to meet him."

From Trenton we came to this city, and Bro. Miller proceeded on his way to Troy, where he expected to commence a course of lectures this evening. May the Lord sustain him in his arduous labors.

Yours in the blessed hope,

Newark, Feb. 14, 1843. L. D. FLEMING.

THE RETURN OF THE JEWS.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God* has *not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but, I *deny it.* God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people;" or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. 3d chap. Christ, says Paul to the Ephesians, (2: 14,) "is our peace, who hath made *both one* [Jews and Gentiles] and hath *broken down the middle wall of partition.*"

To talk about *God's keeping* "the Jews a *distinct* people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles.—That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said, they would not be put on a *level* with the Gentiles; and they have labored for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people:" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners.*

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. 3: 9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the "axe unto the root of the

trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8: 39. "They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham.*" Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz. *doing* "the works of Abraham." Our Lord tells the Jews, in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character, as a Jew, ceases at once.—This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2: 9, "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. 3: 9, "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. 2: 28, 29, "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh — But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews: and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners. See Isa. 65: 11—15, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before my eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again and see how carefully and clearly God distinguishes between the Jews, as such, and *his people*. That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name." "Be ye glad and rejoice *for ever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. 21: 1, 2, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. 21: 4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed."

Now, what is the instruction intended to be communicated in this verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, "The voice of weeping shall no more be heard in her, nor the voice of crying." Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world who leave this world in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old" "The child shall die a hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants here. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age;* for, old men who have "*filled*" their days, i. e. the *righteous* old men, shall have their "*youth renewed* like the eagle," Ps. 103: 5; while "the sinner an hundred years old shall be accursed," that is, he shall not enter that *new earth at all;* for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus, "There shall be no more there a child of years nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning in this wonderful restoration of the church there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away." On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

My explanation of this verse has been a digression from the main subject: we will now return to that. See Rom. 9: 6—8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. 4: 28, "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have *faith in Christ* without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then brethren, we are not children of the bond woman, but of the free."

But where is the Jerusalem to which the *promises are made?* See 25th verse—"But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and, that all the promises pass over to the "servants" of God, who are called "by another name," *viz.* to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fulness of the Gentiles;" and he adds—"*that's Bible languoge.*" Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. No where! Its not there!* Its only in the Doctor's *Creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. 11: 25—"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return, or con.

version of the Jews, it proves also that it will not take place, "UNTIL *the fulness of the Gentiles be come in.*" Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all them who are not Jews, be aroused to seek salvation immediately—*this year*, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you—"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is my first proof that God has not cast away the Jews *so* but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—"God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds—"Even so then *at this present time*, also, there is a REMNANT according to the election of grace: this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I* am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

Who were the "*election?*" *Ans.* Paul, and that part of the Jews who embraced the gospel: because they "were *obedient to the faith*," (see Acts 6; 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. 10; 16 and 21st verses,] "were blinded." The apostle then goes on to say, verses 9 and 10, that David prophecied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*"—the Lord Jesus Christ. But, the apostle adds, 11th verse, "I say then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid"; or, *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy:"—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts 13: 45, 46, "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; *viz.*, by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or, be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or as the margin reads "*loss*" of them, or *their* "*loss*,"] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles,] how much more their fulness." As though the apostle had said—"Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it.

The apostle now proceeds to say, verses 13 and 14, "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "might save *some of them.*" He must have been peculiarly unfortunate in his expressions if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, "if the casting away of them [*viz.*, the *unbelieving* Jews] be the reconciling of the world [i. e. the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying "*the enmity*" which had existed, "*by his cross*," see Eph. 2: 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be ["if by any means I might save some of them"] but life from the dead?" That is—if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also," [may be holy.] Is not that the sense? The verb "*is*," is not in the original. What is the apostle's argument? Is it not this? "Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible*; for if the *first fruit* [*viz.*, the apostle, himself, and the *remnant* of whom he had spoken in the 5th verse] be holy [or have been made holy] the lump [or body of the Jews *may be* made holy] also: and if the root [Christ, see Isa. 11: 10] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "save *some of them.*"

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17 to 22. He says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23, "They also, IF *they abide not still in unbelief*, shall be graffed in: for God is able to graff them in again." IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion:* if he had intended to teach it, he would not have set the unbending word "*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24,—"For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"—"*if* they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel [or to *a part* of Israel, *viz.*, those who *believed not*, and this blindness will continue] until the fulness of the Gentiles be come in;" that is, till *the end of the world*; for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world: but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "unbelief." Paul then adds, verse 26, "And so all Israel shall be saved—["*if* they abide *not still in unbelief*;"—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliver, and shall turn away ungodliness from Jacob:

for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. 59: 20, 21, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in my mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from transgression* in Jacob; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e. they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts 13: 42—46;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." See Deut. 7: 9 Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. 13: 14, 15, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed for ever."

Now see 17th chapter, 7th and 8th verses, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give *unto thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*; and I will be their God."

Now compare these promises with Acts 7: 4, 5, "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell.—And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11: 8—10, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16, "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for *he hath prepared for them a city.*"

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth*; for "the meek shall inherit *the earth.*"

Let us now examine the original promises as made to Isaac and Jacob. See Gen. 26: 3, 4. "Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." See also Gen. 28: 13, 14. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. 3: 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head"—so he testifies himself. The promise, then, was not fulfilled to Abraham. Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. 4: 13—16. "For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed*: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all.*"

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made; *not* the *literal* descendants of Abraham, but all who are "*of faith.*" *The world* belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. 3: 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the *children of Abraham*. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*"

Now see the 15th to 19th verse, same chapter. "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then servest the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it is impossible to settle any question, it seems to me.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense.—They will be "*brought in*," and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them "*the world*" for their "*everlasting possession*," he will destroy all the wicked out of the earth. See Prov. 2: 22.—"But the wicked shall be cut off from the earth, and the trasgressors shall be rooted out of it."

See also Malachi 4: 1—3. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. 11: 15—18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever, and the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth.*"

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isa. 33: 15—17, 20—22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isa. 35: 3—6, 9, 10, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 55: 12, 13, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 60: 18—22, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy son shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel, 34: 23—28, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises*." But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith*: to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD:" then will "*the saints*" have taken "*the kingdom*," and they shall "possess the kingdom *for ever*, even for EVER *and* EVER."

That glorious day is *now* "nigh, even at the doors." Let the children of God "lift up" their "heads for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. 1: 19, 20, "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, *was* not *yea* and nay, but in him was yea. For *all* the promises of God in him are yea, and *in him* Amen, unto the glory of God by us." Compare this with 1 John 5: 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

TRACT DISTRIBUTION.

Those who wish to distribute the Voice of Warning, Clue to the Time, &c., are requested to call immediately and get a supply. Scatter them widely.

A Tract in German is published at Philadelphia. For sale at this office.

LECTURES at the corner of Catharine and Madison Streets, will be continued on the Sabbath, and probably every evening next week.

POPERY.

"MYSTERY OF INIQUITY" PERSONIFIED.

Popery forbids the Holy Scriptures to the people. In the far-famed Council of Trent, which lasted 18 years from 1545, a Committee was appointed, called the Congregation of the Index, to decide as to prohibited books. Its regulations are still in force. In their fourth rule, they say, "Seeing it is manifest by experience, that if the Holy Scriptures be *permitted* to be read every where indiscriminately, in the common language of the people, MORE HARM THAN GOOD will result thence, through the rashness of men: let it therefore be at the *pleasure of the bishop or* INQUISITOR, with the advice of the parish priest or confessor, to *permit* the reading of Bibles, *translated by Catholic authors*, to those who, in their opinion, may receive not harm, but an increase of faith and piety. This license let them have in writing. But *whosoever shall presume*, WITHOUT such license, to READ or POSSESS them, he CANNOT RECEIVE FORGIVENESS OF HIS SINS, until such Bibles be returned to the ordinary."—*See Tract No.* 62, *of the American Tract Society.*

Thus, to use the expressive words of Dr. Brownlee, "God is not allowed, without sacerdotal permission, to speak to his own subjects. And men, who have to account unto God, each for himself, and not by proxy, are not allowed, without a polluted and usurping priest's license, to hear God speaking to them."

Dr. Clarke, in commenting on the "Mystery of Iniquity," (2 Thes. 2: 7,) says:

"Whatever may be intended here by the words *mystery of iniquity*, we may safely assert that it is a mystery of iniquity to deny the use of the Sacred Scriptures to the common people; and that the church that does so, is afraid to come to the light. Nothing can be more preposterous and monstrous, than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. The *mystery of iniquity* contained in this prohibition, *works now*, and has worked long; but did it work in the apostles' times? Did it work in the church at Thessalonica? Is it possible that the present crop should have been produced from so remote a seed? What does that most solemn adjuration of the apostle, 1 Thes. v. 27, mean—'I charge you by the Lord, that this epistle be *read* unto all the holy brethren?' Why was such a charge necessary? Why should it be given in so awful a manner? Does it not absolutely imply, that there would be attempts made to keep all the holy brethren from seeing this epistle? And can we conceive that less was referred to in the delivery of this very awful adjuration! This *mystery of iniquity* did work *then* in the Church; even then attempts were made to hide the Scriptures from the common people. And does not this one consideration serve more to identify the prophecy than any thing else?"

In his note on 1 Thes. 5: 27, he says:

"There must have been some particular reason for this solemn charge. He certainly had some cause to suspect that the epistle would be suppressed in some way or other; and that the whole church would not be permitted to hear it. There is no doubt that the apostles designed that their epistles should be copied, and sent to all the churches in the vicinity of that to which they were directed."

Again, at the end of the chapter, Dr. Clarke says:

"The subject in verse 27, I have but slightly noticed: *I charge you, by the Lord, that this epistle be read unto all the holy brethren.* This is exceedingly strange! the epistles to the Romans, the Corinthians, Galatians, Ephesians, Phillippians, Colossians, and Thessalonians, were directed to the *whole church* in each of those places; why, then, after directing this, as he did all the rest, to the whole church, should he, at the conclusion, adjure them by the Lord, that it should be read to all the holy brethren?—that is, to the very persons to whom it was addressed! Is there not some mystery here? has it not been the endeavor of Satan, from the beginning, to keep men from consulting the oracles of God? and has he not used even the authority of the church to accomplish this his purpose? Was not the prohibiting the use of the Scriptures to the people at large, the *mystery of iniquity*, which then began to work, and against which the adjuration of the apostle is directed? This mystery, which was the grand agent in the hands of *mystery, Babylon the great*, to keep the people in darkness, that the unauthorized and wicked pretensions of this *mother of the abominations of the earth* might not be brought to the test—but that she might continue to wear her crown, sit on

her scarlet beast, and subject the Christian world to her empire! Was it not the Christian world's total ignorance of God's Book, which the Romish church *took care to keep from the people at large*, that induced them, patiently, yet with terror, to bow down to all her usurpations, and to swallow down monstrous doctrines, which she imposed upon them as Christian verities! Was it not this deplorable ignorance which induced kings and emperors to put their necks, literally, under the feet of this usurped and antichristian power! This *mystery of iniquity* continues still to work; and with all the pretensions of the Romish church, the Scriptures are, in general, withheld from the people; or suffered to be read under such restrictions, and with such notes as totally subvert the sense of those passages on which this church endeavors to build her unscriptural pretensions. It is generally allowed that the *Vulgate* version is the most favorable to these pretensions; and yet even that version the rulers of the church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. How strange is this!"

After the above extracts from Clarke were marked for the printers, the last number of the London Quarterly Review came to hand, containing an article of 25 large pages on Antichrist. Here are a few specimens of it:

"What, then, is the essentially evil principle which constitutes Popery, as distinct from that Catholic spirit which is held, as it were, in solution, and by which it has been preserved from utter destruction? *It is the principle of centralization and unity in the Church, carried to a height far beyond the limits affixed by its great Founder, and gathering the whole of Christendom round one local and visible point for the purpose of giving to its movements the greater energy, permanence, and power: in other words, it is the creation of one œcumenical bishop, to supplant the college of bishops, and for the purpose of spreading and upholding a spiritual empire upon earth.*

"What is the intellectual system of Popery? Instead of the reception of truth, its fundamental axiom and *primary* condition of salvation is the *submission of the reason to authority.* A mind that will never rebel, which surrenders itself blindfold to be led away passively in any direction and to any point, is its first demand. Truth, indeed, it must *profess* to offer to the mind, otherwise it would abandon the very profession of Christianity. It has so removed the limits and landmarks of the knowledge required, by demanding assent to all the decrees of the Church, *past* or *future*, that the reason, having no fixed amount of truth to master and retain, is compelled to take refuge in a very different habit and principle,—the *principle of* MERE SUBMISSION; like a servant, whom his Master orders not to perform some certain amount of work, but to be ready to perform whatever may be ordered, and who therefore stands listlessly waiting till the order is given, feeling that in the willingness to OBEY, his master's commands are followed, even though nothing is actually done. On the same principle Popery makes no demand on the logical faculty in man; she does not insist on proving, to those who can receive proof, the truths which she inculcates: she discourages the use of the Bible, and warns from exploring Nature; she regards science as *in itself dangerous and evil.*

"Popery repudiates or subverts every authority but her own. We look on its features, and trace in each some lineament, more or less perfectly developed, of the Man of Sin, which is depictured in Scripture.

"A strong delusion is to be poured out upon the hearts of those who succumb beneath this *evil power;* and the first condition required by Popery in its followers is a blind unhesitating credulity. It is to speak in words of lying:—and artfulness, fraud and treachery, and conspiracy, have been the sins of Popery from the beginning. They are the inevitable sins of a politic ambition, and the very name of its chief agent and minister—of its chosen authorized minister—created by more than forty Bulls of Popes, and restored and recognized in the nineteenth century, with all its crimes forgiven, and its vices unextirpated, for the avowed purpose of extending the Romish power—the very name of *Jesuitism* has become synonymous with a lie. It is to sear the conscience; and Popery has an unction, under which a soul that is laden with the most enormous crimes sinks quietly and happily in the grave, when prepared by the hand of the priest—not by its own inward repentance—to meet its Judge. It is to devour the whole earth, and to tread it down and break it in pieces; and what country has been free from the aggressions of Popery?—or what throne safe from the machinations of Jesuitism? Its growth is to be secret, privily bringing in damnable heresies; and the triumphant demand of Popery, when charged with the novelty of its false doctrines, is, that we name the year when they sprang up, as if they were not the silent, imperceptible growth of secret mischief.

"It is to be a mystery; and what so perplexing as the consistent inconsistency of Popery!—its more than regal glory in the hands of a slave of slaves—'*servus servorum;*' its pretensions to exclusive spirituality, and its gross and materializing secularism; its claim to divine authority, and the enormous vices of its heads; its cry of unity, and its fostering of schism; its repeated wounds and falls, and its repeated resurrections; its avowed simplicity, and its real chicanery and perplexities; its mingled crimes and virtues; the holiness of its saints and the guiltiness of its sinners. It is to be sensual and carnal; and what religious system was ever formed so indulgent and so easy to the sinner! It is to be seemingly stern and cruel; and where has cruelty been perfected in blood as well as in the cells of the Inquisition! It is to be a spirit of license and disorder; and the fundamental axiom of Popery is destruction to the civil power.—Its history has been a history of intestine rebellion, and a foreign warfare against kings and princes.

It is to be an Antichrist—and an Antichrist does not mean an enemy, different and opposed in all outward forms, but a mock and spurious image of the true Lord, professing to be Christ himself; veiled in a garb like his; calling himself Christ, and surrounded with the attributes of Christ; and in this way denying Christ, and refusing to acknowledge his history and his power. And such a power cannot come, except in the form of Christianity, and with the name of a Church; and such is the exclusive pretence of Popery, at the very time when it is violating, by its exactions, the fundamental laws both of Christianity and of the Church.

"It is to be a single individual—not an individual apart from an organized society of men, for such a being must be powerless, without aids and instruments to magnify the range of his reason and of his faculties, so as to embrace an empire; but it must be *a society* thoroughly absorbed and concentrated in the hand of some one man, before whom all resistance is powerless; to whom all wills are subdued; who can see with a thousand eyes of dependent spies as clearly and as certainly as with his own; who can move the arms and limbs of marshalled hosts with the same precision as his own body; who can hear a whisper at the extremity of the globe, by means of his dispersed reporters; whom no tongue dares to malign, no heart to disobey, no obstacle to impede; who has so organized his ministers and servants, setting spy against spy, and ruler over ruler, that no movement of independent power can arise without its being instantly crushed; who knows the very thoughts of the hearts of all his followers; who can send them as he will to the most distant regions, exacting from them an unmurmuring obedience; fascinating them, as by a spell, to take pride and delight in their chains; who, moreover, can so frame the minds of men to his own standard, and mould them to his will by the process of education, that his own image shall be everywhere reflected in them; who stands alone in the plenitude of power, when all other authorities have been destroyed in the collision of popular turbulence; and who, when the whole world has bowed down before him, and he has trampled for a short space upon the necks of kings, and bathed himself in the blood of saints, shall be cast down suddenly and awfully by the presence of Christ himself. And if an organization ever existed, or could even be imagined by the mind, completely realizing such a fact, entirely absorbing a whole enormous community in the person of a single individual, and giving to him this temporary omnipotence, it is the fearful Society which has arrogated to itself exclusively the name of CHRIST; and which having, in the nineteenth century, been resuscitated as the express servant and instrument of Popery, is its true organ and representative—the constitution of the Jesuits."

Perhaps our readers may be surprised at the frequent reference here made to the Jesuits. On opening the last N. Y. Observer, we find that they are not confined to the other side of the Atlantic.

From the New York Observer.

THE JESUIT ORDER IN AMERICA.

It seems that the order of Jesuits is re-established on this continent—in British America—under the crown of the Protestant Queen Victoria—in the city of Montreal. Of a surety wonders will never cease.

The fact is thus announced in the *Melanges Religieux*, a periodical published at Montreal by the Catholic Bishop's chaplain:—

"On Sunday last, at the festival of St. Nom de Jesus, there was chaunted in the Cathedral, during the mass, at which the Rev. Mr. Martin officiated, the *Veni Creator*, to inaugurate the establishment of the sect of Jesuits in this city. The Rev. Mr. Luiset delivered an excellent sermon on the sacred name of Jesus, our light, our strength, our consolation during our earthly pilgrimage These two Jesuit Priests will have the superintendence of the noviciate at Montreal, and commence, from this date, their religious residence in that capacity.

"The reverend gentlemen will employ themselves during the winter in the exercises of their sacred ministry, under the superintendence of the Bishop. His Lordship intimated on Sunday, previous to the ceremony, that they were to aid the Reverend Priests in the city."

The Montreal Herald, from which we copy the translation adds:—

"Already have about twenty of the Fathers of this order arrived in Canada; already has an application been made to the Government for a grant of land for the erection of a college; already in the neighboring state, has an earnest been given that the intolerant rule and presumptuous arrogance which marked the society in former ages, will soon be exerted here, as when in olden time, its machinations shook the civilized world, and turned the powers of empires to its own aggrandizement. No man unacquainted with the history of this too celebrated order can form an opinion of the part it is likely to play in this province, the urgent necessity that exists for its immediate and utter extinction.

"As faithful sentinels, who watch when the people sleep, we see the danger and sound the alarm: 'tis theirs to obey the summons; and because that the danger is far off, let not apathy prevent immediate action; now is the appointed time; the hand of a child can pluck up a seedling by the roots, yet had it grown for a few brief years, the strongest man could not have shaken it."

THE DOMINION TAKEN AWAY.

The numbers in the 12th chapter of Daniel are given us by Jesus Christ himself, in answer to the question, How long should it be to the end of these wonders."

These numbers correspond with the setting up of Papacy, in 538, from which time 1260 years reach to 1798; and with the taking away of the Pagan abomination in 508, from which 1290 years reach also to 1798, leaving but 45 years to complete the 1335, at the end of which Daniel "shall stand up in his lot."

If it could be clearly proved that either of these events took place one whole year from the time assigned to it, our present conclusion would fail. Hence there has been great anxiety to thrown discredit both upon the dates and facts. A writer in the Northern Advocate, Jan. 26, says:

"Should we allow that the abomination of desolation was papal Rome, its removal at the end of 1290 years, [from 508] will give us the date of the last period of 45 years. Accordingly it is asserted that papal Rome ended when Bonaparte made the Pope a prisoner in the year 1798. This is attended with but one difficulty, which is, that THE POWER OF THE POPE WAS NOT THEN BROKEN; both in his CIVIL and ecclesiastical pretensions the Roman pontiff STILL BEARS SWAY. The idea that popery has been destroyed will not, we think, be likely to gain currency in the United States and Great Britain, where every just means has to be employed to keep this odious superstition within bounds.—How it can be expected that people will believe such assertions we are at a loss to determine.—We have ocular demonstration that popery continues, and hence there is no evidence that the 1290 years have expired."

On this point, our readers will bear with us if we give them "line upon line." The language of the Bible clearly shows that Papacy is still to prevail after its dominion is taken away.

Thus saith the Lord: "They shall take away his dominion to *consume* and DESTROY it unto the end." Dan. 7: 29. "Then shall that wicked be revealed, whom the Lord shall *consume* with the spirit of his mouth, and shall DESTROY with the brightness of his coming." 2 Thes. 2: 8. The coming here spoken of is mentioned in the preceding verses, as his coming "from heaven with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel, who shall be punished with everlasting destruction, &c, WHEN he shall come."

The concluding verses of Daniel seem to indicate that the time when Christ shall come will be 45 prophetic days, (or years) from the end of the time times and a half, (1260 days,) during which the dominion of the little horn lasts. But be that as it may, the fact that the papal *dominion* is gone, so that he can no longer wear out the saints of the Most High is perfectly notorious. A Baptist clergyman recently denied that the dominion was taken away; and even stated that the event which has been so often alluded to as marking the taking away of his dominion, took place in 1797. When his error was pointed out he passed over the true year, and said the Pope's captivity was in 1799.

We have not gone out of the "chapel" to seek for evidence on so plain a point, but it has been brought in to us in abundance. One of the most interesting testimonies is an old book of which this is the title:

REMARKS ON THE SIGNS OF THE TIMES; By EDWARD KING, Esq., F. R. S. A S.—Search the Scriptures, John, chap. 5, ver. 39. Despise not prophecyings, 1 Thess., chap. 5, ver. 20.—LONDON: Printed for George Nicol, Bookseller to his Majesty, Pall-Mall. 1798.

In the Preface, the writer says:

"Having for very many years, with the most awful apprehensions, made the Holy Scriptures my constant study; and being deeply impressed with a full conviction of the truth of Divine Prophecy (evidenced from age to age by the exact completion of so many tremendous events foretold; from the denunciation of the destruction

of *Nineveh, Tyre*, and *Jerusalem*, down to the destruction of the Roman empire.) And being fully persuaded that we were rapidly advancing to one of the most interesting periods of the world, I endeavored, with sincere humility, but with earnest energy, to awaken the attention of mankind, to the approaching scene of things." . . . . .

In commenting upon Rev. 16: 19, he says:

"We now come to those dread words:—'*And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*' And here,—it has been acknowledged uniformly, by all the ablest interpreters,* that *Great Babylon*, undoubtedly meant *Rome; the Proud City on seven hills; so long deemed Mistress of the world.* Nay, *an Angel*, speaking to the Holy Apostle, in this very divine vision, declares† it was so, in almost express words.

"And is not *Rome* indeed *now* filled with the effects of wrath, and vengeance; and torn to pieces, by the scourge!—are not its boasted treasures of art, and antiquity, removed to another place?—are not its Palaces stripped, and spoiled?—are not all her pleasant and precious things *departed* from her?—is she not consumed, with the fire of the fierceness of anger, and violence?

"Is not the *Papal power*, at Rome, which was once so horrible, and so domineering, AT AN END?

"But let us pause a little.—Was not *this* end, in other parts of the Holy Prophecies, foretold to be, *at the* END *of* 1260 *years*?‡—and was it not foretold, by Daniel, to be at the END of *time, times, and half a time*? which computation amounts to the same period?

"And now let us see—hear—and understand. THIS IS THE YEAR 1798—and just 1260 years ago, in the very beginning of the year 538, *Belisarius* put an end to the Empire and Dominion of the Goths, at Rome.

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and soon after made it tributary to him; leaving *thenceforward* from A. D. 538, NO POWER *in Rome* that could be said *to rule* over the earth,—excepting the ECCLESIASTICAL PONTIFICAL POWER.

. . . . "No *power ruling over the world*, ever had *any seat* there, *any more*, except the *Papal*.

"We have reason to apprehend, then, that *the* 1260 *years are now completed*—and that we may venture to date *the commencement* of that period, not as most commentators have hitherto done, either from *Pepin's* giving the Pope *Ravenna*; or from *Charlemagne's* determining and adjudging the Pope to be *God's Vicar on earth:* but from the *end of the Gothic power at Rome*. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of *Ecclesiastical Supremacy*, in which the Papal Power had been left at Rome, by *Belisarius*; on his driving out the Goths, and ruining their kingdom.

"And if these things are so,—then truly that Great City *Babylon is fallen,—is fallen—is thrown down; and shall be found no more at all.* And nothing remains but for us to wait, with awful apprehensions, for the end. Even for the completion of the further *closing events*, which are, in the emblematical language of the Holy Prophecy, described as being at hand."

That Popery is still prevailing, we have volumes of proof, for which we have no room this week.

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* See Mede's Works, p. 523, 525; and see Sir Isaac Newton on Daniel in Bishop Horsley's edition of his Works, vol 5, p. 341 349; and on the Apocalypse, p. 467; see also Newton on the Prophecies, vol. 3, p. 256, 317; and Bishop Hurd's Sermons, p. 355, 357, 377. [That *Babylon* is used in the New Testament to mean Rome, even the Catholic commentators themselves maintain. See note in the Rheimish Testament on 1 Pet. 5: 13, where they say: "The ancient Fathers, namely, Jerome, Eusebius, Œcumenius, and many more agree that Rome is meant by the word Babylon here, as also in Rev., chaps. 16 and 17, saying plainly that Peter wrote this epistle at Rome, which is called Babylon, from the resemblance it had to Babylon, (that great city in Chaldea, where the Jews were captives,) for magnificence, monarchy, resort and confusion of all people and tongues, and because it was, before Christ, and long after, the seat of superstition and idolatry, and the slaughter-house of the Apostles and other Christian men."—ED. MID. CRY.]

† Revelations, chapter 17th, verse 18.

‡ See Daniel, chapter 7th, verse 25th—chapter 12th, verse 7th. Revelations, chapter 12th, verse 6th.

REVIVALS.

EDEN, OHIO.

Rev. J. V. Himes—Dear Sir,—I received on the 31st inst. your paper, the Midnight Cry.

I thank you for this your favor. I should be pleased to be a reader, but I am not able for the want of money. I am obliged to remain in much ignorance. Br. Grisel, from Oberlin, is now giving us a course of lectures on the Second Advent. It produces great effect, both among the religious and irreligious.

I can say from personal acquaintance, that this *new doctrine* is spreading in a wonderful manner all about us. Sinners are getting religion, and saints are getting ready for the *great event*, be it sooner or later.

Yours in Christ,

T. B. CUSHMAN.

We have notices of revivals in Pennsylvania, Ohio, New-York, and other places, which we defer till next week.

Prof. Stuart--Second Edition.

THE FAMOUS LITTLE HORN OF DAN. VII.

When Prof. Stuart's book first came out, Bro. Fitch addressed the following letter to him. The only reply the Professor made was in a note to the second edition. We here copy it entire, together with an answer by Bro. Miller. It is exceedingly painful to see a learned man running into all these absurdities. Much wonder has been expressed, even by opponents, at the strange positions the Professor assumes, but he and Mr. Hatfield, who adopts most of his views, well understand that they *must* wholly depart from the old landmarks at the very commencement of the track, or be led to the point they so much dread—the conclusion at which Mr. Miller has arrived.

LETTER TO MOSES STUART.

REV. MOSES STUART:—Dear Sir,—I have read your *hints* on the interpretation of prophecy. According to your request I have heard you through. Will you please look at Daniel vii. 21, 22, "I beheld the same horn made war with the saints, *and prevailed against them*, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

This horn you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I am an ignorant one, will you please inform us from the plain and obvious import of the Scripture language, how it was, or is, or is to be, that Antiochus Epiphanes, who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints and prevail against them, until the Ancient of Days comes, and judgment is given to the saints of the Most High, and the time come that the saints possess the kingdom. Yours, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

CHARLES FITCH.

Albany, August 13, 1842.

[PROF. STUART'S NOTE.]

"A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Dan. vii. 21, 22, as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the 'little horn' (*beyond all doubt Antiochus*) 'made war upon the saints and prevailed against them,' and 'the Ancient of Days came, and rendered judgment to the saints' (vindicated the cause of the pious) 'and restored to them the kingdom' which had been taken away by Antiochus. In other words: God appears as the vindicator of the pious persecuted Jews, and restores to them the rightful dominion of their country. This idea is thrice repeated in chap. vii.; first, in the account of the vision as comprised in vs. 2—12, where vs. 9—11 are appropriated to designate the condemnation and punishment of the little horn, 'whose mouth speaketh great things;' secondly, in vs. 21 22, as already quoted: and thirdly, in vs. 24—26, which are part of the explanations given by the angel. Now the writer in question, as many others have done, appears to have mistaken the judgment mentioned in vs. 10, 22, and the dominion given to the saints (v. 22), for the *last* judgment and millennial dominion of the church. How palpably erroneous this is, may be seen by consulting Dan. vii. 13, 14, where the later coming of the Son of Man, and the dominion which is given him, are plainly represented as *subsequent* to the judgment and punishment of Antiochus, as described in the preceding context. This decisive circumstance, the writer in the periodical to whom I have adverted, in his haste and in his zeal for favorite opinions, seems to have wholly overlooked. One who feels as much confidence as he appears to possess, ought at least to look more carefully on what sort of ground he is treading.

"Whatever there is of obscurity or uncertainty in respect to the *fourth beast* with his ten horns, as represented in chap. vii., it is made quite plain and palpable by chap. viii. In Dan. viii. 8 seq., the dominion of Alexander the Great, its division among his four chieftains, and the rise of the little horn from one of these, are so plain as to be altogether undeniable. Then the characteristics of this 'little horn,' as given in chapter viii. 9—12, are plainly the same for substance as those given in chap. vii. 8, 11, 20, 21, 24, 25. All is rendered still more certain by the repetition of the same characteristics in viii. 22—25, which, in connection with v. 21, shows very plainly, that the 'little horn' and 'king of fierce countenance' is of Grecian descent, and rules over one of the four kingdoms into which the empire of Alexander was divided.

"All the real difficulty of the case arises from the fact, that the *Messianic dominion* described in vii. 13, 14, and again in chap. vii. 27, is mentioned as if it were an *immediate* sequent of the destruction of the little horn, or Antiochus. So far as the *manner* of the description is concerned, one might judge this to be the case: for no interval of time is designated, and none is necessarily implied by the use of appropriate particles. But in cases very numerous, both in the Old Testament and in the New, the manner of announcing the Messianic kingdom is the same. No interval between it and earlier events is specifically designated. Yet nothing can be more erroneous than the conclusion that no interval of time, in such cases, is to be supposed. It is impossible not to allow such an interval. So here, no one could err more than to suppose that the *Messianic* kingdom is to follow *immediately* after the destruction of the kingdom of Antiochus. The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one still future. He makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology.

"He who does *not* understand this common usage of the Hebrew prophets, must have made but little progress as it respects the study and knowledge of them. He who does understand it, can find no serious difficulties in the case before us."

LETTER FROM WM. MILLER.

Dear Bro. Himes,—The second edition of "Stuart's Hints" has just come to hand. I have perused his appendix, and see nothing worthy of notice except a dry pun on p. 173, concerning the men of April 3d, A. D. 1843. It is suggested that the first of April would have been a better day to have fixed upon for Christ to have come. I have no doubt but that he is honest in this suggestion, and if he could have altered the day of Christ's death from April 3d to April 1st, his suggestion would be freely given. He invents or reiterates a lie, and then repeats a stale childish joke, and shows his heart to be any thing but pious and devotional on a subject so blessed as the glorious appearing of the great God, and our Saviour Jesus Christ. His piece against Duffield is full of low stale witticism, yet it is evident that the writer thinks he has given his brother a real drubbing; but I think he has exposed himself to a severe chastisement which he will be likely to receive, if his brother Duffield should see fit to use the rod which Brother S. has put into his hand.

Both of these champions, in my opinion, are wrong, the one is too literal in a carnal sense, the other is too carnal in a spiritual sense; the truth lies between them both; and while the D. D.s disagree, the common minds will get the truth. These men both are putting too much dependence on the wisdom of this world. Prof. S. shows plainly by his writings and arguments, that he has much pride of opinion, and puts more dependence on his Hebrew and Greek, than in comparing scripture with scripture, or in trying to understand the mind and will of the Spirit, who inspired the holy men who wrote the several books of the Old and New Testament. There is a vein of scepticism which runs through all his writings, as though the writers of the sacred books were governed by selfish motives, such as worldly hopes and fears; for instance, Daniel saw nothing, wrote nothing, and knew nothing only what concerned the carnal Jew, his people after the flesh. And John in the Revelation saw nothing but Jew. And he seems to represent John as hiding the plain truth, for fear of persecution from the bloody Nero, and cautions the reader to beware how he puts any trust in the natural interpretation of the Bible, remembering that it is *poetry*; as though the writers of God's holy book used great latitude, and coloured high, the things therein revealed, and were men of bigoted and narrow minds. I think he would do well to remember what God says by David, Psalm, 1 21, "These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such a one* as thyself: but I will reprove thee, and set *them* in order before thine eyes."

I am truly astonished, to read from the pen of the Professor such scepticism. If Voltaire, or Tom Paine, had wrote thus, it would have been called blasphemous by the Christian world. Have our readers become mad, or has God given them eyes of slumbering, that they should stumble and fall and be snared and taken?

His note on page 87 needs a passing remark. He says, "A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Daniel vii. 21, 22—'I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom'—as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the little horn (beyond all doubt Antiochus,) made war upon the saints and prevailed against them, 'and the Ancient of Days came and rendered judgment to the saints, (vindicated the cause of the pious,) and restored to them the kingdom which had been taken by Antiochus.'" A more barefaced misrepresentation of facts

never was put together in so small a compass as is given in this sentence. In the first place, he dare not name the writer to whom he alludes, for the good reason that he could not in any case exceed the writer of this note in presumptuous confidence; and therefore, could not, with any propriety, talk about "*unusual confidence.*"

Again, "the little horn, (*beyond all doubt Antiochus.*") Hardly a man of common sense can be found who believes the little horn, in the text referred to, is Antiochus. Daniel vii. 7, 8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Who does not see that this little horn arises among the ten horns of the fourth kingdom upon earth? How the Professor can call the Grecian, or third kingdom, the fourth, is beyond the comprehension of a sane mind. See verses 16, 17, 18, "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." I ask, did the saints, in the days of Antiochus, take the Grecian Kingdom, and possess it forever, even forever and ever? Why then the question in Acts 1. 6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Read, again, Daniel, vii. 19, to 22, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that was in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" Is there not a complete connection in these verses, with the fourth kingdom upon earth? And how can this be the third, which was the Leopard with four heads? This, you see, is the "fourth beast," not the fourth head. Now, let us look at the answer which the heavenly messenger gave Daniel, verses 23 to 27, "Thus he saith, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.—And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then Daniel says, "Hitherto is the end of the matter," showing that the vision and instruction did not end until the end of the 27th verse. Can a man of a sound mind construe this scripture as does the Professor? I say, No. And I say the friends of the Andover Institution had better report the Professor insane, take away his bishoprick, and give it to another, who at least can read and understand common language. He says, "Now the writer in question, as many others have done, (we thank him for this one truth) appear to have mistaken the judgment mentioned in verses 10, 22, and the dominion given to the saints, verse 22, for the last judgment." What a mistake! Is it even possible to be mistaken on this point? I answer, No. If this is not a description of the last judgment, where can the Professor prove one? Here is the glorious appearing of the great God, and our Saviour Jesus Christ; see Daniel vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT WAS SET, and the BOOKS WERE OPENED." First.—"*Thrones were cast down,*" Compare Daniel ii. 35, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." 1 Cor. xv. 24, 25, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet." And Eph. 1. 22, "And hath put all things under his feet, and gave him to be the head over all things to the church." Second,—"*Ancient of days did sit;*" See Isa. ix. 7, "Of the increase of his government and peace shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Compare Rev. xx. 12, "And I saw the dead, small and great, stand before God; and the BOOKS WERE OPENED: and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works." And also Rev. v. 9—11, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands." Here we have the same number, the same saints, the same Judgment, and the same reign on the earth. Jude, 14, 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Then he will take vengeance on the wicked, whom he shall destroy by the brightness of his coming, Daniel vii. 11, 12, 13, 14. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." The last two verses he acknowledges are the coming of the Son of Man; but the others are Antiochus. The kingdom of the saints is no where mentioned in the vision of Daniel until we come to the 14th verse; that this verse describes the millennial kingdom of the saints, the Professor concedes. Then let me ask what kingdom is that described in verse 18? "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever." Let the reader examine what kingdom; the Professor has not answered, he dare not answer. If he says it is the kingdom to the Jews in the days of Judas Maccabeus, he well knows that the Jews had no kingdom under Judas, and if they had, it has not been possessed by them forever even forever and ever, and this kingdom he must know is at the end of the 4th kingdom; therefore he has passed over this verse in silence, and shows conclusively, either his consummate ignorance, or his wilful dishonesty.

It is impossible for me to have charity for such reprehensible conduct; as much as I loved him for his rules, so much must I detest him for his application of those rules, because it leads to deceive souls to endless ruin. Now, verse 22, "The time came that the *saints possessed the kingdom.*" What kingdom? Every honest, intelligent man and woman in Christendom would answer, why that kingdom before spoken of in verse 14 and 18 And yet the Professor says, it is the kingdom given to the Jews in the days of Judas Maccabeus. "*The kingdom,*" definite, showing clearly, that speaker and hearer would understand, that it was a kingdom before understood by both. If so, then his writer, of whom he speaks, is not so erroneous as the Professor, nor so palpably ignorant as the Professor would try to make us believe.—But justice would require the fool's cap on the other head. I am certain the Professor must, or ought to have been born on the very day he so affectionately and anxiously recommended to others.

Let me give one more quotatiou from his note, page 88. "The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one, still future." In what verse has the writer given us a kingdom restored to Jewish saints? It cannot be in the 14th verse, for that is a "dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve him," not to Jews only, but unto ALL PEOPLE. And that is everlasting, never to pass away, nor be destroyed; this proves too much. Next is the 18th verse. This cannot be the Jewish, for they are to take it and possess it for ever: this proves too much. The next place mentioned is the 22d verse. This refers us to the same possessions and kingdom, as in the 18th verse. The 27th verse he gives up. Where, then, is there a kingdom restored to the Jews? No double meaning, brother S., remember.

Neither can history help this Professor out of his difficulty; for the Jews had no kingdom of their own at the time he specifies; they only changed masters, as all history will testify. Not more than one year from Judas's success, the Jews were under the yoke of Demetrius, and continued in bondage to Grecia and Rome, until their temple, nation, and city were destroyed by the Romans. This is the true account of this mighty kingdom which our Professor thinks he has found in Daniel 7th. Again he says, "He (Daniel) makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology." I wonder what the Professor will advance next in plain contradiction to the word of God. Surely a child would know, that Daniel in his vision, had a prophetic history of the world. No writer, who might be called Christian, has fallen under my observation, who has not admitted, and believed that Daniel has given us an outline of the most important kingdoms, and events, from his own day down to the coming of the Son of man, to receive and set up his glorified and eternal kingdom, which shall occupy under the whole heaven. And that cannot be true which says Daniel had no concern with chronology. He has plainly told us the history of Babylon, and proclaimed the night it would fall, by means of the writing of a man's fingers on the wall. He then as plainly related the history of Media and Persia, and named the kingdom which would succeed Babylon. He has called Grecia by name, and showed its power, acts, and fall, by the fourth kingdom. It has decayed and fallen by that kingdom which was to wax *exceeding great*, and trample all nations under its feet. The Roman has come and performed the acts assigned to it by this wonderful prophet. The ten horns arose in due time, the little horn arose after them, plucked up three of them, and has sought to change times and laws, 1260 years, or "time, times, and a half." He has given us 2300 days as the length of one of his visions. He has graphically described the judgment day, and given us the time of the end. He has declared the resurrection of those who sleep in the dust, and recorded the day when he will stand in the great congregation of the righteous. He has set up monuments, and marked the divisions of times and seasons, that the wise may understand the time of their deliverance. And yet we see a Professor of divinity denying him to have given us a prophetic chart, a chronology of past and future events. Tell it not in Gath, publish it not in the streets of our cities, lest you make the wicked to rejoice, and the uncircumcised to boast over us. Let me say one thing in honor to the church and clergy with whom I have associated since the Professor's "Hints" came out, there has not been one among them all, who has mentioned his writings favorably, or used them as arguments against me: while on the other hand I have not seen or conversed with a Universalist, Deist, drunkard, gambler, swearer, or infidel, but what is ready to use his weapons, and is rejoicing over me because the Professor has demolished the Second Advent doctrine. It is enough to chill the heart of any pious man, to see the effects his doctrine has on the worshippers of Baal, and the unconverted part of community. Yet "straws show which way the wind blows."—May God show him his error, before he leads many more souls to delay a preparation for an eternity at hand. Yours, &c.

Low Hampton, Dec. 12, 1842. WM. MILLER.

LOOKING FOR THINGS THAT ARE COMING.

A weekly religious paper in this state, in an article headed "Millerism," says:

"That some important event is soon to take place, almost all believe. The signs of the times indicate some mighty change. The whole enlightened world is in motion, such as has not been known for centuries. Many are running to and fro, and knowledge is increasing.—Coming events cast their shadows before, admonishing to faithfulness in the exercise of love to God pure and fervent, and of christian benevolence that dictates the use of every consistent effort for the temporal and eternal interests of men. He that is wise will mark the signs of the times and be ready for any event, whether it be the coming of the Son of Man to judge the world, or the termination of his own earthly career.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
City Rooms, opposite the Log Cabin. Brooklyn.

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, APRIL 20, 1843. No. 3.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it: because it will surely come, it will not tarry.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

PUBLISHED EVERY THURSDAY,

BY J. V. HIMES,

36 PARK ROW, NEW-YORK.

(*Brick Church Chapel.*)

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THE MIDNIGHT CRY.

ANNIVERSARIES.

The great anniversary week in this city commences, as usual, on Sabbath evening, May 7th. Those who are looking for Christ's speedy coming will doubtless be pleased to assemble together. Public meetings will be held, Providence permitting, at the corner of Catharine and Madison streets, day and evening, at which brethren Himes, Miller, Whiting and Storrs will probably be present.

PUBLIC WORSHIP

Is continued at the corner of Catharine and Madison streets, every evening, and three times on the Sabbath. Prayer meetings at half-past 3 o'clock every afternoon. Brother Jacobs is now with us.

SUBSCRIBERS who *prefer*, can pay for half of the present volume. We trust those who have the means, however, will be prompt in forwarding, as their hearts may dictate, and their funds shall be faithfully expended.

TRUMPET OF ALARM.—This is an excellent sheet, of 16 pages, just issued at Philadelphia, by brother J. Litch. It contains a comprehensive view of the prophecies of Daniel and John. It should be widely circulated. Price 5 cents single, 37 1-2 cts. per dozen.

EXTRACTS ON PROPHECY.—We intend to give copious extracts, from some of the best writers in the last two or three centuries, and from the early fathers, whose views on the millennium were the same as ours. We cannot restrain our amazement at the course taken by modern Protestants, in opposing the cherished belief of the brightest lights of the Reformed Churches.

A GLORIFIED STATE is described by Isaiah and by John in nearly the same words, and both say it shall be in the new earth. Isaiah 65: 17, and Rev. 21: 1—4. Isaiah says, then "He shall swallow up death in victory," 25: 8, and Paul tells us when that shall "come to pass," 1 Cor. 15: 54. No word in the New Testament hints at any other millennium.

TO PREVENT HEADACHE AND DROWSINESS ON THE SABBATH.—Go to the bath and wash Saturday evening—get up next morning at sunrise—walk two miles—eat sparingly at breakfast—take a walk to relieve the poor and distressed—read God's word, that you may know and obey the truth, and remember that eternal realities are just before you.

"SECOND ADVENT WITNESS."—Under this title Brother Fleming has published the excellent "Letter to Every Body," together with a Second Advent Address and Tokens of Christ's Immediate Coming. Price $1 per hundred, 2 cents single.

"TRAITORS" AND "TRUCE BREAKERS."

It is a common remark, that we don't know whom to trust; in other words, there are so many traitors that we don't know who is not a traitor. The messenger entrusted with money packages between New York and Philadelphia, was so long tried that he was said to be the last man who would be suspected. It is now known that he frequently bought lottery tickets, (those gambling contrivances of civilized governments) sometimes spending $100 per day. He thus squandered his earnings, to feed lottery dealers, who, like rum-sellers, fatten on ruined characters and broken hearts, till he became desperate, and run away with the money which was in his hands at the time. The following character is now given of him:

"Shipman would occasionally go on 'sprees,' and when excited by drink on such occasions, was little better than a madman."

His situation has been offered to one of the "Millerites," but he wisely chooses to keep clear of the absorbing care, and the heavy responsibility.

BROTHER THOMAS GOODMAN.

We ought to have mentioned the death of this esteemed fellow-laborer before. On Saturday, March 25, he went to Peekskill, to comply with an engagement to preach for brother Miles. On his way, he was taken suddenly sick, and returned home, in great bodily suffering. It was nearly a week before the nature of his sickness was understood. It was the small pox. The physician still held out hopes of his recovery, but he manifested no anxiety on that point. He "fell asleep in Jesus," Friday, April 7, in the full expectation of coming quickly with Christ, "and all his saints."

He was a native of Dereham, England, where he was admitted to a class in the Wesleyan Methodist Society in 1822. He left his love to the "dear second advent brethren." His attention was first called to this great subject by brother Winter, who is now in England.

THE PRIMITIVE DOCTRINE OF THE MILLENNIUM.—Gibbon, in his Decline and Fall of the Roman Empire, speaking of the faith and character of the primitive Christians, says:—"The ancient and popular doctrine of the Millennium, was *intimately connected* with the second coming of Christ.—As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day.] would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

THE TARES AND THE WHEAT shall both grow together until the end of the end of the world. The millennium cannot come till then.

LETTER FROM GEO. A. STIRLING.

TO THE EDITORS OF THE SIGNS OF THE TIMES:

GENTLEMEN—Although unable to agree with you as to the year 1843, and the non-restoration of the Jews, still I have looked with admiration upon the boldness with which you have been enabled to hold up before an unbelieving and scoffing world, the solemn and glorious truth—the Son of man is near, even at the doors. For better than ten months I have proclaimed in the ears of all who hear me, that "something of unspeakable moment is at hand." I read these quoted words yesterday in your paper, and as they *are precisely the same ones* I have repeatedly used, and as I have not the least doubt that they sprang from deep and awful impressions made upon my mind by the Spirit of God, I am deeply struck by the coincidence of their being manifested in like manner to the Rev. Mr. Brown, as signified in your paper. What, my brethren, does this mean, but that the Son of man is now working deeply upon the hearts of his chosen children, preparing them, and teaching them to prepare others, for his immediate coming? This is the interpretation I have given to what Christ in his infinite condescension has done for me; and now that I discern precisely the same manifestations made to a brother clergyman in a far distant field, of whom I never before heard, and with whom I could have had no previous communion, my convictions are only deepened, and I am filled with a more awful awe of what is soon to come upon the world. "Blow ye the trumpet in Zion, and sound an alarm in all my holy mountain, and let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand." Go on, then, my brethren, fear not what man can do, but rather fear him who can destroy both body and soul in hell. Christ is our shield, our refuge, and exceeding great reward. I speak but the truth when I affirm, were I to attempt to describe the course through which my Master has taken my mind the last ten or twelve weeks, I could not use more explicit terms than those brother Brown has used expressive of his. To God let us give exceeding glory. I cannot but repeat that the coincidence is most marvelous and *expressive* in these days of darkness and unbelief. "Truly these are strange times." Strange because previously we have had so little faith, and now to be introduced so suddenly into that marvelous light in which Christ is closing up the scenes of these last days, fills us with as much astonishment as the young convert is filled when he first tastes an omnipresent God—and we exclaim, notwithstanding our previous light, "What a Babylon, what a Babylon we are inhabiting!" Before, we were like little children sitting in a dungeon lighted up by a single candle, hence we could see but a little distance, and had not the most feeble conceptions of the depravities with which we are surrounded. But now the sun itself has come down in our midst,

and Oh God! what sights do we behold. The valley of dry bones, and a Church dead in the wilderness, are to us no longer figures of speech, but we see them as with the naked eye, and cry, O Lord God, come from the four winds, O breath, and breathe upon these slain that they may live. Then said I, Lord, how long? A deep and awful revival of religion has been given to my church in the mean time. On the last Christmas eve, I preached the Son of man near. It was blessed by the Spirit immediately to the deep anxiety of a few, and the work has extended until it has embraced nearly every soul above 12 or 14 years of age, in fact all excepting a few who have shown an unwillingness to seek; hence to some considerable extent I have an additonal testimony that it is a truth which Christ now especially blesses. I feel a strong inclination to express more particularly the course of the Spirit with me. The Monday evening following this proclamation—Christ at the door—I was invited to attend a union prayer-meeting, during which I rose and spoke, concluding with a strong declaration that now God was going to pour out his Spirit greatly. I thought of no such thing when I rose. And the firm determination with which I spoke could only have come, as I felt at the time it did, from the Spirit of God. The event has confirmed it. It was during this week that the Holy Ghost was given me in a new and glorious manner, and I was enabled to realize all that brother Brown has stated, a mighty increase of faith, and love, and spiritual discernment, connected with an irresistible disposition to proclaim, Lo, the Bridegroom cometh. Christmas eve I did it tremblingly, somewhat doubtingly—but now I was fully persuaded that my faith stood in the "power of God," hence there was no hesitancy. The spirit took the things of Christ and showed them unto me. I was in a measure prepared for this by reading the Bible in connection with the writings of Bishop Newton, and other distinguished divines of the Church of England, who maintained the true doctrine of the soon pre-millennial advent of Christ, without setting the year, which latter they deem beyond the will of Christ to man, although at the same time they say, they see not but that all things are ready. For the views which I have thus been enabled to take, and the zeal and power with which I have moved amidst this work of God, I have been proclaimed crazy, both far and near: but thanks be to God, if I am beside myself it is for Christ's sake; hence there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give to me, and to all who love his appearing.

A few evenings since, I held a meeting for prayer and enquiry in my house, and was filled with great surprise at the manner with which the Spirit came upon me when I told the hearers of Christ's soon coming—so much so that I made it known to all present. During the second week of the revival, I was called away about 40 miles to visit a sick brother. On the road I had no peace except I proclaimed at the public houses, and at all proper times, the Advent near, and in the mean time the Spirit brought to my mind *without any previous thought on my part*, the long neglected Scripture, "Is any sick, let him call on the elders of the church." &c. I was filled with dismay—enquiring most diligently of Christ whereunto this would lead, and was soon composed, feeling that if now he was reviving one long neglected truth, it was not at all incredible that he should revive another, and that he should bestow it upon one whom he had formed by grace to fear neither man nor the devil. "Truly, these are strange times!" But only strange because we are now just waking from spiritual death, and coming of a sudden out of deep spiritual darkness—beholding the veil torn in twain which shut out from our eyes the full light of God, and the glory with which he will soon fill the earth. Let then the watchmen, set upon Zion's towers, cry aloud and spare not; especially let them whom Christ has raised to the highest pinnacle, whose spiritual vision is most extended, let them too cry speedily of all things they can see coming on the face of the earth. Let him cast his eyes over the signs of the times, and proclaim them all in one voice. Point to the water-wheel of the manufacturer; show how it has ceased its roll; look to the once thronged exchange, and see how it is deserted of its worshippers—closed as it were and still as the temple of Janus, when Christ first came; point to the sailor sleeping upon the shrouds to pass away the unemployed hours of a prostrate commerce; let him look to the once rich forsaking their palaces for the humble dwelling, exchanging the sumptuous dinner for the single potatoe. Amidst all this distress, see the poor beings looking to a sinful Congress for help—getting none. See how God is confounding their councils, making their boasted wisdom appear foolishness to all men:—Crying that the country is dying of poverty, yet spending tens of thousands to recall in one session the foolishness of the previous one. Humanity finding no relief here, tell them of the next Providence—the raising up a body of men who proclaim from one extreme of this distress to the other, Lo, the Bridegroom cometh, go ye out to meet him. Ye have nothing else to do: look for this blessed hope, and glorious coming of the great God and our Savior Jesus Christ. He shall wipe away all tears from your eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. "Be patient, therefore, brethren, unto the coming of the Lord."

Yours, in the hope of the gospel,
GEO. A. STIRLING,
Minister of the Episcopal Ch.
Huntington, Ct., March 24th, 1843.

The intense interest, excited by Brother Brown's previous letters, is sufficient evidence that the following will be received with joy by our readers.—ED.

LETTER FROM BRO. F. G. BROWN.

MY DEAR BRO. HERVEY—In reviewing my first letter, I find many important points in my experience of January omitted, which I should have been particular to insert, had I supposed myself writing for any other than your own eye. I should have gone back as far as to last August, when I was first interested with the perusal of "Stuart's Hints," when I begun to look about and to see and to realize the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer, in regard to the neglected cause of missions; but circumstances prevented my attendance. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb.

From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian: and I found that my own people were in the advance of most other churches as to all that gives dignity, beauty, and life, to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my flock. I began to review my past life, and especially the few past years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned on the score of severe intellectual labor, preparatory to the weekly performances of the pulpit—for here, it had always been my rule not to fail, though I might as a pastor—but I could detect some unhallowed motives which had too long prompted my ministerial labors;—a lack of confidence in God to own and bless the word preached,—of faith in prayer,—of nearness to God,—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit.

I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress all youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God as did Enoch. I can now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and I can see the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I have said that I never prayed for what I then experienced; this is true: but I did pray for more spirituality, engagedness, &c. God in mercy granted me a greater blessing than I had requested: but not perhaps a greater blessing than those dear, praying, and holy children of his, of whom I was the unworthy pastor, had long sought for me. I bless God that I ever saw Portsmouth. I should have given to the public an account of my experience at that time, could I have found language that would justly express it: but I wanted an angel's power, correctly to set forth what great things God had done for my soul.

Immediately on having my eyes and my heart so widely opened, I felt as though there was some additional truth, as yet undiscovered; and like a little child just beginning to stand and to go alone, I wanted some kind hand to uphold and to lead. I was willing to sit at the feet of any disciple of Christ, however obscure or despised, could I but receive more knowledge. Although a revival of religion at once begun and followed, God's wonderful dealings to me, still I felt no particular solicitude for any one but myself. God seemed to whisper from his throne, and bid me retire to my closet, and to give myself to prayer, and to the further investigation of his word. This I did for the space of four or five weeks. I searched the Bible with reference to what I had experienced, and found the experience of primitive Christians to be like my own; and although I trembled when I said it, yet I thought it due to God to declare that He had baptized me with the Holy Ghost.

I studied the Bible doctrine of holiness, and read Fletcher, Bramwell, Wesley, &c., until I was satisfied, that speculate as we might, and dispute about terms as we would, the Christian standard of sanctification was aspired for, and reached but by few; and that it was our privilege to arrive, at least to a state of *conscious* purity. And yet my mind was not relieved: there was some truth concealed from my view, and my soul must have it. I could almost see the finger of God pointing it out, and Jesus bidding me embrace it. That it was the doctrine of the Advent near, I hardly dared believe, until after my examination of the subject, and my soul had received it; then Jesus seemed to smile benignantly, and the Spirit which had so long been striving with me in relation to something, was satisfied, and left my soul in a state of yet greater peace and joy than I ever knew before. It seems as though I had seen and viewed everything in the light of death, judgment, and eternity; and as though God had given me a discerning eye, so as to discriminate between truth and error, good and evil.

Many will be disposed to censure me for the confident tone of my second letter: but I cannot help it; it is the confidence of my soul. I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ Advent, it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come. In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall always teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with the truth, promising that I will heartily renounce my present for more scriptural views when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of

our Lord. I am wedded to no party, and to no stereotyped theory. What I have learnt of late, I have I believe been taught of God. I have not read Mr. Miller's lectures, neither know what they are; nor do I suppose that I should subscribe to much more than to the grand outlines of the view concerning Christ's second coming, *as it is generally held.* As to any mortification or chagrin which it might be supposed that I should feel should time prove my error, I have only to say, that if a vestige of pride is yet lurking in my heart, I desire its total destruction.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation of this charge I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism: and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life. I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature, what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded ten weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I *experienced* at the *opening* of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I *would humbly ask, how may I know when my prayers* are answered, when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out—I am like a vessel at sea, with the storm beating, and winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty and been no more mindful of the safety, comfort and good of his children? The Spirit and the Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit, which now influences me to give the midnight cry.

It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as "*stupid*"—*and willingly to stand and suffer* the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manœuvre? *I must hazard the issue*, in connection with those whom I am gratified to find have had an experience just like my own on this subject; *they* are good men, whatever I may be. In months and years gone by, the preaching of "Christ at the door," has resulted in the conversion of souls who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final Judgment be a proscribed theme on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which *they have hastily thrown up as a seeming* defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter. One good at least has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—*to what the heart as well as the mind* assents in the scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved in all their native freshness and power unto the coming of our Lord.

Yours as ever, F. G. BROWN.

Boston, March 21, 1843.

JERUSALEM SHALL BE TRODDEN DOWN of the Gentiles until all the times of the Gentiles be fulfilled. Can that be before the end of the world?

THROWING AWAY THE KEY.

The seventy weeks of Dan. 9: 24, have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B. C. 457 to A. D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it. Even those expositors of these last days, who have departed from the almost universal custom of most standard *protestant commentators*, and deny that the days of Daniel are, in prophecy, years, yet they have never dared to deny that the seventy weeks are weeks of years. The seventy weeks, however, have been so conclusively shown to be the key to the 2300 days, that the only way to avoid the conclusion of those days terminating in 1843, has been to show that "*the key does not fit the lock.*" Those who have thus labored, have however been so unsuccessful in disconnecting the 8th and 9th of *Daniel*, that they have been tempted to throw away the seventy weeks.

Professor Stuart found the seventy weeks in his way, when he wrote his "hints." He there calls them a "*locus veratisimus*," and virtually admits that his own exposition is unsatisfactory to himself. Although Scripture was given for *our learning*, and is *profitable*, yet if Professor Stuart is correct, this portion of Scripture must be an *exception*, for he says it would require a *large volume to establish an exegesis which can stand.* "Hints," p. 104.

The Boston Christian Watchman, a Baptist paper that will not devote a column to give an argument in favor of the second coming of Christ, contains an article of nearly three columns, which attempts to prove that the time of Christ's first coming is not contained in the Bible. The article in question was written by the Rev. Calvin Newton, whom the Watchman calls "a very *sensible man* and a *ripe scholar.*" The result of his *sense* and *scholarship*, is shown in this attempt to nullify one of the clearest prophecies in the word of God.

According to Mr. Newton's exposition, the seventy weeks are a very small affair. He says "the *anointed* PRINCE was Shesh-bazzar, or Zerubbabel, called the prince of Judah;" and that "from the time when Cyrus published his decree from the throne of Persia, before the Jews in Chaldea could rally under their prince Shesh-bazzar, it would *necessarily be about seven* literal weeks." The sixty-two weeks he *supposes* must have been the last sixty-two weeks of the reign of Cyrus, which he *thinks* was a time of trouble, and which must, therefore, have been about eight years after the seven weeks. The MESSIAH that was cut off he says was Cyrus, who died PRECISELY at the end of the *last* sixty-two weeks of his reign! The last week he claims was fulfilled some eight years after the sixty-two weeks ended, and was a festival of *seven days*, at the *close of* which "a multitude chose themselves rulers, and went up to Jerusalem rejoicing." "Thus," he says, "one week confirmed a league with many." And he says, "in the *midst* of that week," every thing remained in confusion. "The abomination spoken of by Daniel the prophet," he says, "means *no more* than an abomination of desolation *like* that spoken of by Jeremiah the prophet when Herod slew the infant children of Judea." "The end thereof shall be with a flood," he says was fulfilled when "Smerdias the Magian was wounded by his own sword and suddenly died." The "anointing of the most holy," he says, was the holy of holies in the *new* temple.

He thus makes the seventy weeks fulfilled in *isolated parts*, and scattered over a space of fifteen or twenty years. He says nothing about finishing the transgression, making an end of sins, making reconciliation for iniquity, sealing up the vision and prophecy, or bringing in everlasting righteousness; but yet, he trusts that his "view, though novel, will yet be considered as *plausible*, and worthy the attentive examination of the candid."

If "very sensible men and ripe scholars" can only avoid the conclusions of Mr. Miller by such an exposition as the above, we may rejoice that God has raised up men "*mighty in the Scriptures*" who make no pretensions to *scholarship.*

After this ripe scholar has explained away the strong prophecies, which confound the infidelity of the rejecters of Messiah, and on which Christians, converted from Judaism, have rested, from the days of Papias and Polycarp, to the times of Wolff, would not the words of Peter, the fisherman, inspired by God to open the Scriptures, sound like a death-warrant in his ears? "To HIM (CHRIST) give ALL the prophets witness."—Acts 10: 43.

TIME OF CHRIST'S CRUCIFIXION.

That Christ was crucified in the year 33 of the common era, seems to be one of the best established facts in the circle of human knowledge. It rests not on the testimony of Ferguson alone, but he was the first to apply the test of astronomy to remove the previous uncertainty.

The following is his account of the way in which he did it, from page 192 of an old edition of his large work.

"349. There is a remarkable prophecy in *Daniel*, ch. ix. ver. 26, 27. concerning the year in which the Messiah should be cut off. *And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblations to cease.* Now, as it is generally allowed, that by each of *Daniel's* prophetic *weeks was meant seven years, the middle of the week* must be in the fourth year. And our Saviour did not enter upon his public ministry, or *confirming the covenant*, until he was baptised, which, according to St. *Luke*, ch. iii. ver. 23, was in the beginning of his 30th year, or when he was full 29 years old, this prophecy points out the very year of his death: namely, the 33d year of his age, or fourth year of his public ministry. Let us now try whether we can ascertain that year from astronomical principles and calculations.

"350. The *Jews* measured the months by the moon, and their years by the revolution of the sun; which obliged them either to intercalate 11 days at the end of every 12th month; or a whole month (which they called *Ve-Adar*) every third year: for 12 lunar months want almost 11 days of 12 months measured by the sun.

"351 In the year of the crucifixion, the passover full moon was on a *Friday*; for our Saviour suffered on the day next before the *Jews* sabbath. Here we have the day of the week ascertained. St. *Mark*, ch. xv. ver. 42. St. *Luke*, ch. xxiii. ver. 54

"As the lunar year falls 11 days short of the solar, the full moon in any given month, must at the annual return of that month be 11 days sooner; and consequently *cannot fall again upon the same day of the week*; for 11 days measure a week, and four days over. Hence if the *April* full moon this year, for example, be on a *Sunday*, on the next year it will be on a *Thursday*; unless the next be a leap year, which will cause 12 days difference; and so, *counting backward, throw it on a Wednesday.*

"Thus it is plain, that in different neighboring years, the passover full moons must be on different days of the week, unless when the passover months themselves are different: that is, when the full moon happens between the vernal equinox and first day of *Aprn*, the passover falls in *March*; but always in *April*, when no full moon happens within this limit.

"Now, if it can be proved, that there was but one passover full moon on a *Friday* in the course of a few years, about which we imagine the year of the crucifixion to have been, as it is generally allowed that our account is not above four or five years wrong at most: that year on which the passover full moon fell on a *Friday*, must undoubtedly be the year sought.

"In order to determine this, I first went to work with my orrery; which, in two or three minutes may be rectified so as to show the days of the months answering to *all the new and full moons* and eclipses, in any given year, within the limits of 6000 years, both before and after the *Christian era*: and when once set right, will serve for above 300 years without any new rectification. I began with the 21st year after the common date of our Saviour's *birth, and observing from thence, in every* year to the 40th, was surprised to find that in the whole course of 20 years so run over, there had been but one passover full moon on a *Friday*: and *that* one was in the 33d year of our Saviour's age, not including the year of his birth, because it is supposed *he* was born near the end of that year. But that it might not be said I trusted to the mechanical performance of a machine, I computed all the passover full moons (according to the precepts delivered in the following chapter) from astronomical tables, which begin not with the year of our Saviour's birth, but the first year after it; and found, as a thing very remarkable, that the only passover full moon which happened on a *Friday* in all that time, was in the 33d year of his age by the tables, or fourth year of his public ministry, agreeable to the forementioned remarkable prophecy.

"352 We shall here subjoin a table of the true times of all the conjunctions of the sun and moon (adapted to *the meridian of Jerusalem*) which preceded the passover full moons, from A D. 28 to A D. 36 inclusive, although it be more than double the number that there is occasion to examine for our present purpose. All these new moons fell in *Pisces* and *Aries*, which signs set at a *greater angle with the horizon in the west, than any* others, § 243, & *seq.*; and therefore, a few degrees of them take more time to go down. Now, the moon moves somewhat more than 12 degrees from the sun in 24 hours; and if two small patches be put 12 degrees asunder upon any two parts of *Pisces* or *Aries* in the

ecliptic of a common globe, and the globe be rectified to the latitude of *Jerusalem*, the most easterly patch which represents the moon will be an hour later of setting than the other, which represents the sun: consequently, in that latitude the moon may be seen just setting about an hour after the sun, when she is not above 24 hours old. And 14 days added to the day of this first appearance after the change, gives the day of full moon.

	True time of conjunction at Jerusalem. D. H. M.			Moon visible at Jerusalem.	Jewish full moon	
A.D.	28 Mar.	15	1 4 Morn.	Mar. 16.	Mar. 31,	Wed
	29 Apr.	2	7 30 After.	Apr. 3.	Apr. 17.	Sun
	30 Mar.	22	8 45 After.	Mar. 23.	Apr. 6.	Thur.
	31 Mar.	12	1 51 Morn.	Mar. 13.	Mar. 27,	Tues
	32 Mar.	29	11 19 After.	Mar. 31.	Apr. 14,	Mon.
	33 Mar.	19	1 12 After.	Mar. 20.	Apr. 3,	Fri.
	34 Mar.	9	5 12 Morn.	Mar. 10.	Mar. 24,	Wed.
	35 Mar.	28	6 20 After.	Mar. 29.	Apr. 12,	Tues.
	36 Mar.	16	6 30 After.	Mar. 17	Mar. 31,	Sat.

M m 2.

"353. The above 33d year was the 4746th year of the *Julian* year period, and the last year of the 202d *Olympiad*; which is the very year that *Phlegon* informs us an extraordinary eclipse of the sun happened. His words are, *In the 4th year of the 202d olympiad there was the greatest eclipse of the sun that ever was known: it was night at the sixth hour of the day, so that the stars of heaven were seen.* This time of the day agrees exactly with the time that the darkness began, according to *Matthew*, ch. xvii. ver, 25. *Mark*, ch xv. ver. 33, and *Luke*, ch. xxiii. ver. 44. But whoever calculates, will find, that a total eclipse of the sun could not possibly happen at *Jerusalem* any time that year in the natural way.

"All this (from § 348 to 353 inclusive,) seems sufficient to ascertain the true time of our Saviour's birth and crucifixion to be according to our present computation; and to put an end to the controversy among chronologers on that head. From hence likewise may be inferred the truth of the prophetic parts of scripture, since they can stand so strict a test as that of being examined on the principles of astronomy."

Until this testimony of Ferguson can be set aside, we see not how any doubt can be thrown upon the time of Christ's death. We therefore call upon Mr Dowling to correct the following statement which he has given to the world, or show how he can reconcile it with astronomical facts. We think it undeniable that the crucifixion was 490 years before the seventh year of Artaxerxes.

"Christ was born four years before the common era, as is now universally admitted. Consequently he was crucified A. D. 29, and this is so stated in Archbishop Usher's chronology.—So that only 486 years intervened between the year B. C. 457 and the crucifixion.

A. D.	29
	457
	486

"Mr. Miller might have learnt this fact, which of itself is fatal to his whole theory, by simply substracting the year of the world 3,547, corresponding with B. C. 457, the date of Artaxerxes's decree, from the year of the world 4,033, the date, according to Usher, of the crucifixion.

	4,033
	3,547
	486

We call upon the editors of the Tribune, and the South Western Christian Advocate, and Memphis Appeal, to give the *facts* to their readers, for this subject is too momentous for *imposition*.

PICTURE OF THE TIMES.

The Commercial Advertiser, in its Review of the Money Market, says:

"The continued abundance of money has not yet been productive of the improvement, either in business or prices, which some two or three months since was anticipated. The abundance of money both in this country and in England, is the natural and ordinary result of a stagnation in business, and is an evidence of the little confidence felt by business men in embarking in new transactions, even at unprecedentedly low prices."

From Austria the intelligence reads thus: "The Austrian Finances are in a deplorable condition." Thirty years ago, when the country was flooded with government lands, they were redeemed with new bonds at a discount of 80 per cent. In process of time, these bonds fell 60 per cent., so that a man who had advanced 50 dollars to a needy government, must consider himself paid when he received $4 in return. After all this, the government is obliged, yearly, to run in debt to pay the interest of its old debts. In a large part of the country the people are obliged to serve 14 years in the army, which renders them afterward fit for nothing but the mechanical movements of camps and their attendant vices. In the province of Transylvania, every man, from the 19th and to the 60th year, is bound to be a soldier; and Hungury, the system of enlisting and pressing soldiers is resorted to, and executed in many instances with the most atrocious cruelty.

Such is the situation of the people in the centre of the most enlightened quarter of the globe, in this boasted age.

THE MIDNIGHT CRY.

THURSDAY, APRIL 20, 1843.

REV. MOSES SPRINGER'S CORRECTIONS.

A communication has just appeared in Zion's Herald and the Christian Advocate and Journal, by Moses Springer, of the Maine Conference, purporting to contain corrections of some statements respecting the signs of the times. Some of them require notice. The Letters of Brother G. F. Cox were first written for a newspaper. One of them, dated January, 1842, begins thus: "I write in great haste. I have but little time to devote to the press. For the last four weeks, I have scarcely had two hours that I could call my own. I have been out, too, in about every storm during that period." These letters were collected into a pamphlet, which was printed without proper revision. The following sentence is the result of somebody's carelessness. Probably there is either a typographical error in the sentence, or it was founded on some erroneous statement:—

"Fifteen hundred stars have recently faded from the vault of heaven."

This sentence has remained uncorrected in the book, because the author and publishers, believing their time was short, have been busily engaged in other duties. We have never seen it quoted by any body, till now. About six months ago, the following paragraph appeared in the Signs of the Times, and was copied in the Midnight Cry;

"Signs in the Stars.—During the last two or three centuries, thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzing white, then of a reddish yellow, and lastly of an ashly pale color. La Place supposes it was burning up, as it has never been seen since. The conflagration was visible about sixteen months. O! how dreadful! A whole world, nay, a whole system on fire The great central luminary, and its planets, with their plains, mountains, forests, villages, cities, and multitudes of inhabitants, all in flames, consumed, and gone forever! And is it impossible that such may soon be the fate of this terraqueous globe! Nay, it is not only possible, but we are assured by the word of the Immutable, that it is reserved unto fire, to be burned. F."

We consulted with an astronomical friend, who said these statements were true. We are always ready to correct errors.

Mr. Springer also says;

"Mr. Cox, in the same article from which I have quoted, gives the Aurora Borealis, or northern lights, as another sign of the last days; and says, 'Is it not remarkable that, although we may account for them on the same principles as were in operation when the fathers fell asleep, that no record of them appears till quite recently?' In the expression, 'quite recently,' there is a characteristic indefiniteness. It was supposed, indeed, by many who had not investigated the subject, that the Aurora was first seen in England in 1716, as no record of its appearance for many years had been made *in that country*, where the atmosphere, especially in winter, is unusually loaded with vapors. But on examination, I find that the Aurora is mentioned in 1560, in a scientific work, entitled, 'A Description of Meteors,' published soon after the invention of printing; subsevuent to which, and before 1761, there are many accounts of the same phenomenon."

We should have been glad if the author had mentioned the year and place of the publication of the "Description of Meteors," and will take it as a favor if he will forward the book to either of the Second Advent offices, and it shall be safely returned to him, according to his order.

It is well known that the Aurora was a matter of surprise in Connecticut, about one hundred years ago.

Mr. Springer proceeds:

"Some accounts have recently been published in the newspapers, by mischievous editors, of wonderful changes in the planets and fixed stars. This has been done to hoax the ignorant, and alarm the superstitious."

We have been almost alone in condemning these outrageous falsehoods, which have rendered the press, in many cases, a curse. We do not know of any second advent lecturer who has ever been deceived by them, but if one should be, it would be no crime. We are apt to judge others by ourselves. Knowing their own honesty, some may have thought these deceivers to be honest men. But it is better to be deceived than to disregard the Lord's signs. He says: "Can ye not discern the signs of the times?" referring to signs which were almost entirely overlooked by the priests and learned men. It is certainly wiser to do as "the wise men" did when they saw the single star, who took a journey to find him whose star they had seen.

Mr. Springer says:

"The celestial appearances which more nearly correspond with a literal fulfilment of the Scripture signs, are the dark day of May 19, 1780; and the meteoric showers of Nov. 12, 1799; Nov 12, 1832; and Nov. 13, 1833. We will not say that these, with the Aurora Borealis, are *not* signs of the speedy dissolution of the world."

He proceeds to state that they do not conform to his standard by which to try signs. We cannot help this. The Lord never promised that the signs should satisfy every body. On the contrary, it is expressly said that those who live in the last days, surrounded, of course, by the fulfilled signs, will still be saying, "All things continue as they were."

But let us look at his standard, by which the signs are set aside:

"If the Scripture signs already alluded to are to receive a literal fulfilment, we may reasonably expect that they will conform to the four following tests—

"1. They will appear near the event of which they are intended as the harbinger; probably within the generation of those who will be living at the end of the world.

"2. They will be witnessed in all parts of the earth; because all are alike interested.

"3. They may all be expected to appear, and not a single class of phenomena without the others.

"They will be such as will impress intelligent minds with their strangeness."

All this is man's wisdom, but the wisdom of this world is foolishness with God. If the signs are fulfilled so as to *compel* us to believe, there will be no room left for humility and faith. The signs have all been fulfilled sufficiently to warn those that *look* for Christ's appearing. Mr. Springer proceeds:

"From a careful examination of all the accounts I have been able to collect of meteoric showers of the last and present century, the whole of them together have occupied a space on the globe less than one-eighth of its surface."

If he had read the Midnight Cry, of January 6, he might have seen quotations from the People's Magazine for January, 1834, in which there are authentic accounts of these wonders in North and South America, and in Europe, Asia, and near the coast of Africa, and we have no reason to suppose we have accounts of all. If these signs have been seen *by us*, it seems presumptuous to reject them, because we do not *know* that they have been seen by every body.

The following remark of Mr. Springer, respecting the signs, is important:

"It does not follow, that, if designed to fulfil the divine prediction, they should be either supernatural or unaccountable."

He winds up as follows;

"We can easily excuse the weakness that converts the most common occurrence into a prodigy, or exalts an eclipse into a sign of the coming of the Son of man; but we cannot, Mr. Editor, so easily excuse ministers of the gospel, who, on so grave a subject, either recklessly or ignorantly publish to the world that which is untrue. Whatever may be said by way of palliation, the effect is to produce a reaction upon minds temporarily affected by their assertions, and to bring the sacred office of the ministry into contempt."

We will not retort upon this "minister of the gospel"

in his own style. Brother Litch has convicted *him* of a palpable mistake. We can "excuse" him, however, if he will correct his error, as promptly as we have that of Bro. Cox, on its being pointed out.

N B. Bro. Litch's note has been sent to the Christian Advocate. If not inserted there, we shall publish it.

MISTAKES OF MILLERISM.

Rev. Dr. Weeks, in No. 5, of his "*Mistakes of* Millerism," turns his attention to the taking away of the daily and setting up of the abomination that maketh desolate. On this point he enumerates 16 mistakes. We do not design to enter into the detail of his objections, but shall state a few facts in relation to the supremacy of *Catholicism*.

The date of the taking away of the "*daily*," and setting up of "the abomination that maketh desolate," Dan. 11: 31, and 12: 11, is given by Mr. Miller, as being in 508. The *daily* he calls pagan abominations, and *the abomination that maketh desolate*, Papal or Catholic abominations. Daniel 12: 11, says, "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, a thousand three hundred and five and thirty days." It does not follow that the one must be taken away just at the point where the other begins. It must be taken away before it begins; but a period may elapse after one is taken away, before the other is set up.

For instance, the American colonies threw off the yoke of the mother country in 1776, but the Federal Government was not set up until 1789. So all which Dr. Weeks says of the abolition of Paganism by Constantine, his sons and Theodosius, &c., is true. But it does not follow that a Roman Catholic monarch, ever gained supremacy in the city of Rome as a Roman power before 508.

I will farther illustrate this by the same familiar circumstance already alluded to:—"From the time the British Government over the American Colonies shall be thrown off, and the Federal Government set up shall be 52 years." We find the date of American Independence, and add 52 years, and we come to 1828. Did anything of importance to the American government take place then? Nothing. We find the date of the setting up of the Federal Government, and add our 52 years, and we find the government without a President; and every hour of its subsequent history marked with decay and ruin.

Which of the two dates should we be bound to take? Clearly the latter. So in Dan. 12: 11.

Did Catholicism as a Roman power, gain supremacy for the first time in Rome, in 508?

The imperial power of Rome expired in 476, when the Heruli established their kingdom in that city. But still the Roman government existed in the form of the consular and senatorial power. The supreme Roman power was transfered by the Senate to the East, and vested in the emperor of Constantinople. So that the Roman and Barbarian kingly power both existed at the same time.

The Barbarian kings were in process of time converted to the Christian faith. Some embracing the Arian, others the Orthodox or Catholic faith. Clovis, the king of France, who was converted in 496, was the first to embrace the Catholic faith, "which gave rise to the custom of addressing the French Monarch with the titles of *most Christian Majesty*, and *eldest son of the Church*."—*Mosheim, Vol. I. p.* 379.

The conversion and subsequent history of Clovis, is thus stated, in *Gifford's History of France, p.* 32-39.

"The court of Burgundy, fearful of offending a young prince whose arms were everywhere victorious, granted his request, and the princess Clotilda was accordingly espoused to him. The death of their first son, who with the king's consent received baptism, notwithstanding the earnest remonstances and soothing persuasions of his wife, inspired him with aversion to the Christian religion. His conversion took place 496. Between that time and 508, 'by alliances,' 'capitulations,' and conquests, 'the Asborici' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visgoths were brought into subjection. A. D. 508. It was on his return from this (last) expedition that he received at the city of Tours, the ambassadors of Anastasius, Emperor of the East, who sent him the title and insignia of patrician and consul, and conferred on him the dignified appellation of *August*. The new patrician, after dismissing the ambassadors, returned to Paris, which he made the capital of his empire. Success had hitherto attended all the plans of Clovis; and, allowing for the ferocious and martial spirit which then prevailed, he had preserved his fame from any material pollution; but his good fortune and his heroism appear to have forsaken him at the same time. It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. We learn from history that it was not only assembled by his orders, but that he fixed on the topics of discussion. The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who died the same year, at the age of 45, and was buried in the church of St. Peter and St. Paul, which he had caused to be built."

From this extract we gather the following facts:—

1. That Clovis, from the time of his conversion, became the great champion of the Catholic faith, and prosecuted his wars for the extension of the faith.

2 That his last great victory, his conquest of the Visgoths, was gained in 508.

3. That on his return from the war, he received in a formal and legal manner, the titles and insignia of Patrician and Consul.

The question comes up, "Did Clovis fix his government as Patrician and Consul at Rome?" We answer, he did not; nor did the eastern emperor, in whom those offices were vested by the Senate in 476. But neither of them any the less possessed those powers on that account.

If it be objected that "the emperors who held the consular dignity, before 508, were Christians:" it is granted; but they were also strong antagonists to the supremacy of the Roman Catholic Church. In 499, such was the hostility existing between the eastern emperor and the Pope of Rome, that the Pope in connexion with the Senate excommunicated the emperor from the Church, and defended himself in his proceedings, in a long letter to the emperor.—*See Du Pin, Vol. I. p.* 526.

The contest thus commenced, was increased to a flame, by the famous quarrel on the *Trisagion*, on which occasion the emperor and the Catholic Church were brought into open collision. The facts are thus stated by *Gibbon*:—

"[A. D. 508—518.] In the fever of the times, the sense, or rather the sound of a syllable, was sufficient to disturb the peace of an empire. The Trisagion, (thrice holy,) 'Holy, holy, holy, Lord God of hosts!' is supposed, by the Greeks, to be the identical hymn which the angels and cherubim eternally repeat before the throne of God, and which, about the middle of the fifth century, was miraculously revealed to the Church of Constantinople. The devotion of Antioch soon added, 'who' was crucified for us!'

"The Trisagion, with and without this obnoxious tradition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted, they had recourse to the more solid arguments of sticks and stones: the aggressors were punished by the emperor, and defended by the patriarch; and the crown and mitre were staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched and shouted, and fought at their head. 'Christians! this is the day of martyrdom: let us not desert our spiritual father; anathema to the Manichæan tyrant! he is unworthy to reign.' Such was the Catholic cry: and the galleys of Anastasius lay upon their oars before the palace, till the patriarch had pardoned his penitent, and hushed the waves of the troubled multitude.

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since *all* could not reign, they should previously agree in the choice of a sovereign: and they accepted the blood of two unpopular ministers, whom their master without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolators, declared himself the champion of the Catholic faith. In this pious rebellion, he depopulated Thrace, beseiged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* of the religious wars, which have been waged in the name, by the disciples of the God of peace."

From the foregoing, we learn, 1. That before and after 508, the imperial power was hostile to the Catholic Church.

2. The emperor was compelled by Vitalian to submit to the pope, and grant the Catholics what they demanded.

3. That the successor of Anastasius, and uncle of Justinian, more faithfully performed the conditions of the reconciliation. And Justinian himself, as is well known, became the great champion of the Catholic faith, and gave supremacy to the Roman pontiff in Rome itself.

From these facts, it is clear that Clovis, *king of France*, was the first Catholic power that ever posessed supreme Roman authority: and that he received it from the emperor in 508. The 1290 years passed on, and their termination witnessed the abolition of the papal government in Rome. *Catholicism* gained supremacy in 508; and *popery* in 538; when the Ostrogothic empire ceased, and the pope was set up in its place.

INSANITY.

Once more we must say a word on this touchstone, revealing the nature of the opposition to us.

A few days ago, a preacher in this city professed to have received information, direct from the Asylum at Blackwell's Island, that eleven insane persons were there as the "fruits of Millerism." Some of our brethren, after visiting the prisoners on the island, were invited to go up to the Asylum. They there inquired respecting the truth of the report. The superintendent instantly replied that the number should be *four* instead of *eleven*. Having thus cut off the *increase* which the story had gained in rolling down four miles into the city, he mentioned the names of the four.

1. Mr. Hope. Respecting him, we *know* that he was a member of a Baptist church in this city, and we have the certificate of his pastor which says:

"The first day of January last, he became very much quickened in his religious fervor. He called into my study. I discovered symptoms of approaching insanity. After this, he thought he was called to preach,—a thought which no sane person could seriously entertain of him."

Shall we attribute his insanity to a revival of religion in his heart? The pastor concludes:

"My opinion is that there was a partial insanity before he saw a second advent paper, and that without a change in his religious course, he would have become deranged, if he had never seen them."

2. Dr. Thorne. We have the written testimony of this man's neighbors, who have regularly attended our

meetings, that they had never seen him at one of them. He has been an attendant at the Episcopal church in Vandewater street, and during three years has been insane three or four times. Will the N. Y. Herald and "Odd Fellow" please correct the error they have circulated respecting the cause of this man's insanity?

Respecting the other two, we have reference to persons who know them.

One of them, we found on inquiry, was a married woman, who has left the hospital recovered, and she is, *now that she has come to herself*, a firm believer in the advent nigh. But we have the positive declaration of her husband, that this subject *was not the cause of her* insanity. He assigned the true cause, which was domestic affliction.

We also inquired out the fourth case, and could not learn that he had ever attended our meetings, but, we did learn that he had been subject to fits of insanity, for many years. So much for the eleven.

A *western paper* contains about a half a column headed Millerism. Several of the statements have been contradicted in the papers which have circulated them. Those cases which are within our reach we have inquired about. The following is one of the replies.

"In a long catalogue of items, on the baleful effects of 'Millerism,' in the Republican, published at Springfield, Ill., I see it is stated that the wife of Jon. Garrison, of Newark, under the influence of the '*Miller mania*,' has poisoned her two youngest children and herself, &c. Now, *so far* as I can learn, there is no family of that name in this city. And although a resident in Newark, I have heard of no such calamity. My presumption is, that it is a second edition of the case of Mrs. Leverich, which in the time of its occurrence was shown to have no connection with Millerism. What a strange agony many of our '*erudite!*' editors seem to be in. Their logic and honesty are as strange as their agony.

"What would it all amount to, even if all they attribute to '*Millerism*,' and a hundred-fold more, were true of it? What has that to do with the Scripture argument in the case? If Mr. Miller were a *cut-throat*, and thousands were made maniacs and suicides by his teachings,—is *all that* an argument? Such seems to be about *all* the argument that most news-mongers have to present. 'A workman is known by his chips.'

"A RESIDENT OF NEWARK."

"BEHOLD THE BRIDEGROOM COMETH."

Many of our readers are not aware of the number of writers on prophecy, who have, within forty years past, been looking for Christ's coming near. In 1814, Mr. Penn's works on Prophecy were published, in reference to which there is a sensible article in the Christian Observer for 1815, page 366, Boston Reprint of the London Edition, published by David Hale.

"The admirable *intent of both of Mr. Penn's* works on prophecy is to prepare men's minds for that great and terrible day, which, if the signs of the times (distinctly foretold by our Lord) may be trusted to, is not far from us. To my surprise, I have heard a sermon preached by a gentleman of zeal, powers, and reputation, objecting to this doctrine as *dangerous*. How so? Wherein can consist the danger of a Christian's expecting the coming of his Saviour from day to day? of its occupying all his thoughts? of its influencing (which it may certainly do, without deranging them) his whole business, *life*, and *conversation*? Surely he is not likely to become the worse member of society for it, or to be the less prepared for the event of his own death.

"I cannot, however, in candor, conclude, without acknowledging the merit of a short paper in one of your late numbers, upon this very subject; and which, there is ground for thinking, has made considerable impression. I allude to the observations upon Luke 21: 32; for as it strikes me, the words, " ," may surely be rendered "*that same* generation."

[If this interpretation is the true one, the words of Christ which have been so often restricted to the generation living when Christ spake, will apply to the generation living when the signs of Christ's coming are seen. *His words* will therefore show that after the signs begin to appear, the generation which begins to witness them will continue *till their completion*. The first prominent signs were seen in 1779, from which time three score and ten years have not yet quite passed away.—ED. CRY.]

"Upon the whole, *sir*, every expositor of the present day seems to agree that we live in the last times; that they are *either near* to what is called the Millennium, or to such a change as it hath not entered into the heart of man to conceive. The former doctrine is generally preferred; because the day of judgment, like the sun, cannot be looked at steadily. But there are also reasons for the latter, which many Christians will not be disposed to pass over. Let us 'watch and pray always, that we may be accounted worthy to escape *all these* things that shall come to pass, and to stand before the Son of Man.' M. J. A."

LETTERS.

WORDS OF CHEER.

Dear Bro. Himes,—The Midnight Cry comes laden with the glad news of the spread of the everlasting gospel. Its location and birth, in this most important era, render it the most efficient means for the spread of biblical instruction that has as yet been devised. The spread of misrepresentation and calumny has proved the most successful barrier to the progress of our cause; and by such sheets as the *Midnight Cry can it alone be* wiped away. Undeceive the minds of the people, and the scales fall *from their eyes*, and they become eager to investigate.

Hundreds would have groped on in midnight darkness, had it not been for the God-blessed labors of your sheet. Then let it be well and ably sustained by the advent brethren. It will go where they cannot. It will gain access to many whom they could never reach. God bless and sustain the Midnight Cry.

Your brother in the Lord,
DAVID NEEDHAM.

Our venerable brother, Daniel Ashton, writes from Piqua, Miami Co., Ohio:

"*Dear Bro. Himes*,—Peace be multiplied unto thee, and all the followers of the Lamb. We have received the Midnight Cry. There appears to be an increased anxiety to read it and learn wisdom. I hope God may make it a blessing to many. I have been a believer in the doctrine for the last 25 years, all except the time. All I can say on the time is, it is near—even at the doors. The signs of the *times speak loud* and speak clear. I have been a minister of the gospel for thirty-seven years, and have seen some prophecies fulfilled."

A brother in Pierpont, Ohio, writes, April 5th, 1843:

"I wish you to send me the *Midnight Cry*. We had one sent to us, and it was very interesting. We have not had *any preachers* in our neighborhood that have preached on the second coming of Christ. One *man* preached that doctrine fourteen miles from us, and a powerful reformation followed his lectures."

A postmaster in Central New York writes:

"The storm of clerical wrath rages with increased fury all around us: but thanks to God, the ship safely rides upon the tempestuous deep, and will soon be in port. Glory to our Immanuel!"

Brother E. D. Spencer writes from Westernville, N. Y.:

"I have read with intense interest your valuable paper, which has established me in the faith of the second advent. The people in this place have heretofore been great opposers of the doctrine of Mr. Miller, but as much as they oppose it, I could not keep the papers you *sent me long enough* to read them until they had gone the rounds through the neighborhood; and some of them I have not read yet. All who have read them are desirous of reading more, and inquire if I have not, or am not going to have, more. There are some who have nearly or quite come to a decision in favor of the doctrine; but there are yet a few whospeak evil of the things they understand not. I would most gladly send you funds for its support, but am unable. Send something that will tend to break down the lame opposition of the clergy. Oh, that you could send some able brother here to sound the midnight cry. If you have them on hand, please send me more of the number that contains the "Return of the Jews," by Geo. Storrs. All who have read it have had their doubts removed with regard to the return of the Jews."

"We want the paper, but can't raise the money," is the substance of many letters from the west and south.

A postmaster in Ohio writes:

"Nos. 1, 2, 5 and 6 of the Midnight Cry have been received here. On the reception, I was, like most of my neighbors, unbelieving in Miller's views: but from a careful and prayerful examination, I was led to the full belief that we are now living in the "days of the voice of the seventh angel;" and I have lent out the paper, to be read and circulated for the benefit of all who are willing to receive truth, and do sincerely thank you for your kindness."

A writer at Mt. Sterling, Ky., makes the following sensible remarks:

"I have seen a few numbers of the Midnight Cry, and though those who are attached to the world are, as they ever have been, inclined to scoff and revile at the sacred doctrines taught therein, yet I am not inclined to be numbered among them at the final day of retribution, which must come to all. I am convinced that that day is nigh at hand. The teachings of holy men of old are so plain to my mind, that he that runs may read.—Your publication first called my attention to the near approach of that day, so awful to those who are without God—so welcome to every one who hopes to wear a crown of glory. The people here are in a state of fearful suspense, driven by every report, racked with doubts and fears. I wish you to send me a number of your publication. I have no doubt but many numbers will be taken, and I hope many souls snatched as brands from the burning."

A brother in Michigan writes:

"I received a bundle of the Midnight Cry which you sent me in March last. I gladly received them, and they are travelling from house to house through the vicinity. Many are firm believers in the coming of our Lord this year, and many examining, and some are scoffing. Bro. Clark has been laboring at Battle Creek and below. About 150 have been converted to Christ, and the church much revived. Bro. Clark has given a course of lectures at this place for the last five days.—About twenty are converted, and many more are inquiring the way."

From Crawfordsville, Indiana, where a few papers are taken, the letters received show the interest they excite. One of them says:

"I have been reading the Midnight Cry, and am much pleased with it generally, though I cannot say I am a believer that Christ will certainly come this year; but I believe from the Scriptures that he will come soon; though if I was certain that a *firm belief* that Mr. Miller is right in his calculations as to the time would make me as happy as some of the writers in the Midnight Cry appear to be, I should anxiously desire to be confirmed in that belief.

"I have been much pleased with Mr. Miller's views, and of others who agree with him, on the subject of the Jews' return to the land of Palestine to rebuild Jerusalem. I think those who expect that to come to pass before the Saviour comes in the clouds of heaven, will be much mistaken; for when Christ comes, he will bring the New Jerusalem—that is, the saints of God—with him; and we need not look for the Jews to build for him a city.

"I very much admire Mr. Miller's views respecting the millennium, though contrary to the opinions of a large portion of the professed followers of Jesus in this country. The Midnight Cry sent here is read by a great many; and though I make a part of the company who take them, I have not had an opportunity to read more than one-fourth of the numbers. They are so frequently asked for, it is a hard matter to keep them long enough to read them. Most of those who read them say they believe all is right about Mr. Miller's belief but the time, and that they believe *him* to be serious in his opinions. Those *who do not read them* say it is all a humbug and money-making scheme, and some are so prejudiced they will not read on the subject when they have opportunity. If a good lecturer on the second advent near would come through this country, I believe much good might be the result of his labors.—Many preachers here join in denouncing Mr. Miller, and all who believe as he does."

Bro. Canfield writes from Waterloo, N. Y.:

"I commenced lecturing here last evening to a crowded house in the Baptist church. Last week I spent mostly at Oswego, where nothing much was said in regard to the second coming of Christ, except in the way of ridicule and scoffing. Very erroneous views were entertained in regard to it—the doctrine supposed to be an idle theory or fancy, a "humbug" adapted to

scare people and make them crazy. I gave six lectures to crowded audiences, and many were deprived of hearing, not being able to gain admittance. The public mind was disabused. They saw that, instead of idle fancy, it was substantial Scripture truth and historical evidence. Good has been accomplished, and to God be all the glory. I expect next to lecture in Geneva."

FRIENDLY NOTICE.

Brother Marsh, editor of the Christian Palladium, speaks as follows of the Cry:

"We cannot too highly recommend this weekly sheet to those who are seeking for knowledge on the prophecies concerning the second coming of Christ. It is published by J. V. Himes, assisted by L. D. Fleming and N. Southard. Your post master will send your orders and money free of postage. We wish no one to abandon the Palladium, but to continue and pay for it; but we do recommend all who can spare fifty cents to take the Midnight Cry. You will not be the poorer, but we believe far the richer for so doing. This counsel is meant for *your* good; and we hope it will be heeded."

In a private letter, he writes:

"From a notice you will see in my *last* No. of the Palladium, No. 24, and from letters received, I think you will soon have an increase to your subscription. My services as editor of the Palladium are now closed, at least for the present. I shall resign if the paper is not kept free. The Palladium is read in nearly every State in the Union, and the Canadas, and never has it been read with deeper interest, and I think, with greater profit, than since it has fearlessly proclaimed the coming of our glorious Lord nigh: the entire community is awake to this momentous subject. The work is the Lord's, therefore it triumphs."

A PRECIOUS REVIVAL.

A postmaster in Ohio writes:

"CANTON, OHIO, April 12, 1843.

"*Brother Himes*,—I hasten to drop you a few lines, to inform you of the great and glorious work which the Lord has commenced in this ungodly town. A short time since, brother McCue, of the Methodist Episcopal Church, stated minister of this place, embraced the doctrine of *Christ's second coming this year*. Feeling anxious that his congregation should have the benefit of the labors of Mr. Miller, in explaining the prophecies, he wrote to brother C. Fitch, of Cleveland, and asked him to come to this town and set before the people here the truths of the gospel. Brother Fitch having other engagements on hand, could not at that time comply with brother McCue's request; but recommended brother Pickards of Akron, to us. Brother P. was written to, and responded to the call; and is now here, and *has* been for a week past. A mighty work has commenced. A very great number have been converted to the truth of our Saviour's speedy coming. A large number are enquiring the way. A deep work of grace appears to be going on in the hearts of God's children. A large number of professors are beginning to put their house in order. Much opposition has been manifested against brother P. and the doctrines which he promulgates, both from professed followers of the Lord Jesus, and infidels; but, notwithstanding this, he has not refused to "declare the whole counsel of God." A few copies of the Midnight Cry are circulated among our people, and are read and sought for very eagerly. A large number of the second advent papers are distributed amongst our townsmen, and much good is accomplished by them. I will endeavor to obtain you some subscribers. The people in the country are anxiously seeking information, and as fast as the light of God's truth *falls upon their hearts, they give way*. Prejudice is being removed rapidly from the hearts of professors.

"The old doctrine of a thousand years temporal millennium is being rapidly abolished. Men begin to read for themselves, instead of taking Scott's or Clarke's Commentaries as their light. They wonder why it was that they have been so stupidly ignorant of the word of God. Our conference meetings are well attended. It does one's soul good to listen to the brethren and sisters telling how the Lord has blessed their souls. Brother P. will remain with us, the Lord sparing him, until the close of this week. He will then go to Bethlehem, to give his views with regard to the second advent. Laborers are much wanted; every town is sending for a second advent minister. The people want light.

Yours in the gospel of love,

O. P. STIDGER."

A postmaster in Missouri writes:

"I have seen three numbers of your paper, and am much pleased with it. There are several that would like to read them, but cannot raise the money to send for them."

A brother who forwards $50, in addition to a still larger donation previously received, writes:

"I observe, in reading the late Nos. of the Midnight Cry, that you have many pressing calls from persons *residing in different parts of the country, to have the* Midnight Cry sent to them, many of whom, it appears, have not the means to pay for it. I hope such calls will be attended to so far as you have the means to do it, and I beg leave to assist in this labor of love. My means are quite limited, but thank God he has blessed me with a few dollars more than I need for present necessities, and I wish to assist you what I can in the glorious work of arousing a slumbering world to prepare to meet the Lord. I therefore send you enclosed a fifty dollar bill, to assist in *publishing and sending abroad your excellent paper*, the Midnight Cry; and I pray God that He may open the hearts of second advent friends, that we may feel willing to let go our hold upon the world, and no longer give our *pennies* to benefit our fellow men when dollars might be spared. As we believe that the end of all things is just at hand, let us be consistent, and show our faith by our works.

"But one brother says, 'O! if I was only sure He would come this year, I would then be willing to do all that you ask.' Truly, thought I, and so would the infidel. Another may be ready to inquire, what should I do, if after I have given half of my surplus means to feed poor perishing souls with the bread of life, the Lord should not come this year? To such an one I would say, Christian brother, where is thy faith? Dost thou believe that there is a God in heaven, and that he reigns? or dost thou believe that all things are brought to pass by the wisdom and foresight of men? Dost thou believe the promises of God? And what does He say? Hear him; 'He that giveth to the poor, lendeth to the Lord, and he will repay him again." Had you rather trust your money in the hands of a poor dying mortal, and take his promise to pay seven per cent. interest, than to cast it into the great Safety Fund of Almighty God, who is infinite in riches, faithfulness, and truth?

"Let us awake to this subject, and examine our hearts, and see to it that we are as willing to trust God as we are to trust our dying fellow men. I feel that what we do, must be done quickly, for surely we know that Christ is at the door. I am daily expecting that the Lord Jesus will rend the heavens and come down, and I wish to be found of him in peace, having my garments unspotted from the world. 'He saith, Behold I come quickly. Amen. Even so, come Lord Jesus,' is the language of my whole soul.

Yours, in the glorious hope
of soon seeing Jesus, W. T."

A postmaster in Maryland writes:

"I had received one number of the daily Midnight Cry in December last, and four in January, but thought them not worthy of reading, but had laid them by in my drawer till, I think, about the 21st of February, when I gave two of them to two good friends of mine, to read them, and the others I kept and read myself. But here I must stop and tell you, that the Sunday previous to my reading them, the Rev. Mr. Ambrose Rondthall, pastor of the Moravian congregation at Graceham, of which I am a member, gave us a touch upon Miller's doctrine, which has roused our feelings somewhat. We then began to read the Midnight Cry, and we read them with such an understanding that we cannot help believe that the Lord will soon come. Yes, our church believes that Christ will soon make his appearance, and my only wish and prayer is, that we may be prepared to meet him when he does come. After I was done reading them, I distributed them among my neighbors; and now there are almost every day calls at my office for some of Mr. Miller's Midnight Crys. I received one number of the weekly Midnight Cry, dated March 31st, which I could not keep at home till I had read it through myself. You can judge from what I have said, that the people of our place wish to have light upon this subject. Yes, I can say, they are thirsting for information. I therefore send you one dollar, for which you will send me the weekly Midnight Cry."

PROPHECIES.—While so many are slighting the prophecies, and casting contempt on the study of them, it is interesting to read such testimonies to their value:

"You see, or may see, with your own eyes, the Scripture prophecies accomplished; and if the Scripture prophecies are accomplished, the Scripture must be the word of God, the Christian religion must be true."—*Newton on the Prophecies*, 1760.

MAGNIFICENT POPISH SCHEME.

Emigration.—Our Irish readers will, no doubt feel interested in the prospectus of a scheme, which has been matured in London, in concert with the Roman Catholic Clergy in Ireland, for the purpose of relieving the pressure of our increasing population, by an extensive scheme of emigration to the agricultural Free States in the North Western Valley of America, comprising the States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, and Missouri. The name of Father Mathew, who is one of the trustees, is, in itself a guarantee that the emigrants will not be decoyed from the land of their fathers to a distant soil, by brilliant promises never intended to be fulfilled. There is a reality in the whole appearance of this project, that forbids all ideas of deceit; and we doubt not that the *emigrants will be fairly treated, if the proposed* money capital of £200,000 can be obtained, so as to enable the directors to make purchase of the lands required to give effect to their benevolent intentions. The northern part of Illinois, and the high grounds of Wisconsin, bordering on Lake Michigan, are to be selected for the first settlement of emigrants. These districts contain very large tracts of unoccupied fertile prairie ground, and have every communication with the lakes and deep waters of the Mississippi.—*London paper*.

Jesuit in Disguise!—The *London Record* announces the following startling fact, among many others, to the growing catalogues of Jesuitical work:—

"Not long since a curate was appointed to a parish in, we think, one of the midland counties, who was obviously an able and well-read man, and made himself uncommonly agreeable to his parishioners, and all with whom he had intercourse in the neighborhood. A gentleman, upon returning from Italy, came on a visit to a friend in the parish in question. He was soon promised a treat, in meeting at dinner this most agreeable of curates. On meeting, however, the curate's manner appeared wholly changed. He was apparently absent, as he was silent; and under some excuse left the dinner table at a very early hour. Great surprise at the change was instantly expressed by the host on the curate leaving the room. His friend said, I can explain the mystery; *that gentleman was introduced to me in Italy as a Roman Catholic Priest!!!*

"THE SEA AND THE WAVES ROARING."—The gales during the month of January, in the Mediterranean, have been greater than any known during the last twenty years. In one of these gales, the sea made a breach through the mole at Genoa, a wall forty feet thick.

LETTERS RECEIVED DURING THE WEEK ENDING APRIL 19.

POSTMASTERS.—Landisburgh, Pa., 50 cents.—West Topsham, Vt; Millville, O; Copenhagen, N Y; Braintree, Vt; Fort Ann, N Y; Centre Sandwich, N H; Bradford, N H; Cicero, N Y; South Paris, Me; Middletown, Pa; Wales, Me; Noblesville, Pa; Rockford, Ill; East Greenwich, R I; Watson, N Y; West Martinsburg, N Y; Newton Upper Falls, Mass; Youngster, N Y; Lincoln, Me; Norwich, O; Ballston, N Y; Richwood, O; Graceham, Md; Honesdale, Pa; Uniontown, Md., $1 each.—De Witt, Iowa; Champlain, N Y; Attica, N Y; Jennett, N Y; Greenland, N H; Union Mills, N Y; Salisbury, Md; Conesus, N Y, $2 each.—Climax Prairie, Mich; New York Mills, N Y, $3 each.—Hernando, Miss; Holmes Hole, Mass, $5 each.—North Port, Ala; Hillsboro', O; Northford, Ct; Ridge, Md; Utica, N Y; Bellbrook, O; Big Spring, Tenn.

INDIVIDUALS.—S. R. Lathrop; Geo. W. Whitney, 50 cents each.—W. A. Bronson; A. Way, $1 each.—D. Crane, $2.—C. B. Hotchkiss, $2 50.—A. Andrews, John H. Hall, $3 50.—L. G. Curtis, $10.—Butler Morley, $20.—Winslow Twitchell, $55.—Geo. Storrs; J. V. Himes; J. H. Hurdley; J. B. Cook; D. O. Ostrander; J. Pollock; Robinson and Jones; John Corton; E. Canfield.

POPERY.

THE LITTLE HORN PREVAILING.

We cut the following from the Boston Christian Reflector. Do such facts indicate that a temporal millennium is just at hand?

FACTS DESERVING ATTENTION.—The stupor of our evangelical Christians on the subject of missions, is quite unaccountable. And it seems the more so when contrasted with that of European Papists. The following statement copied from an English journal, will exhibit, in a strong light, the unfavorable contrast,—"The Society of the Propaganda at Rome received, last year, the sum of upwards of $500,000, which was employed in following the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of their labors, by instilling into the minds of the heathen, the errors of the Roman Catholic faith. Six priests arrived in China in August, 1842. 'The building of their chapel and school at Hong Kong,' says Mr. Williams, of the American Board, 'is advancing. It will cost, it is said, $26,000, at least $20,000—more than your mission to China has cost from the beginning. They have twenty men to our one.' Mr. W. hopes God is with the unit, and well he may so hope; for unless such is the fact, the success of the Protestants is utterly hopeless, with means so limited and rivals so numerous and zealous. So we may say of most of our English and American missions. Few indeed would be the triumphs of the gospel, dispersed at the slow and dull rate at which we send it abroad, if it were not the word which Jehovah owns, and arms with the Spirit's power. But shall not the zeal of Papists shame and arouse us? Shall it be said that they are sending *six* missionaries to our *one*, to the 'celestial empire?' Shall we lie supinely, and see the millions of China embracing a mere counterfeit of Christ's blessed religion, while we have the means, and are commanded to give them that which the apostles carried to the Gentiles, and by which alone pardon can be obtained and salvation secured? Is this the way to prove the superiority of our faith? Are these the fruits of our more excellent principles? It is indeed high time, that evangelical Christians awoke to a consciousness of the position in which God has placed them, and the great work which presses upon them. We have as yet scarcely begun to make the sacrifices and exertions, which the age and our obligations require of us."

Death of Bro. Chauncey E. Dutton, of Utica.

Dear Bro. Himes,—Our dear brother, Chauncey E. Dutton, sleeps in Jesus till the "FIRST RESURRECTION." He died on Sunday morning, the 19th ult., after an illness of about 48 hours. He had been long afflicted with an affection of the lungs and throat, which sometimes prostrated him, attended with violent pains of the head. The attack with which he died was one of uncommon severity, and baffled all exertions to counteract it. So extreme was his suffering, and so suddenly did he depart, that he said but little in his last hours.

As it respects testimony to the truth and power of the religion of Christ, he had no need to speak on a deathbed. His life was a "living epistle, read and known of all men." Bro. Dutton was a man "full of faith and the Holy Ghost." For about ten years, he was an experimental witness of the perfect love of God.

A little more than a year ago, having had his attention directed to the Lord's advent nigh, he commenced with his brother, H. Patten, the reading of William Miller's lectures. One Sabbath morning, while reading at their separate residences, and without each other's knowledge, they both became impressed with the truth of the doctrine of the coming of Christ in 1843. Bro. Dutton went immediately to the house of his brother Patten, and asked him what he thought of Mr. Miller's argument. Bro. P. then told him his exercises, and the conviction of its truth that had been wrought on his mind. Bro. Dutton responded that his own mind had just undergone similar exercises and convictions: and they embraced the truth then and there together.

Bro. Dutton, however, did not come out in the advocacy of the *time* until the visit of Bro. Storrs to this city last September. From that time, he proclaimed the coming of the Lord in 1843 with great boldness and power, till he "ceased at once to work and live."—For several weeks just previous to his death, he was engaged in excessive labors, proclaiming the midnight cry, and winning souls to Christ. In the town of Floyd, through his and Bro. Patten's labors, it is believed that at least 150 souls were brought to the Saviour, and the work has been going on since they left with great power.

But a few days before his death, he returned from a week's hard labor in an adjoining village, with his physical nature exhausted, which immediately sunk under the power of death in the manner already noticed.

At the request of the friends, on Tuesday, the 21st, the day of his burial, I delivered a discourse to a large audience, as appropriate to the death of a *son of Abraham*, on Heb. xi. 13: "These all died in faith, not *having received the promises, but having seen them* afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It was a season of deep solemnity to all, but especially of holy inspiration and joy to the dear disciples of Jesus, who are looking for their returning Lord to put them in possession of the Abrahamic inheritance, with all the children of promise.—We sorrow not, therefore, as those without hope, but are daily looking for the glorious consummation, when we expect to meet our brother in the New Jerusalem, where "there shall be NO MORE DEATH."

Yours in the Abrahamic faith,

DAVID PLUMB.

THE AGE OF DEBAUCHERY.—This is not the golden age, nor the iron age, but the age of debauchery—insatiate lust, and bold-faced, reckless, desperate debauchery. Unholy passions are gaining a most frightful ascendancy—morals are corrupt. Will the libertine publications of the French school, which are progressing among us, mend them! No; they will make them infinitely worse. —*N. Y. Union.*

Taking heed to *the sure word of prophecy* being a duty required in the word of God, no man is justified in neglecting it. However there may be, and are, prior duties that require our first care and attention, this too must have its due share of regard. There may, indeed, be an exclusive and excessive attention to it, which is wrong. The study, when once the mind and heart are truly interested in it, is so attractive and engrossing that persons in such circumstances, need a caution not to have their thoughts too much occupied with one part of divine truth, and to be told how very possible it is, to have the mind wholly filled with the subject of prophecy, and the heart unconverted to God, and the whole man dead in trepasses and sins. Nothing can be more awful than for a man to have a clear view of judgments impending and glories ready to be revealed, and yet take no practical steps for his own personal escape from the wrath to come, and his own personal attainments of the promised blessedness. —*Bickersteth.*

TIMELY THOUGHTS FOR THE CHRISTIAN.

DEAR FRIEND,—I feel as if the time of Christ's second coming was near, that it might burst upon us at any moment, and I think these words are spoken to us, "Be ye ready."

Methinks the last great day is near
When Christ in judgment shall appear,
When Gabriel's trump shall sound aloud,
To summon man before his God.
How great and terrible the day,
When this wide world shall flee away,
And these vile bodies changed shall be,—
Mortal to immortality.

The busy world think this but nought;
On that great day cast scarce a thought,
But "peace and safety," loud they cry,
When their destruction may be nigh.
Christ his enquiring followers told,
When signs and wonders you behold,
KNOW then the time is *near at hand*,
Then faithful watch, and ready stand.

MRS. CATHARINE MICKLE.

Kinderhook, March 28, 1843.

ABOMINATION.

See a land—a favor'd nation,
Chosen out from all the earth—
Land where Freedom's "Declaration"
Was conceived and had its birth:
See its Temples—Faith rejected!
Priests enriched, and robb'd the poor!
See its Courts—Rights unprotected,
Where they once were thought *secure*.
See its Press—Abuse and Slander
On each faithful witness thrown!
Ever ready *lies* to pander—
Silent where the truth doth groan!
Land with plenty overflowing;
Land of *suffering*, *starving* poor;
Where the *selfish*, and the *knowing*
Sit at ease, and dwell secure.
Not secure, ye proud oppressors!
God will burst your strongest band;
Not at ease, ye false professors!
God will yet redeem the land.
Land despising God and goodness—
Land of false and evil men—
Land of blasphemy and lewdness—
Hole of asps, and dragons' den,
God will break thy haughty spirit—
Bring thy pride into the dust,
Make his saints the earth inherit,
Make thee *know* that GOD IS JUST.

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

1. Miller's Life and Views. 37 1-2 cts.
2. Lectures on the Second Coming of Christ. 37 1-2 cents.
3. Exposition of the 24th of Matthew and Hosea vi. 1—3. 18 3-4 cts.
4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
5. Litch's Address to the Clergy on the Second Advent. 18 3-4 cts.
6. Miller on the True Inheritance of the Saints, and the Twelve Hundred and Sixty Days of Daniel and John. 12 1-2 cents.
7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
8. The Present Crisis, by Rev. John Hooper, of England. 10 cts.
9. Miller on the Cleansing of the Sanctuary. 6 cts.
10. "Behold I come quickly." 6 cents.
11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
12. The "Midnight Cry." By L. D. Fleming. 12 1-2.
13. Miller's Review of Dimmick's discourse, "*the End Not Yet.*"—10 cts.
14. Miller on the Typical Sabbaths and great Jubilee. 10 cts.
15. The glory of God in the Earth. By C. Fitch.—10 cents.
16. A Wonderful and Horrible thing. By Charles Fitch. 6 1-4 cts.
17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
19. Prophetic Expositions. By J. Litch. Vol. I.—3 cents.
20. " " " Vol. II.—37 1-2 cts.
21. The Kingdom of God. By William Miller.—6 1-4 cents.
22. Miller's reply to Stuart.—12 1-2 cts.
23. Judaism Overthrown. By J. Litch.—6 1-4.

Also Review of Morris' Modern Chiliasm. By S. Bliss 25 cts.
A Synopsis of the views of those who look for the Coming of the Lord Jesus Christ in 1843. By H. B. Skinner. 15 cts.
Review of Dimmick's discourse. By J. S. W.—10 cts.
The Marriage Supper of the Lamb, together with Daniel's Vision's harmonized and explained. By N. Hervey. 12 1-2.
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Polyglott Bibles—Testaments. 1 00.
Chronological Chart of the Visions of Daniel and John.
" " of the World and the Visions of Daniel.
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Miller's rules of Bible Interpretation, on do.

Also The Daily Midnight Cry—
Bound 26 Nos. 50 cts.
" in Setts, unbound, 37 1-2 cts.
Voice of Warning, Great Crisis, City Watchman's Alarm, Clue to the Time, &c., in any quantity.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.

THE WESTERN MIDNIGHT CRY!!!

Vol. II.] CINCINNATI, SATURDAY, DECEMBER 9, 1843. [No. 1.

J. V. HIMES, Publisher. "Watchman, what of the Night?" E. JACOBS, Editor.

Messrs. Himes and Litch:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. *E.*'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. *E.*," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the repetusal with earnest attention. But I did not get the satisfaction from it that "C. P. *E.*" expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader *will* fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection: none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. *E.*," and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say, I shall endeavor to be governed *by* the book of Daniel; for when we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a *praying* heart, to the Standard of Truth, willing to *see* and *believe* all that that teaches, we are sure of getting the truth; and after finding it, the *praying* heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the LATTER days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii, 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the FIRST KING." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." Now, if these quotations fail to prove that Grecia is the THIRD kingdom, and that Alexander is only the *first king*, I might as well stop here: but believing that it will convince every *praying*, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, *dreadful* and *terrible*, and *strong exceedingly*: and it had great IRON teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it: and it was *diverse* from all the beasts that were before it: and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above *inspired* description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was *strong as iron*; wherein it was *diverse* from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the *inspired* description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pul, 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is *not* the third, and his successors' the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall *devour* the *whole earth*, and shall *tread* it down, and *break* it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz., that his *third* conquered the whole earth, *for* his *fourth*: whereas the above words of inspiration show us that the *fourth* devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer *united*, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this *looks* a little like perverting the meaning. Does the professor need to be informed, that the clay comes *not* up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the *feet* and *toes* part of potter's clay and part of iron, the kingdom shall be *divided*."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word *diverse* in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, that all the Spirit meant to convey to our minds, by using this word, *diverse*, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this *diversity* in several respects; in its different forms of government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also was different: so also were their weapons. The Roman broad-sword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arms and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third; the legs of iron—terrible beast, and he goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? *Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire?* Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a *succession* of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth," and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are *certainly* put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that *these* four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the LATTER days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed *together*," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

295-89

we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the *same* horn made war with the saints, and prevailed against them, *until* the Ancient of days *came*, and judgment was given to the saints of the Most High; and the time came that the saints *possessed* the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a *fulfilment*, in what *took place* in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the KINGDOM to his saints; then it follows incontrovertibly, that the little horn *cannot* be Antiochus; and equally certain does it *follow, that it must* be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, *after* that which appeared unto me at the first. And I saw in a vision: (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the *singular number in the last verse*; and that it is true; that it was to be shut up; and to be for *many* days. [*Query.* Is it likely Gabriel would call three and a half years *many* days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man: for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the *last end* of the indignation: for at the time appointed the END shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what *sense* the *death* of Antiochus was the time of the end?—how, and why, *that* could be called the *last* end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the *last* end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the *last* end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are *one*; that it is *true*; that it was to be *shut* up; and to be for *many* days. That they are one in substance, may be further proved, by noticing the word *after*, in the first verse of this chapter. I do not see how Daniel could mean *after*, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean *like* the first. That it is *like* the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is *true*, no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infidel; that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for *many* days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was *long*;" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee *understand* what shall befall thy people in the LATTER-days: for yet the vision is for *many* days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, (the professor's rendering,) and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the *books were opened*." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and *shutting up of the vision*: *and that if it had been said*, 'how long before all the nations of the earth shall be destroyed, and the judgment set?' and had the answer been 'Unto 2300 years; then shall the end of this world come:' how, I should like to know, could it have been *closed, shut* up, and *sealed* from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the *vision* of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is *certainly* none; and equally *certain* is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I *had* seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation: he informed me, talked with me, and said, O Daniel, I am now come forth to give thee *skill* and *understanding*. At the beginning of thy supplication the commandment came forth, and I am come to *shew* thee: therefore *understand* the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, *for others, not himself, and that a certain people* should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, seventy weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for *one* week. The professor says, "What a period in the world's history were those seven *years*—the *central* point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week, the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of *shadows, when the substance had come*? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God."—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; *his forerunner gone to prison*; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "*also* the robbers of thy people shall exalt themselves to establish the vision." *Most certainly, here is a new power introduced.* Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, *in the heart* of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead *just* 197 years. 'Hold there!' says the objector; 'does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?' Yes, he does *say* so; but I do not believe him; because I have found him mistaken in so many things about this book of *Daniel*. Besides, *he tells us* not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at THAT TIME shall Michael stand up, the great *Prince*: *and there* shall be a *time* of trouble, such as never was since there was a nation even to that same time: and at THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of *the* earth shall

awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars FOREVER and EVER.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, farther west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "*and at that time.*" What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is *after* Antiochus has come to his end, and none to help him.) *And at that time* deliverance comes to all whose names are written in the book: the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS;" or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman *not* one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have *not* "assumed the office of a pilot," yet, how could we see "the waves strewed with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blest to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of

L. H.

[1] How can any man of common understanding read this description of the he-goat's coming on the wings of the wind, from the west, casting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the fair scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the *fourth* kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and vanquishing the *second* kingdom; (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indus.) We must not forget, it was the GOAT that came from the west, the GOAT that was moved with choler against the ram; the GOAT that broke the horns of the ram: it was the GOAT that cast him down, and stamped upon the ram: and Professor Chase says the GOAT is the "*fourth* kingdom upon earth." I know it was the "*first king*" that directed his movements; but it was no less the goat on that account. While this was going on between the *second* and *fourth* kingdoms, where, I would ask, was the "*third* kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the *fourth*. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the GOAT still.

[2] The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass: four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, consistency and proportion.

[3] If the Roman is not the *fourth* universal empire, then it *must* be the *fifth*; but I defy any man to find any *fifth* universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS" which is to be set up when the clay, iron, brass, silver, and gold of the image are broken to pieces together; and WHEN the *fourth* beast is slain, and his body destroyed, and given to the burning flame; and WHEN the little horn is broken *without* hands: and if it is ETERNAL, then its subjects *must* be in their immortal bodies:—ergo, the Roman then is the fourth kingdom.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "*Remarks*," and looking over Professor Stuart's "*Hints on Prophecy*," I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; so as to raise a universal shout of exultation among the wicked; even to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious:—"*my Lord delayeth his coming*" was too visible in every line of their "*Remarks*," and "*Hints*," for the eagle eye of the "*wicked servants*" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen," say all the Universalists in the land. "*It is all nonsense*," says Dr. Sharp. "Good," says Mr. T. Whittemore, "the doctor is a man of sound understanding." "*The world will stand centuries, and hundreds of centuries to come*," says Mr. Rogers: "True," say *Fiction* Norris and *Chameleon* Lovell, of the "Olive Branch;" the world is yet in its infancy, and will exist to a good old age."

It is only unlearned men wresting the Scriptures, says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder, Dan. ii. 44. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of this passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more *fully* and *vividly* in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! *only*, INTERPOSE in behalf of the Jews!! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in **1843!**

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

LETTER TO N. COLVER.

I HAVE read your lectures, and am sorry to say they are calculated, and have had the effect, to make the heart of the enemies of the Lord to rejoice; and the opposite effect upon many of *his* dearest friends. When a man's preaching pleases God, it will comfort all his children who have daily intercourse with him; when it pleases the devil, it will comfort all who are *his*. Think of the woe Christ pronounces on those that offend one of his "little ones;" also the punishment of that servant who only "ate and drank *with* the drunken."

In your preliminaries to scan the cloven foot of popery, viz., that we, unlearned, cannot understand the Bible; but must depend upon the "correct knowledge of biblical interpretation," which you say may be "intelligible to the intelligent." This would be sound logic if the "*intelligent*" *agreed among themselves*. While Stuart and Chase say the "little horn" of the 7th "is Antiochus, as all must agree," you say it is Nero. *Are you as well informed as they are in Hebrew and Chaldee?* Dowling agrees with us, that it is Papacy. You and Stuart think the 2300 days are *days*, but can only make them *about* fit Antiochus; Dowling and Chase say they are half-days, and that *is not quite* long enough. Dowling and yourself admit the 4th empire is the Roman; while Stuart, Chase, and Folsom say it is the divided Greek. Why all this disagreement among the "intelligent," if "a knowledge of correct biblical interpretation" is the one thing needful to understand the Bible?

On your first page, you call the belief that the kingdom is not yet set up, "a vagary." If the kingdom *is* set up, where is the king? the subjects? the territory? Satan certainly continues to be the *god* of this world: the terrible "fourth beast," with his seven original horns, and that other "little horn," is not yet "destroyed and given to the burning flame;" the Son of Mary does "not yet sit on the throne of his father, David;" for an inspired apostle says, "We have such an HIGH PRIEST, who is set *on the right hand* of the throne of the majesty in the heavens." Christians are yet "strangers and pilgrims on the earth;" and they must still through much tribulation enter into the kingdom of God." If his kingdom *is* set up, why did Christ command his disciples to obey the Cesars of this world? Why did he tell them "it was his Father's good pleasure *to give* them the kingdom," if they were then in possession of it? Why enjoin on them to pray, "thy kingdom *come*," if it was set up? Why say, when sitting "on the throne of his glory," "Come, ye blessed of my Father, *inherit* the kingdom." If they had been in *possession* of it since they were converted? If the reign of grace in the heart *is the* kingdom, why look for an entrance that "shall be ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Savior Jesus Christ?"

On page 8, you state your subject to be "*not* whether Christ will come in '43," but "whether the 2300, 1290, or 1335 days, afford any clue to that event." So, then, your lectures are not to prove Christ will not come this year, but merely to break in pieces the key-stone of the arch, so that "the whole superstructure shall fall." You don't want to have it go abroad that you are trying to prove that that event *cannot* come this year: you say that "is not a matter of revelation to the Son, to angels, or man." This passage holds as good against Christ's ever knowing the time, as it does against you or me. You don't wish to have it appear that you are not *looking* for him; for you have read, "unto you that LOOK for him," &c. Then again, you fear your *love* for his appearing will be doubted, for you have read, "And not to me only, but all them also that LOVE his appearing." A little "intelligence" will penetrate your flimsy veil.

In your attempt to separate the 9th from the 8th of Daniel, you will find true "What God hath joined together, let no man put asunder." Gabriel was not mentioned in the 7th of Daniel, but was in the 8th. "Make this man to understand THE VISION," was not fulfilled when Daniel fainted with the soliloquy on his lips, "none understood it;" while of the 7th, Daniel says "he *told* me, and made me KNOW the interpretation of the things." Therefore Gabriel comes in the 9th to finish what was *un-finished* in the 8th. The tenacity with which our opponents cling to the idea that the 9th is a vision of itself, proves the weakness of their cause. You have seen the weakness of that argument, and given it up, but have resorted to a worse one—that of appending it to the 7th. *You had not noticed that Daniel understood that chapter*, and therefore needed no "appendix" to it, but *did need the 9th for a correct understanding of the 8th.*

While you were making merry with the "day-for-a-year expositors," why did you not speak about the *long* ten days' tribulation of the church at Smyrna?—of the *long* first we of five months?—of the still *longer* second we, of an hour, a day, a month, and a year?—and also rejoice with the church, that her stay in the wilderness was but 1260 days? Why? You knew it would not make so much fun of us, as it would to tell about *running out doors 2520 years;* and of Daniel's *fasting* 21 years, when there is not a word about fasting in that chapter.

On page 20, you betray great ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1290, 1335, to Daniel, says, (chap. x. 13,) But the prince of the kingdom of Persia withstood me one and twenty days, &c." Now the "unlearned" can see that it was the "WONDERFUL NUMBERER," that said "unto 2300 days:" then he appears again in the 10th, when "his eyes were as lamps of fire." But the hand that lifted up Daniel, and the voice that spoke comfort, and the one the prince of Persia withstood, must be Gabriel's. The glorious "man" described in the first verses, was "Michael, one of the chief princes," who, Gabriel says, "came to help me." Then, again, in the last verse he says, "there is none that holdeth with me in these things, but Michael your prince:" so then, Christ and Gabriel were the "saints," the "men," that appear to instruct Daniel. The *first* gave all the "wonderful days" directly to him; the *last* "explained," "lifted up," or "strengthened him," as he was ordered. The *first* appeared, and is described by Daniel in the 8th and 7th verses of his last chapter, where also he gives him the last two prophetic periods, at the end of the last of which Daniel is to stand in his lot.

On page 33, you say, "It is not how long shall be the time for everything Daniel saw in the vision, but how long shall be the vision *concerning* the daily *sacrifice? &c.*" This looks like sheer deception; *why did you not tell your readers the words* "*concerning*" and "*sacrifice*" *were the words of men*, instead of placing such stress upon them?

But you have kept "the very delirium of fanaticism" for the last sentence; and that is, "the Lord himself" sounding the "midnight cry," saying, "GO ye out to meet the Bridegroom." It seems to me, if the "trump of God" is to be that cry, it would have been, "Behold, the Bridegroom IS COME; COME ye out and meet him." My column is full. Yours, in the daily expectation of hearing the "trump of GOD."

LEWIS HERSEY.

A sound head, a simple heart, a spirit dependent on Christ, will suffice to conduct us in every variety of circumstances.—*Cecil.*

It is not talking, but walking with God, that gives a man the denomination of a Christian.

WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 9, 1843.

VOLUME NO. 1.

We perceive by the first No. of vol. 1, that thirteen numbers were promised to the subscribers; and as only ten were issued, an explanation is required, which is as follows,—the matter intended for the three remaining numbers, was "Miller's Lectures" as published in the "Midnight Cry, and Watchman's Alarm," two *double* numbers of which, were sent to each subscriber of the "Western Midnight Cry," thus giving one number more than was promised,

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, if required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

THE EDITOR.

In consequence of ill health of himself and family, Br. Storrs has felt it his duty to go to the east. How soon he will return, should time last, is a matter upon which he will probably advise us. We have left our family in New York, for a visit to this place, where we only intend to remain for a few weeks; and in accordance with the suggestions of the brethren, have consented to take charge of the paper while here.

APPEAL FOR THE "WESTERN MIDNIGHT CRY."

Shall this paper be continued? This is a question for our brethren of the West to answer. You have been led to feel something of the importance of such a medium of communication, as a source of comfort and encouragement to the lovers of Christ's appearing, and as a voice of warning to the slumbering thousands in this *Western* world. It remains for you to say, whether this flaming torch of truth, shall continue to disseminate its rays of light o'er the plains, prairies, and mountains, and along the majestic streams of this section of our world, which is so soon to witness the tremendous scenes of the *last day*. Shall thousands perish for lack of knowledge, when a faithful application of but a little part of the goods over which God has made us stewards, will accomplish the object? When it is borne in mind that all these things, in a few months at the longest, are to be consumed by the judgment fires; surely, this appeal will be responded to, and the support of the "W. Midnight Cry" will be chosen as one of the mediums, through which to transmit some of your treasures to God's everlasting kingdom. But, says one, "how can we sustain it, for we are poor?" I will tell you; and it is one of the easiest things in the world to do it. Let some ten, twenty, or forty of our brethren, agree to make up the deficiency in the amounts sent from abroad, to defray the expense of an edition weekly, and the work is done. If *there* should not be one farthing received from any others, it would only cost the last named number of individuals about one dollar each per week, or only twelve or fifteen dollars for each individual, between this and the time the Lord will come, when a "cry" will be issued in the *East*, which will supercede the necessity of the *Western one*. See Matt. xxv. 6, and xxiv. 27.

If this call is promptly responded to, another number will be published next week, should time continue, and so on till the Lord comes. If at any time, you should fail to receive your paper, you will know the reason, and where the responsibility (if there is any) will rest. Bear in mind the importance of sustaining a gratuitous distribution of these papers among the thousands of travellers that are weekly passing through this place to all parts of the Western country.

Direct your communications to J. V. Himes, Cincinnati, Ohio.

Cincinnati, Dec. 8th, 1843. E. JACOBS.

THE CAUSE IN THIS PLACE.

When Br. Storrs left this city for the east, the enemies of truth predicted that the Second Advent cause would soon "die away;" but directly the contrary has been the result. When *left without a lecturer*, the lovers of truth clung still more closely to the promises of God.

The interest has *continued to increase*, even more rapidly since brother Storrs left. Some thirty or upwards, having *embraced the doctrine of the Lord's soon* coming, between that and the time we commenced our lectures here. *Our first lecture was delivered on* Sabbath evening last, to a large and attentive congregation, that had met for a prayer meeting, not knowing that any person would be present to lecture. A prayer meeting was held at the close of the lecture, when upwards of twenty came forward for prayers, many of whom testified that the Lord had blessed them. Two or three professors of religion that had for some time been wavering in their minds, came out and testified their full belief that the Lord would come within the present Jewish year. On Monday evening, fourteen came forward for prayers, some of whom were blessed; on Tuesday and Wednesday evenings the interest continued, and some others have experienced the smiles of a reconcifed God. Although an entire stranger to the whole congregation, never having seen one of their faces before, at the close of our first lecture we were surrounded by a multitude of warm hearts and heaven beaming countenances, that stood ready to give the wandering "stranger and pilgrim" a hearty welcome.

The Second Advent believers in this place are a heavenly band, and their numbers and graces are daily increasing. The first hour in their society was a blessed opiate to our drooping spirits: for while passing down the Ohio, surrounded by those who had no sympathy for our blessed master; and the thought of being separated by the lofty Alleghany's, so far from a dear family, and kind brethren and friends in whose affections and prayers we had so largely shared, a gloom had overspread our mind which only the sweet spirit of God could remove: and here we have found an atmosphere most congenial for the operations of that spirit. Brother Boyer, who has charge of the Second Advent Book room, is indefatigable in his labors.

Br. J. H. Hardy, writes from Lexington, Scott county, Indiana, Dec. 1st, that there is a good deal of excitement in that place upon the subject of the Second Advent. If the theory as taught by Mr. Miller, is correct, there are large numbers in that vicinity who wish to know it. It is a soul cheering doctrine, to think, that in about four months at most, the Saviour will come in his kingdom. * * * * With respect to the "return of the Jews" and the "conversion of the world," the veil has in a great measure, been removed from his mind." He proposes some questions upon Dan. ix. 26, which we shall probably answer in our next number.

Br. Silas G. Strong writes from Maysville, O., that he *prefers truth with the few*, to error with the *multitude;* and takes pleasure in circulating all the publications he can get upon the subject, which above all others, is dear to those who are waiting for the coming of our blessed Lord. He sends a good article upon the subject of sanctification, for which we have not room this week. He *urgently requests*, that some of our Second Advent brethren will write more upon this subject.

Br. Joseph Howells writes from Hamilton, O., Nov. 16th, earnestly requesting, that an able advocate of the blessed cause may be sent to that place. In connection with some friends, he wishes br. Storrs to favor them with an exposition of the five first verses of Isa. 2, and Micah iv. 1—8.

Br. Jonathan Woodworth writes from Hartford, Licking county, O., that an interest is awakened in that section, and many will read if papers are thrown in their way. He urgently requests that *some one may come* and lecture among them. He is anxious to receive publications for distribution, but does not *feel able to pay* for them.

Two sisters from Preble county, O., write that they have *been reading the* "Western Midnight Cry," since the great Tent meeting, with a great deal of delight, and it *has been food to their souls*. They earnestly entreat that a lecturer may be sent them to aid in a protracted *meeting which is to commence* (if time lasts) the Saturday before Christmas.

A letter from St. Louis, of November 13th, states that *there are a few* in that city that are looking for the Saviour at the termination of the 2300 days. The people *are very much* blinded by the Shepherds. He thinks a great deal of good may be done at this time if a good *lecturer is sent* them.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

Can Br. Himes send us half a dozen copies of the "Signs of the Times," of July 12, 1843;—also, three dozen volumes of the last edition of the "Harp," 3 parts, bound?

LETTERS RECEIVED.

From Postmasters.—E. T. Chapman, 2 00; C. Hastings, jr. 1 00; C. A. Maddock, 1 00; Henry Whipple, 1 00; R. B. Young, 0 25; W. G. Romnay, 1 00.

Individuals.—George F. Storrs, Jonathan Woodworth, Silas G. Strong, Mary Fall, J. V. Himes, J. B. Hall, Edward C. Williams, Henry Espich, 1 00, Joseph Howells, Dan Storrs, J. V. Himes, H. B. McNamara, A. A. Stevens, Mary J. Lewis.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, *on Sabbath mornings*, at 9 o'clock, superintended by brother Boyer. The Bible is the only book studied. Parents and guardians *are invited to send* their children.

SIGNS IN THE EAST.

Earthquakes.—From the True Sun of Tuesday last, we learn that the Eastern coast of the Gulf of Venice, about 250 miles east from the city of Rome, has recently *been visited with a severe earthquake*. On the 16th of September at night, two strong shocks were felt at Ragusa, and through a great portion of Dalmatia, causing the most intense alarm. On this occasion a large meteor illuminated the East. Similar shocks were *experienced daily, sometimes* accompanied by subterraneau noises, up to the 26th of September. Many of the inhabitants of the Dalmatian villages, had abandoned their habitations in despair, and fled to the mountains, and Ragusa was nearly deserted. The latest accounts *are to the 27th*, at which time the shocks still continued, and the houses in Ragusa were so much damaged, that a few more convulsions would reduce the city to a heap of ruins.—*Mid. Cry.*

Many professed Christians are very much troubled in arranging the political affairs of the nation. What have the disciples of Jesus to do with those four great fighting beasts, (Dan. 7)? Patch and mend these Gentile governments as much as you will, they are to be dashed in pieces.

COMMUNICATIONS.

LETTER FROM BR. STORRS.

We have taken the liberty to publish the following extract from a private letter of br. Storrs, knowing the deep interest that is felt in this place, for the welfare of one whose labors are so highly appreciated.

PHILADELPHIA, Nov. 29th, 1843.

I have spent one week in New York city. The work there is taking a new start, about 30 were forward for prayers last Sabbath evening—some of them found peace in believing. In this city (Philadelphia) I preached a week ago last Sabbath eve, to about three thousand deeply interested hearers, and the cause here is evidently rising higher and higher—*no dying away*. Br. Litch has gone to Baltimore, intending to spend a few weeks there if the way opens, and time continues. * * * * * I believe the Lord is *at the door*, and we shall not have to wait long. Tell the brethren and sisters, to *be strong* and fear not, for our God will come, and come *quickly*.

Any communications for me, should at present, be directed to Philadelphia, as I expect to remain here a few weeks, *if the Lord will*.

Yours in the blessed hope of soon, *very soon*, meeting our glorious Lord and Saviour. GEO. STORRS.

LETTER FROM BR. STEVENS.

INDIANAPOLIS, Nov. 27th, 1843.

DEAR BR.—You may have expected before this, that I had become ungrateful and negligent of my friends in Cincinnati. If so, be assured your suspicions are unfounded. I shall never forget their unceasing kindness and attention towards me. I intended to have written sooner, but the pressure of duties has been such since I left that it has prevented.

I made no stop in Connersville, as was my purpose, brother Perkins being absent and no arrangements having been made for meetings. I came on therefore directly to this place, where I arrived on Wednesday night, after leaving you. On Thursday evening we commenced meetings in the Baptist church, but were routed after the second meeting, and went to the Christians house, where we held one more meeting. The Sabbath breaking up our meeting there, we succeeded in obtaining a very comfortable, unoccupied Lutheran house, where we have since held our meetings unmolested. I have now given 15 lectures. The interest has been continually increasing. Last evening the house was more crowded than ever. At the speaking meeting after lecture, some eight brethren testified to the power of the truth in making them better and happier. Among these were brothers Young, Dr. Muncel, one of the most learned men in these parts, Dr. Saunders, &c. Br. Jenkerson, the Disciples' minister, attends continually and agrees with us almost entirely. Deep solemnity pervades the meetings, and in some cases there is deep feeling; but there has hardly been a sufficient test to call forth the feelings of sinners. This evening we expect something decisive will be done, to show how things stand. Should the period appear to be most critical with them, I shall remain a few days longer; but should there be no particular manifestation of interest, I expect to start for St. Louis to-morrow. The publications which I brought were literally scrambled for and devoured

I must mention in connection with all this prosperity, the fact that the devil is not dead. Yesterday there was a dreadful lunge made at the truth in some of the churches. As is frequently the case, in these last days, the old villain overshot the mark and uncovered the cloven foot. A Methodist minister who at first received me with professions of friendship, and allowed it to be presumption to say that Christ would *not* come this year, turned the tune most essentially, and assured the people that age after age must yet pass away; generation after generation yet arise, before Christ comes. Nay more, he saw it took; the people tittered, and he went on, "God destroy the world," (said he) "and what for?" "He will not destroy the world while he has a seed left to serve him," and afterwards said, "God would *always* have a seed left to serve him." The Universalists, I am told, went away praising him. I will not stop to be very minute in respect to his argument. He is said to have appealed to the many good hymns we sing, &c., exclaiming, "Will you give up these hymns? Will you abandon your schemes?" &c. &c. Poor man! how I pity him! An evil eye and irritable spirit, led him to contradict his own previous admissions before witnesses, and then contradict the Bible. But so it is when one shuts his eyes to the truth. I feel like praying, "Father forgive them! for they know not what they do." The truth has too deep hold to be brushed away by such a bold and blasphemous dash. God sits on the throne and his Omnipotent arm holds the power of darkness at bay. I believe there is nothing more of special interest to be told respecting things here. I have enjoyed myself much. My friends here are of the true Second Advent stamp, warm, unflinching and devoted to God. But I long to see sinners converted to God; O how shortly will their doom be sealed! I expect to order a few papers here from New York soon. It is not my custom to send a half filled sheet to a friend. And were I now to express on this remaining page the feelings uppermost in my heart, it would be filled up with personal acknowledgements. My dear brother, the comfortable home I have found in your family, binds me to that circle. A stranger, a pilgrim, an exile, knows and ever remembers the heart that sympathises with him in those circumstances. The sacrifices you have made to render me comfortable in these exposures to the chill damps of winter, are not forgotten. Peace be with you all—pray for me.

Yours in expectation of speedy redemption,

A. A. STEVENS.

EXTRACT OF A LETTER FROM BR. HIMES.

BOSTON, Nov. 25th, 1843.

"DEAR BROTHER,—Yours is just received, it has truly cheered my heart. I had been longing to hear from you, to know how you were getting along. Your report of the meetings, *is just what I expected*. Let me entreat you to hold on to your prayer meetings, preacher or no preacher. You cannot fail to do good—conducted as they should be; (and I doubt not they are so with you) they will be the greatest blessing to the saints—and cannot fail to wake up, and keep the "virgins," awake till the Lord comes."

Yours in the blessed hope,

J. V. HIMES.

LETTER FROM BR. HALL.

TROY, O., Nov. 14, 1843.

DEAR BR. STORRS,—As it has been very rainy and muddy since I have been here, and as my health has been very poor, I did not commence lecturing till Sabbath evening. I lectured in the Wesleyan house, but I shall finish a course of lectures in the Baptist church in this place. I shall probably get through by Saturday evening, when I expect to leave for Piqua.

There seems to be considerable interest here on the Second Advent; and I pray God that this people may indeed be thoroughly aroused and prepared to meet the Bridegroom. Yours truly,

J. B. HALL.

This is the brother whose article upon "the Dragon, Leopard Beast, and Image Beast, was published in vol. 1, No. 8, of the Cry."—ED.

We give the following letter from a very intelligent colored sister, in Mississippi, who chanced to be in this city at the time of the "Tent Meeting," and became a convert to the Second Advent faith.

October 29th, 1843.

DEAR FRIENDS,—I take this opportunity to let you know that I have arrived safe at home, and am still an advocate for our Lord's second coming. I am glad to find some that join me in this blessed hope. I have not met with so many opposers to this doctrine as I expected. And some say they would be glad to hear some one of your belief, lecture.

I have not received any of my papers since my arrival. You will please send them to me, and also one copy of Mr. Miller's lectures. I wish to be remembered to all the friends. I am living in anticipation of that joyful day when our Lord shall make his appearance. Pray for me, that if I never meet any of you in this word, that we may all meet in the New Jerusalem.

MARY J. LEWIS.

The papers have been regularly forwarded, and the vol. of lectures are now sent as ordered.—ED.

LETTER FROM BR. MCNAMARA.

SHARPSBURGH, Alleghany co. PA. Nov. 25, 1843.

DEAR BR. STORRS,—

I embrace the present opportunity to address you upon the subject of the glorious coming of our Lord Jesus Christ. I am alone in raising the "midnight cry" in this place. I have many trying scenes to pass, but the Lord is faithful, and his promises are sure. If faithful, we shall receive a glorious crown.

I will not trouble you with a history of my conversion to the Second Advent faith, as I expect you have heard of me; I am the old soldier that was to go to New Orleans last spring; but a good honest, speculating preacher, with the devil to help him, (for no Christian would) blocked up my way by out-flanking me on my left wing; but, thank God, I have now got the field, and by His grace, mean to keep it, till I fall upon it. I was the first in this place, in the midst of bigotry and *little horn* influence, to cry "Behold, he cometh."

The cause has suffered much in this place in consequence of the injudicious course of professed Second Advent believers; many of whom, after the month of May passed, began to feel that "every vision faileth." In a public hotel, a bonfire was made of the "Bible Examiner." I have lectured in almost all of the little towns within twenty-five miles of Pittsburgh, to crowded congregations, and have got many to read the "Trumpet of Alarm," one hundred copies of which Br. Litch sent me as a present.

Br. Jacobs, also sent me some copies of the "Coming of Christ," and the people have feasted upon them till they are used up. Many are beginning to think the next thing in the line of prophetic events, is the *parting of the heavens as a scroll*. I should like your paper, but am poor and can not pay for it; but, thank God I can read, and that is glory enough while I am here.

Be strong and work, for God will work with us.

Farewell, till we meet at HOME.

H. B. MCNAMARA.

LOVE FOR THE APPEARING OF CHRIST.

It has been justly remarked that "the love of Christ's appearing, is as true a test of a Christian's heart as the needle of the compass is of the direction of the polar star." The heart that is filled with God and heaven will cast upwards its steadfast eye *to* the appearing of *Jesus*, "bright glory's beaming star." The coming of the Lord, and *not death* will be their constant theme.

If in the mean time death should come, and find them thus 'looking,' it has no terror to them, for they will then for a little while, sweetly sleep in Jesus till the trumpet sounds.

Look for a moment upon the only sure chart that can guide us safely into the harbor of eternal rest.

1 Thess. v. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the *coming* of our Lord Jesus Christ.

1 Cor. i. 7, 8. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Col. iii. 2–4. Set your affections on things *above*, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thess. i. 10. And to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

ii. 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

iii. 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

iv. 14–18. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore, COMFORT one another with these words.

2 Thess. i. 10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

ii. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, unto the appearing of our Lord Jesus Christ.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but to all them also that love his appearing.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James v. 7, 8. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 7, 13. That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

2 Peter iii. 11, 12. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 John ii, 28. And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

Rev, i. 7. *Behold, he cometh with clouds; and every* eye shall see him; and they which pierced him: and all the kindreds of the earth shall wail because of him. Even so; Amen.

xvi. 15. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame.

xxii. 7, 20. Behold I come quickly; blessed is he that keepeth the sayings of the propecy of this book.

He which testifieth these things saith, Surely, I come quickly: Amen- Even so, come Lord Jesus.

If the foregoing texts do not prove that it is a true test of Christian affection to love Christ's appearing, then in vain may we search for a text in the word of God.

After such examples as these, what Christian or honest man can believe that God has not made it our duty to look for and expect the coming of the Lord this side of death or the grave? But says one, "I am looking for the coming of the Lord. I expect he will come, but I cannot tell when. If it is the will of God that Christ should come this year, I feel resigned to His will; I shall try and submit. I don't believe it is my duty to be looking for this all the time. If I am ready, that is enough—I shall be safe." Such language as this is heard almost every day from those who profess to be God's children, and some of them make their temples ring again with amens and hallelujahs. Now keep your eye on the true test—the word of God. Here it is before you, staring you in the face. Look upon it while we introduce an analagous case.

Your husband has been long absent from you. He sends you a letter, and in it fixes the time when, as well as relates the circumstances under which he will return. The bearer of the letter waits to hear the tidings. You tell him you are in a hurry at present, and so lay the letter by. You soon after take it down, break the seal, and begin to read. The time of his arrival is fixed at a certain number of days, but the letter has no date to it. It contains a sealed letter, which you are directed not to open until you hear that the President of the United States is taken and carried a prisoner to Montreal. You lay the sealed letter by, and soon the tidings go all thro' the country that the President of the United States has been taken and carried a prisoner to Montreal; but you have forgotten the sealed letter till the bearer comes in and reminds you of it. It is taken down, the seal is broken. There is the date and the explanation relative to the time of your husband's return. You look it over, make your calculation, and find that the time runs out the next week.

With a cool, indifferent countenance, and perhaps with a little peevishness, you lay the letter by. The old bearer of it waits, still anxious to know the result. You tell him you don't know when he will come, still indifferent and rather fretful. He looks at the letter for himself and says, "Why here it is, plain as the light of day. Why he will be home next week. True, he does not say what time in the week, but he will come next week." You say to him, "I can't see it as you do. However, it may be true, and if it is, I will try and submit; for I know it is my duty to be resigned to it, let him come when he will. But don't talk to me any more about it at present, for it is such an agitating subject I am afraid it will set me crazy, for I am very nervous, and you know there have been a number of women deranged lately in consequence of talking so much to them about their husbands coming home."

We now ask, under these circumstances, could you complain if the bearer of that letter should go away and say, *you do not love your husband?* We leave you a little while to make your own calculations how the faithful wife would act under similar circumstances. Then judge whether the resignation and submission will not be applied to his staying away, rather than to his coming. After you have well digested the above, read the following:

"I have espoused you to *one husband*, that I may present you as a chaste virgin to Christ."—2 Cor. x. 2. "He that loveth father and mother more than me, is not worthy of me."—Matt. x. 27.

"BUT OF THAT DAY AND HOUR KNOWETH NO MAN."

This is generally the first objection that is urged against the possibility of knowing anything about the time of the "Second coming of Christ." It is easily answered with the frank acknowledgment, that all consistent believers in the advent of Jesus Christ sometime in the Jewish year answering to our 1843, make no pretensions to any knowledge of the "day and hour" when that event will take place. The objector immediately replies, "that is evading the point, for the spirit of the expression is, that no man can ever know anything about the time." If the individual that urges this last objection is honest, and wishes to get the true meaning of this expression of our Saviour, he can have it from the testimony of God's word.

First, The testimony of Christ himself is pointedly given against this objection in verse 33, of the same chapter. (Mat. 24.) "When ye shall see all these things, know that it is near, even at the door." That, is something about the time, but something more pointed still, we think, may be found in the chapter. The very expression "of that day and hour knoweth no man," is sufficient authority for us to examine closely the context, for a longer defined period of time in which the great events predicted would take place. In verse 42, "Ye know not what *hour* your Lord doth come," and v. 44, "in such an *hour* as ye think not, the Son of man cometh," are strong additional intimations, that their minds had been directed to a longer period of time, and not that they were left in darkness relative to it. Again, in v. 37, "as the days of Noe were, so shall also the coming of the Son of man be." In addition to the wickedness of those days, with which the wickedness of the "last days" are to compare, we have the fact, that to Noah was made known the number of years that were to pass away before the world's destruction. (Gen. vi. 3,) "And in saying as the days of Noe were, so shall the coming of the Son of man be," our Saviour does not except this important similarity. In Gen. vii. 4, we have proof that the day was made known to Noah; here appears to be an exception to the similarity extending farther, in the expression, "of that day and hour knoweth no man."

Second, In the room of shutting out all light relative to his coming, we firmly believe the Saviour designed in this chapter, to teach the time (i. e. the year) of his second advent. My reasons for this belief shall here be given. In v. 15, he commences the history of the Papal Abomination in these words, "When ye, therefore, shall see the *abomination of desolation spoken of by Daniel* the prophet, stand in the holy place, (whoso readeth, let him understand,) &c. Understand what? The Saviour foresaw, that without this caution, there would be a misunderstanding relative to the thing spoken of by Daniel. Let us then search in Daniel, for the very thing spoken of by the Saviour. In the two last verses of the 9th chapter, is the first place in the prophecies of Daniel, where we find any thing that looks like the language of the Saviour above quoted. Verse 26, "shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Verse 27, "and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." Is the thing or things here mentioned, that to which the Saviour refers? I think not, for these reasons: The Saviour's words are in the singular, "*the* abomination of desolation." While the prophet's language clearly brings to view more than one abomination, and more than one desolating power. Again, the event here predicted by the prophet must take place before the one predicted by the Saviour, for the desolation (Dan. ix. 27,) is preparatory to the abomination, and not necessarily connected with it. For, "preparatory to," the overspreading of abominations he shall make it (the city of Jerusalem, v. 26, the place where the sacrifice and oblation was offered, v. 27,) desolate until the consummation, and that determined shall be poured upon the desolator, or Dan. xii. 11, till the beast is given to the burning flame, or Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." Jerusalem was made desolate preparatory to the overspreading of the Roman abominations. The first of those abominations, Pagan Rome, did overspread—persecute the saints—tread down and break in pieces the whole earth, until it was taken away, A. D. 508. The abomination of desolation *is not* "spoken of by Daniel the prophet" in his 9th chapter, only by way of reference to it, as something to take place after the destruction of "the city and the sanctuary." The first place in the book of Daniel, where "the abomination that maketh desolate" is "spoken of" as such, is in chap. xi. 31, "And shall take away the daily, and they shall place the abomination that maketh desolate." This was done in the year 508, when Vitalian, a champion of the Catholic faith, at the head of an army of Huns and Bulgarians, waged a successful war against Pagan Rome, which resulted in its overthrow. This was the time when "the abomination that *maketh desolate*" was *placed*: For the ten kingdoms that arose in Western Rome during the interim, between 508, where Pagan Rome fell, and 538, when the saints were given into the hand of Papal Rome; we are told by the Revelator, "have one mind, and shall give their power and strength to the beast." (Rev. xvii. 13.) From scripture authority, then, this last "abomination" commences with the power that took away the "daily," and at the same time; although it did not commence its "desolations" till the beast was seen in its full form, (Dan. vii. 8,) in 538.

The next and last place, where "the abomination of desolation" is "*spoken of by Daniel the prophet*," is in chapter xii. 11, "And from the time the daily shall be taken away, and the abomination that maketh desolate set up, A THOUSAND TWO HUNDRED AND NINETY DAYS."—These two last are the only places in Daniel, where "the abomination of desolation" is plainly mentioned. If we are told that it is mentioned in chapter viii. 13; I only reply, that the language of that text will best settle this question; that, is a "transgression of desolation," and reaches to the cleansing of the sanctuary, or to the time when the "sanctuary and host" are to be trodden under foot no longer. It embraces Papal Rome, but not in reference to its *desolations with the Sword*, for those ended in 1798. It refers to Rome as a transgressing power, and it has been such since its dominion was taken away, as well as before. "The abomination of desolation" is described in chapter vii. 24–26, but it is not "spoken of by Daniel" as such, and we cannot, there-

fore, use it for the present purpose. With these facts before us, I ask, what have we to "understand," but the 1290 days, the given length of "the abomination of desolation spoken of by Daniel the prophet?" It is interesting to read this caution of our blessed Lord, and then turn to the very place designated by him in the prophecy, and read in the preceding verse, "And none of the wicked shall understand; but the wise shall understand." The words have been shut up, (v. 4,) the book has been sealed till the 1290 days are ended,—then, we have been told, "the wise shall understand," and Jesus points to the "abomination of desolation"—(demonstrated by actual fulfilment to be,) twelve hundred and ninety years long, and says "whoso readeth LET him UNDERSTAND." He then briefly enumerates the events that are to fill up the above period of time—the great tribulations, such as was not from the beginning of the world, in which (not 1,100,000 Jews at the seige of Jerusalem,) but over 50,000,000 Christians, were martyred for their faith in Jesus. He speaks of the shortening of those days, or closing up of the Papal civil rule, v. 12—the deceivers that should arise at the close of that period, vs. 23—26, as well as those that had risen before, (v. 11.) He then, in v. 29, again points to the 1290 days, referred to in v. 15, and shows in what part of those days the signs of his appearing should commence; immediately after the tribulation, or as Mark says, chapter xiii. 24, in those days, after that tribulation, the sun shall be darkened, &c., which first sign took place "in those days," eighteen years before they were ended, and after the great "tribulations" under the papal reign had closed. He assures us of his coming the next thing after the falling stars, and that this generation (that has seen the signs) shall not pass away till all be fulfilled. He gives a parable of the fig-tree to show how surely the great event shall follow the signs, and foreseeing the skepticism of the last days, he adds an awfully solemn declaration, that though heaven and earth should pass away, yet "my words shall not pass away." Though he had given the events filling up the 1290 years of Dan. xii. 11, and the signs also, of their end in order to guard us from error, yet he adds, "but (though I have helped you to an understanding of the days of Daniel,) of that (literal) day and (literal) hour, knoweth no man, no not the angels of heaven, but my father only."

"Whoso readeth let him understand" one thing more; viz. that "he that waiteth and cometh to the 1335 days," or a period 45 longer than the 1290, shall be blessed with righteous Daniel, by standing with him in his lot in the first resurrection.

If his be a correct view of the subject, then, "that day and hour" has nothing to do with any other year than that which ends the forty-fifth from the ending of the dominion of "the abomination of desolation." "Whoso readeth let him understand."

THE 2300 DAYS.

Dr. Hales says that "there is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's Collections, and in all the ancient versions, except the Vatican copy of the Septuagint, which reads 2400, followed by Symmachus; and some copies noticed by Jerom, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean 2300."* New Anal. Chro. Vol. 2, p. 557.

Dr. H. renders Dan. ix. 21—23, 'Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision, (viii. 16) flying swiftly, touched me about the time of the evening oblation, and informed me, and spake to me and said, O Daniel, I am now come forth to give thee understanding and information. At the beginning of thy supplications THE ORACLE came forth; and I am come to tell thee [His response] for thou art greatly beloved. Therefore consider the matter and understand the vision." See p. 550.

The 27th verse he renders, "But one week shall establish a [new] covenant with many: and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the Desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed." p. 563.

He admits that the one week commenced A. D. 27, and terminated A. D. 34, when Stephen was martyred, and the Sanhedrim had formerly rejected Christianity, but denies that this one week was the last of the seventy. It is a pity that the learned Doctor, while he saw much of the truth, was not enabled to discern the whole.

Signs of the Times.

*Wm. Cunninghame says, "Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error."

About three inches of snow fell in this place on Wednesday night.

CONSISTENCY.

The pastor of the "Associate Reformed Church," from whose flock the sister was expelled for singing "Second Advent Hymnodies," &c., a little time since attended a tea party at *Shires' Theatre*, and in company with others of the Rev. Clergy, assisted in singing temperance *songs*.

Whose "painful duty" is it now, to inform this pastor, that such a course is contrary to the "*doctrines*," (not "*practices*") of the *Associate Reformed Church*.

THE DIFFERENCE.

Do not be alarmed! The Lord will not come yet for a hundred years. What! the Lord come and burn up the world in the midst of all these improvements? Nonsense!

Modern Apostle.

"Be *patient* therefore, brethren, unto the coming of the Lord.

Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Apostle James.

"For the Lord himself shall descend with a shout; * * * * the dead in Christ shall rise; * * * * we that are alive shall be caught up; * * * * *Comfort* (not frighten) one another with these words."

Apostle Paul.

Those who tell us the world can not be destroyed now, because improvements in the arts and sciences are making such rapid advances, tell us also, that these improvements will go on for centuries yet to come. What follows? Why, improvements will then have reached such a height that the Lord can never come, and the Christian must bid farewell to his Bible, with all its precious promises, forever.

THE CHRISTIAN'S COMFORT.

The Lord *himself* shall quickly come,*
With mighty shout and trump of God,
To wake the dead that sleep in him,
And rule the nations with his rod.†

The righteous living, too, will rise;‡
Caught up to meet the Lord on high,
Sweet words of comfort to the wise;§
The saints of God no more will die.‖

*1 Thess. iv. 16. †Ps. ii. 9; Rev. ii. 27; xii. 5. ‡1 Thess. iv. 17. §ver. 18; Dan. xii. 3, 10, 12, 13. ‖1 Cor. xv. 54; Rev. xxi. 4.

"THE POOR HAVE THE GOSPEL."—This was the glory of the Christian dispensation, but the poor are shut out from some of the modern lectures against Christ's near coming. Thomas Y. Howe, D. D., has recently advertised a lecture, at Utica, in which, he says, "it will be shown that the assertions of Mr. Miller, as to the time, are expressly contradicted by facts." But this pleasing information must be well paid for,—25 cents being the price, to each person.—*Mid. Cry.*

☞We recommend to our readers a careful perusal of brother L. Heree's *Reply* to Professor Chase's article, commencing on the first page.

☞Our next number will contain an article upon the "Inconsistencies of Calvin's Literal Fulfilment of the Prophecies of Daniel."

Can Br. Israel Jones visit this place and deliver a course of Lectures?

Will he inform us by letter?

THE FORM OF GODLINESS WITHOUT THE POWER.—Paul places singing by the side of praying, and says: "I will sing with the spirit." We have a very different state of things now. The editor of the New York Observer says:

"The idea of praise to God as the object of singing in public worship, has in many churches become obsolete, while mere display, as at theatrical concerts, is the grand aim of the singers who are most appropriately termed *performers*. Pastors *might*, in prayer and in public teaching, do much towards the inculcation of more correct and Scriptural sentiments on this subject."

THE GOSPEL PREACHED IN ALL THE WORLD.—Dr. Skinner, in his sermon before the American Board of Commissioners for Foreign Missions, denotes the martyr Williams as saying "We do not know of any group or single island of importance within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

The last number of "The Voice of Elijah," a Second Advent paper published at Montreal, gives some letters which show a most interesting state of things in England, relative to this great subject. The editor says he has "scattered hundreds, if not thousands of copies of his paper through Yorkshire, and other parts of England." Letters which he has published, from Yorkshire, Devonshire, and from different parts of Ireland, speak of the people of God in those sections, as being gladdened with the joyful tidings of our blessed Lord's soon coming.

WHEN IS PRAYER A VAIN THING?—1. Those prayers are vain which are not put up in faith. A faithless prayer is a fruitless prayer.

2. Those prayers which man offer, while they resolve to continue in any sin, are vain prayers.

3. Those are vain prayers, when we pray merely to obtain deliverance from an affliction not at all minding our profiting by, or the improvement of, an affliction.

4. Those prayers which we make in our own strength.

5. Those are vain prayers which we make in our own name, not in the name of Christ.

6. Angry, passionate prayers are vain prayers.—Caryl on Job 35: 13.—*Mid. Cry.*

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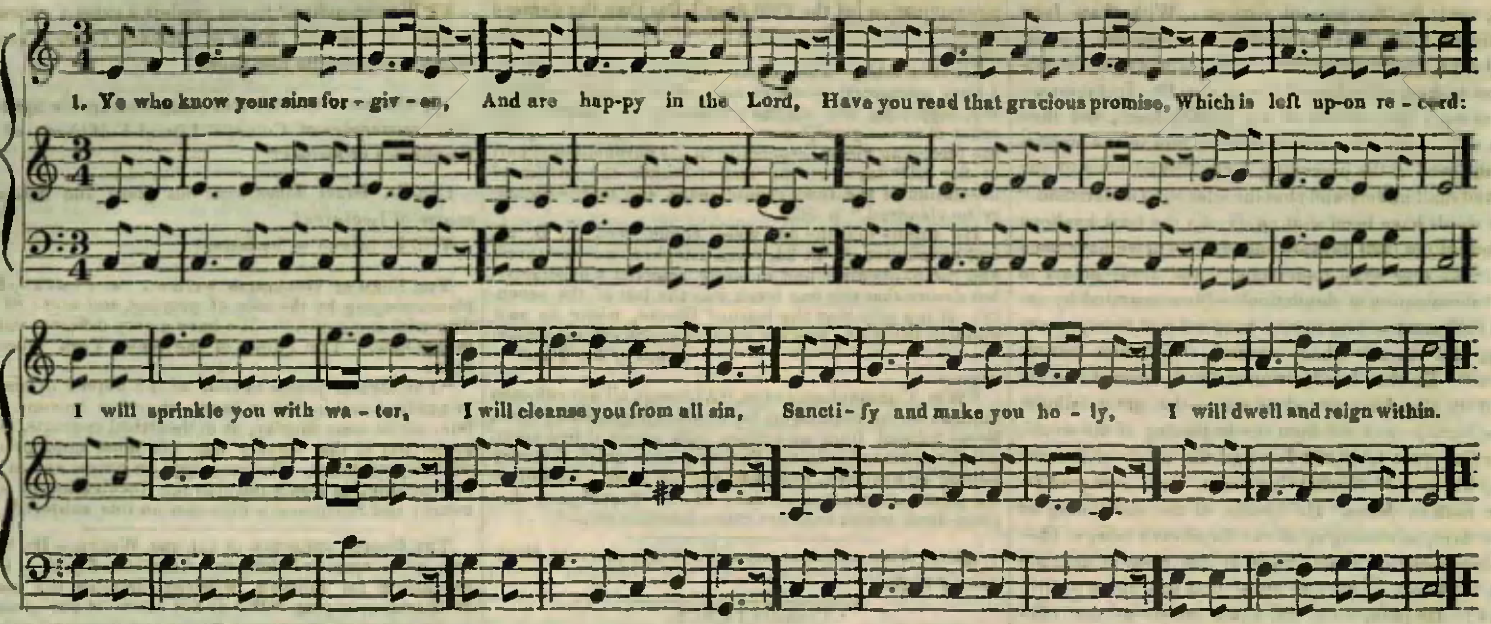
BLESSING OF THE NEW COVENANT.



2 Though you have much peace and comfort,
Greater things you yet may find,
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure your perfect freedom,
Jesus suffered, groaned, and died,
On the cross the healing fountain
Gushed from his wounded side.

3 O ye tender babes in Jesus,
Hear your heavenly Father's will,
Claim your portion, plead his promise,
And he quickly will fulfil.
Pray, and the refining fire
Will come streaming from above;
Now believe and gain the blessing,
Nothing less than perfect love.

4 If you have obtained this treasure,
Search and you shall surely find
All the Christian marks and graces,
Planted, growing, in *your* mind.
Perfect faith, and perfect patience,
Perfect lowliness, and then
Perfect hope, and perfect meekness,
Perfect love for God and man.

5 But be sure to gain the witness,
Which abides both day and night;
This your God has plainly promised,
This is like a stream of light.
While you keep the blessed witness,
All is clear and calm within;
God himself assures you by it
That your heart is cleansed from sin.

6 Be as holy and as happy,
And as useful here below,
As it is your Father's pleasure,
Jesus, only Jesus know.
Spread, O spread the holy fire,
Tell, O tell what God has done,
Till *the nations are conformed*
To the image of his Son.

7 Witnesses might be produced
Of this glorious work of love,
Paul and James, and John and Peter
Long before they went above.
Hundreds, thousands, tens of thousands
Have, and do, and will appear;
Let me ask the solemn question,
Has the Lord a witness here?

8 Wake up brother, wake up sister,
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate.
Can you bear the thought of losing
All the joys that are above?
No, my brother, no, my sister,
God will perfect you in love.

9 May a mighty sound from heaven
Suddenly come rushing down,
Cloven tongues like as of fire,
May they sit on all around.
O may every soul be filled
With the Holy Ghost to-day,
It is coming, it is coming,
O prepare, prepare the way.

CHEAP LIBRARY.

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THE WESTERN MIDNIGHT CRY!!!

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J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

EXAMINATION OF

The Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecy.

THE Lectures of Rev. N. Colver, the substance of which were first preached in his own pulpit, and again in the Marlboro' Chapel, are now published in a small 24mo. tract, entitled, "The Prophecy of Daniel *literally fulfilled*; considered in three lectures." We listened to their delivery on both of those occasions, and intended to have reviewed them; but we are now satisfied that the tract carries within itself its own antidote. Our object at this time will be only to point out some of its many inconsistencies.

It is prefaced by a request for its publication from T. Gilbert, P. Gill, and N. Hill, that others may share in their "*increased pleasure* in reading the Scriptures." Doubtless it would add to the pleasure of many to have it proved that the Scriptures contain no intimation of Christ's coming.

The first lecture consists mostly in an attempt to show that if the days of Daniel are to be understood as years, that there are many instances in the Bible where days are used, which to understand as years, would lead to an absurdity. As no one claims that in *any* of those instances, days are to be so understood, we shall have no occasion to dwell on that argument. Because *days* are to be understood as *days*, where all admit they are to be so understood, and because there it would be absurd to understand them differently it does not follow, that where prophetic time can only be understood a day for a year, that it would be also absurd.

With regard to "prophetic time," we fully adopt the rule laid down by Prof. Stuart, in his "Hints," p. 68, that "every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, primary, and literal sense, unless *good reasons* can be given why it should be tropically understood." By this rule, a *day*, in Scripture, always denotes a *day*, and a *year* a *year*, unless such *good reason* can be given. If therefore we find that a series of events *were not*, and *could not* have been fulfilled in the *literal days* specified, we have *good reason* to prove that they are to be *tropically* understood. The question then arises, What is a day ever used in the Bible as a type of? On turning to Num. xiv. 34, and Ezek. iv. 5, 6, we find that a day is used as a type of a year. Therefore, when we are, from the necessity of the case, obliged to understand the days tropically, we know that if they are a *type*, they are a type of *years*.

When any prophecy is given in plain and obvious language, we generally find that the time is literal time. But when all the events of the vision are foretold, under *types* and *symbols*, like the visions of Daniel, and it can be shown that they cannot have been fulfilled in literal *days*, we know that the time, as well as the events, must also have been given by a *type*; and we accordingly interpret it by the *Bible rule* for all such cases. Also, when it can be demonstrated, that a part of any prophetic period has been fulfilled in *years*, the rational inference is, that the remainder of the same period will be fulfilled in *like manner*.

Mr. Colver says, of the prophetic *days*, in Daniel, that "If Daniel means *years* in these numbers, there may be some plausibility in the '1843 interpretation,' but only *some plausibility*; for the fixing of their date from the origin of the seventy weeks, in the night vision, is both gratuitous and arbitrary. But if, on the other hand, Daniel means what he *says*, '*days*,' then is the whole scheme as baseless as an unimspired vision of the night.'" When he delivered the same lecture on the Sabbath, to his own people, he stated that if they were *years*, the world would end in 1843; and that any school-boy could see it, for if 490 terminated at the death of Christ, the 2300 days would terminate in 1843; and that then the world must end, unless it can be shown that some other event is then to take place, and he did not see how that can be done. He also admitted, at the same time, that the *great body of our standard Protestant commentators* had understood them as years; and gave as the reason, that some one had first so called them, and the "others had followed in the same track, until they had got the *cart rut* so deep that they could not get out." He also admits in his book, "From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors, 'that, in the prophetic writings, a *day* stands for a *year*.'" p. 12.

There is probably no point on which Protestant commentators have been so well agreed, as that the *days* in Daniel and John are so many *years*. Faber, Prideaux, the learned Joseph Mede, Scott, Bishop Newton, Sir Isaac Newton, and many other writers of note, have considered this a *settled question*. And the only way in which our modern theologians can defend themselves against the doctrine of Christ's coming, is by going back upon the old abandoned Popish ground, and finding in Antiochus Epiphanes the hero of Daniel's prophecy. Indeed, so universal has been this interpretation of these periods, that Prof. Stuart says in his "Hints on Prophecy," page 77, "*It is a singular fact, that* THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this *general*, I MIGHT SAY, ALMOST UNIVERSAL CUSTOM."

To overturn, or set aside such an "UNIVERSAL CUSTOM," will require more than mere assertion. Even Mr. Colver admitted, in his second lecture, in the Marlboro' Chapel, that to prove his case, it would be as necessary for him to show their fulfilment in *literal days*, as it would for him to produce a *tally* with the same figures as those on the *tag* of his trunk, in order for him to get such trunk from the railroad depot; that if the tag of his trunk had the figures 1290, 1335 and 2300, he must produce *tallies* with PRECISELY THE SAME FIGURES, *or he could not get his trunk*, and that he must show those periods fulfilled in *days*, or he could not get his case. This, however with many other things which he uttered in his own desk, and at the chapel, he has wisely omitted to give in the printed *copy* (!) of those lectures. We shall endeavor to show that as he has produced no *tally* with those numbers, that he cannot have his "trunk," *and has not proved his case*. That the "seventy weeks" are weeks of *years*, he dare not deny, but says of them, "It is somewhat amusing to notice the peculiar process to which these "seventy weeks" are subjected. It is admitted by all that they cover a period of four hundred and ninety years. But still, it is insisted that the angel *meant* weeks of days, and that, to understand him, we must first reduce them to days; and, then, that we must consider each day the symbol of a year, giving four hundred and ninety years. That is, he did not mean weeks, but days,—that is, he did not mean days, but years." p. 15.

We admit that there is nothing said about *days*, at this time by the angel, neither is there anything said about *years*. The Hebrew is *seventy heptades*, or seventy sevens. Now a "seven" among the Jews, when applied to time, signified a *week*; and they had their weeks of years, and also weeks of days. It is, therefore, correctly rendered "seventy weeks." The question, then, is, are they weeks of years, or weeks of days? The angel told Daniel that he had come to make him *understand the vision*; and he could give him no understanding of the vision, unless the 70 weeks were weeks of just such periods of time as were denoted in the vision. If, therefore, the 2300 days were simply days, the seventy weeks were weeks of days; but if they were years, then the seventy weeks are years.

When we reflect that the vision, (!) was to be 2300 days long, and was told that the sanctuary will then be cleansed, when Daniel had seen, from the 25th [illegible] that the seventy years that they were to serve the king of Babylon were accomplished, and that he then prayed, (Daniel ix. 16, 17,) "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake:"—who does not see that he supposed that the 2300 days ended with the 70 years, and that the sanctuary would then be cleansed? for we find that he prayed for the very thing which God had promised to do at the end of the 2300 days. And when it is seen that, at the *beginning* of his supplications, the same angel GABRIEL that had explained all of the vision of the 2300 days, but the time, to Daniel, is commissioned to fly *swiftly*, and informs Daniel that he "has *now* come forth to give him skill and understanding," and exhorts him to "understand the matter, and consider the vision," and then begins where he left off before, shows him that "*seventy sevens are cut off*," (for

the best scholars admit that such is the original, to "anoint the Most Holy;" that after that *the people* of the prince that shall come, shall destroy the city and SANCTUARY, (not cleansed yet,) and that "for the overspreading of abominations he shall make it desolate till the CONSUMMATION, and that determined shall be poured upon the desolate,"—who cannot see that the sanctuary cannot be cleansed till it shall cease to be overspread by abominations at the consummation; that that determined must have reference to the 25th of Jeremiah, which Daniel was considering, which extends down to the end of the world; that the 2300 days must therefore extend to that time; and that therefore the "*seventy sevens are cut off*" from the 2300 days, are *periods of the same* length of time, and mark this commencement? When, therefore, it is proved that the seventy sevens are years, will it not *consequently follow* that the 2300 days are years?

The title of Mr. Colver's book is, "The Prophecy of Daniel, *literally fulfilled*." The question then is, has he shown a *literal* fulfilment of these prophecies, and that those *days* were fulfilled in *literal days*?

To prove its fulfilment in days, he makes *Antiochus* the HERO of Daniel's prophecy, and quotes largely from Rollin—a *Roman Catholic*—to prove that instead of the vision being fulfilled in 2300 days, a *single act* of Antiochus covered that length of time. Porphyry, a *heathen*, is also referred to, in support of the same views.

Mr. Colver admits that the 11th and 12th chapters cover the same ground that is covered by the 8th; and as those two bring us down to the *resurrection*, the "little horn" that waxed exceeding great, must exist to the same time, and the sanctuary will then be cleansed.

On page 33, Mr. Colver says, "Daniel viii. 13: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision *concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*' Mark well *this inquiry*. It is not, How long shall be the time for everything that Daniel saw in the vision; but, 'How long shall be the vision *concerning the daily sacrifice*,' &c." Now if he were honest, he would have informed his readers, that the words *sacrifice* and *concerning* are not in the *original*, and are so noted in the translation, and that the question is literally, "How long the VISION, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Neither is the word *sacrifice* in the original of Dan. xii. 11—13; so that it reads "from the time the daily shall be taken away, and *the abomination that maketh* desolate set up, there shall be 1290 days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

These are the periods of which he says, "Let us now look for the events, and for the applicability to them of these numbers." He then proceeds as follows: "Maccabees i. 54: 'Now the fifteenth day of the month Casleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda, on every side;' and chap. iv. 52, 53: 'Now on the five and twentieth day of the ninth month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law, upon the new altar of burnt-offerings,' which they had made.' These two *dates*, with the accompanying history, will give us a clew to the application of these numbers. It will be seen, that the two dates, in them, make their events just three years *and ten days* apart. The month Casleu answers to our December. The first of these dates is the time when the image of Jupiter Olympus was set up over the altar of God in the temple; and the latter is the time when the 'sanctuary was cleansed.' Here, then, we have three years and ten days." p. 34. Three years at 365 days, = 1095 days + 10 = 1105 days. This is all the time that Mr. Colver attempts to show, transpired *after* the abomination of desolation was set up, when the angel expressly informs Daniel, that "from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." *Mr. Colver*, or the "*angel*," has therefore *made a mistake* of ONE HUNDRED AND EIGHTY-FIVE days. To get over this insurmountable obstacle, *he assumes*, that *there* were "at least six months, 183 days, BEFORE the setting up of the abomination of desolation;" when the *angel* said the 1290 days *should be from that time*. He says: "But from Macc. i. 45, 46, 47, it appears, that 'the daily sacrifice was taken away,' the sanctuary polluted, altars set up, and groves and chapels of idols, and the sacrifice of swine's flesh and other unclean beasts performed, at least six months before the setting up of 'the abomination of desolation' upon the altar in the temple, mentioned in the 54th verse. This, therefore, prefixed or added, gives us the 1290 days." p. 34. Unfortunately for him, there is nothing in Macc. i. 45, 46, 47, that has any allusion to six months, as the text itself will show. "And forbid burnt-offerings, and sacrifices, and drink-offerings, *in the temple*; and that they should profane the sabbaths and festival days. And pollute the sanctuary and holy people. Set up altars, and *groves, and chapels of idols, and sacrifice swine's* flesh, and unclean beasts." The 185 days that he is minus, is a mere *assumption*, and according to his own admission were BEFORE the "abomination" was set up,—AFTER which the angel dated it. He therefore has no "*tally*" that corresponds with this "*tag*" in his prophecy "*literally fulfilled*."

Let us see how "precisely" his "tally" and tag correspond.

Daniel's "Tag."	Mr. Colver's "Tally."
1290.	1105.

Will the angel give him his "trunk?" or will an intelligent community give him his case? He has come short ONE HUNDRED AND EIGHTY-FIVE days on this period. Having *shown so* "LITERAL *a fulfilment*" of this period, he says: "Now let us see if we can find in this catastrophe occasion for the largest number, 2300 days. *It will be remembered*, that this is given, in answer to a question involving the whole process of Israel's subversion, 'to give *both the host and the sanctuary* to be trodden under foot.' The inquiry then is, When did *this* work commence? We know when it terminated—at the cleansing of the sanctuary. It appears, Macc. i. 20, 21, that 'two full years' previous to the invasion of Israel, of which we have been speaking, 'Antiochus returned again, in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude. And he entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.'" p. 35. Thus, the only *definite time* he has given us for the 2300 days, is "three years, ten days," and "*two full years*," making five years and ten days = 1836 days, or FOUR HUNDRED AND SIXTY-FOUR *days short*. To make out the balance, Mr. Colver *assumes* that, "The *commencement* of the apostacy, and of the utter subversion which followed, is narrated in the 11th verse: 'In those days went there out of Israel wicked men, who *persuaded many*, saying, Let us go and make a covenant with the heathen that are round about us,' &c. Verses 13, 14, and 15: 'Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen. Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.' This took place *some time previous* to the first invasion of Egypt by Antiochus, on his return from which he entered Jerusalem; which gives it a date *something more* than six years preceding the cleansing of the sanctuary. THIS, THEN, GIVES US THE '2300 DAYS,' COVERING THE WHOLE APOSTACY AND SUBVERSION." p. 35. How long Antiochus was in Egypt, Mr. Colver has not shown; and six years would be but 2191 days, which is still 109 days short, *so that he makes his* "SOMETHING MORE" his "*literal fulfilment*."

Let us now see how this "tally" corresponds.

Angel's "Tag."	Mr. Colver's "Tally."
2300.	1836.

His "trunk" cannot be recovered with such a "tally." Of this period he has utterly failed to show a "*literal fulfilment*."

With such success, he says: "We have now only to inquire after and settle the event reached by the 1335 days. Dan. xii. 12: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' This number *ends forty-five days* subsequent to the cleansing of the sanctuary. Did any event then occur, relative to the people of Daniel and to the scenes *transpiring at Jerusalem, of sufficient interest* to elicit this additional remark of the angel? History answers, *There did*,—the *death* of Antiochus Epiphanes, the author of their terrible calamities. Notwithstanding 'Michael stood up,'—'the great prince which standeth for the children of thy people,'—yet it was to them a time of trouble, 'such as there never was since there was a nation, even to that same time.' Dan. xii. 1. The cleansing of the sanctuary, by the victorious arms of the Michael-sustained host of Judas Maccabeus, was not the end of their calamities. Subsequent to this were fought by them two of the most remarkable battles, and victories gained, that are found recorded upon the pages of history. And the angry allies of Antiochus continued to rage upon them, until the news of his death abated their courage, arrested their career, and left the Jews to hail the bliss of returning peace and safety.

"The *precise date* of the death of Antiochus, or the *precise time* when the news of it took effect upon the affairs of the Jews, we *have not the means of knowing*; but enough is found in history to assure us, that this was the event to which allusion was had; and that it is MORE THAN PROBABLE that it occurred at the end of the *1335* days." p. 35. Here again, he fails to show an exact time, and acknowledges that he "HAS NO MEANS OF KNOWING," but *thinks* it "*more than probable*," that, "the distance the news had to travel to reach him at Ecbatana, and the subsequent account of his death, leave us little reason to doubt the accuracy of the angel, in fixing the time at

forty-five days." He has, therefore, not shown the time that preceded or followed the 3 years and 10 days—or 1105 days; and the 1335 days must also be dated from the setting up of the abomination that maketh desolate; so that here he comes short TWO HUNDRED AND THIRTY days. We have therefore for the

Angel's "Tag,"	for Colver's "Tally,"
1335.	1105.

This makes quite a *variation* in the three periods, as the amount of Colver's "tallies," deducted from the angel's periods, will show.

Angel's Periods.	Colver's "Tallies."	Difference.
1290	1105	—4925
2300	1836	+4046
1335	1105	——
——	——	—879 days.
4925	4046	

He has, therefore, only come within EIGHT HUNDRED AND SEVENTY-NINE days of showing a "*literal fulfilment.*" Well did he exclaim: "By all the veneration which we feel for the Bible, as 'a sure word of prophecy,' as the light of the world, we protest against such TERRIBLE TRIFLING with the word of God. If we are ignorant of the fulfilment of any prophecy, let us be ignorant; but let us take heed how we wrest the Scriptures, lest we do it to our own destruction." p. 24.

He is even so *conscious himself* that he has made a most *signal failure*, that he says: "We say not that the various numbers under consideration are *all* or ANY of them mentioned in the history of the fulfilments of the predictions; but we DO SAY that their applicability and appropriateness to the events to which we have applied them, to us seem most manifest." p. 37. His questions, therefore, "Has this prophecy been *literally* fulfilled?—and can the use of these several numbers, in relation to such fulfilment, be satisfactorily accounted for?" are conclusively answered in the NEGATIVE.

Notwithstanding such *failures* and *admissions*, yet he claims that the prophecy of Daniel "has been shown to be most FAITHFULLY and most literally ACCOMPLISHED." "Indeed," he says, "it may be well QUESTIONED whether ANY other prophecy, in the whole volume of God's word, the account of the fulfilment of which depends upon history, can be shown with greater, if it can with EQUAL CLEARNESS, or with so much minutia of accomplishment. If *any* word of prophecy is sure, this is SURELY IT." p. 37. Again he says: "We have come to the very numbers themselves, and have examined the last objection, namely, 'that they do not admit of a *literal* interpretation or fulfilment;' and the result of our inquiry is, that *they admit of none but a literal interpretation*,—that any other than a literal fulfilment is impossible in the very nature of things. We have gone further, and have shown the literal fulfilment of that prediction, and the appropriateness and applicability of all those numbers to the events by which that prediction is fulfilled—yes, so *strikingly*, *circumstantially*, and *obviously* fulfilled, as to draw from the infidel the charge of its having been written subsequent to the events. Here, it would seem that we might rest the matter, with the conviction that our WORK *was done*, and that these numbers were FOREVER RESCUED from the strange use to which they have been recently subjected." p. 38.

He might not only as well "rest the matter," but might have "as well never have attempted," for all that he has done to prove his position; for such "monstrous absurdities," and "terrible trifling," will only open the eyes of the sincere inquirer after truth.

The third lecture he occupies in showing "the distinctness of the morning vision from the night vision."

Mr. Colver *attempts* to show this "distinctness" by drawing a parallel between the "little horn" of the 7th, and the EXCEEDING GREAT HORN of the 8th chap., which he says, "to avoid circumlocution and repetition, we shall call them *Antiochus* and *Nero*." He forgot, however, that *to call them so*, would not *make them so*. He then proceeds to show that the *origin*, *character*, &c. &c. of *Antiochus* and *Nero*, are not the same; and no one claims they are, or that even ROME was the same in every respect as *Papacy*. We shall not dwell on those points, as they do not touch the question, and we are not disposed to review, where he labors in vain.

It was predicted in Daniel vii. 25, that the "little horn" "shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time." Mr. Colver says, p. 44, "How strikingly is the *work* of this fulfilled in the persecution of the '*saints*' under Nero! Mark the prediction: 'He shall wear out the *saints* of the Most High.' Here is a new application of the term *saints* in the language of prophecy. The Jews, as a people, are nowhere so called. They are called the 'holy people,' the 'chosen people,' &c. &c.—terms which comport with their *typical* or *select* character; but not *saints*. It is quite obvious that a *new* people are in the eye of the prophet." Again, he says, p. 48, "The term 'saints' is never applied to the Jews, as a nation; and it will be remembered, that no such work, as *wearing out the saints*, is assigned to the little horn of the morning vision; all the terms used in it, such as, 'people of the covenant,' 'holy people,' the 'host,' &c., show, conclusively, that it had to do with the people under the Jewish polity. But, in this vision, the title of '*saints*' is given to the people of the *new* kingdom of the Messiah; with whom the little horn in it comes in contact. And it is asserted, that 'they shall be given into his hand, until a time, times and the dividing of time.' This was literally fulfilled. History informs us, that the persecution of the saints under Nero continued BETWEEN *three and four years*; and terminated with his tragic end."

Here again, he *utterly fails* to show any *time* from any history, and for a definite period of three and a half years, he only gets BETWEEN three and four years!! either of which is 180 days aside of the mark, and which, added to the difference of his previous "tallies" and Daniel's periods—879 days—makes ONLY ONE THOUSAND AND SIXTY-TWO days that he varies in all those prophetic numbers from a "literal fulfilment." His assertion that the *Jews* as a nation, are nowhere called *saints*, is a mere *quibble*; for if they were not, it does not follow that the pious Jews were not so called; and that they were, he will probably not deny, after consulting 1 Samuel ii. 9. 2 Chronicles vi. 41. Job v. 1; xv. 15. Psalm xvi. 3; xxx. 4; xxxiv. 9; xxxvii. 28; l. 5; lxxxix. 5, 7; xcvii. 10; cxvi. 15; &c. &c.

In his lecture at the Marlboro' Chapel, he stated that the term "*holy people*" was applied exclusively to the *Jews*, and that it did not imply *moral character*. Thus, he said, if a priest had a *straight back* and *straight nose*—by which we suppose he meant, free from any bodily defect—if he was the vilest man that ever lived, he was a *holy priest*. After showing CONCLUSIVELY that Antiochus and Nero were not twins, he says, p. 62, "With what clearness all this has been shown, every one of course will determine for himself. If we have succeeded, then the synopsis, which we gave in our first Lecture, is correct. And then, too, are the numbers '2300,' '1290,' and '1335 *days*,' connected with the morning vision; and had their accomplishment in its fulfilment. Yes, farther; then is the attempt to graft their date upon that of the seventy weeks, (or sevens,) in the night vision, fanciful, arbitrary, and erroneous; and the whole fabric built upon the perversion of these numbers falls."

It may not be here amiss to show the opinions of Dowling and Stuart on the literal fulfilment of these periods, and their admissions, that they cannot be shown to have been fulfilled in the *literal days*.

Dowling attempts to show that the 2300 days are only 1150 days, and that the temple was defiled that length of time, but he admits that "*we are not informed by any historian* EXACTLY how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple." He has *no doubt*, however, that if we *could find* such historian, it would be the exact time; the *nearest* he can come to it, according to his own admission, is 55 days.

The 1260, 1290 and 1335 days, Mr. D. admits to be years, and, while he rejects Mr. Miller's interpretation, says, he does not feel bound to furnish any other.

Prof. Stuart admits that the three and a half times of Dan. vii. (which he claims was also fulfilled by this event,) cannot be shown to have been fulfilled with any more exactness. Josephus, however, says that the time of this defilement was *just three years*. But Prof. Stuart only claims to show an *almost exact* fulfilment, and excuses it by saying, "No one can reasonably expect a more exact fulfilment of the time specified." (Hints, p. 90.) And on page 93 he says, "A *little more*, or a *little less*, than three and a half years, would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not statistical exactness." Thus, according to Prof. S., God in prophetic time does not always *aim to tell the truth*.

In the 1290 days of Dan. xii., Prof. S. (see p. 95) thinks is an "exact specification" of the time, and this is the *only place* where he admits that God did speak the *exact* truth, when he has specified time. And the only evidence that there was anything here fulfilled, in literal days, is that "we may naturally conclude" that Antiochus "arrived opposite Jerusalem in the *latter part of May*."

Of the 1335 days of Dan. xii., he only proves their exactness by "*supposing* now that Appolonius captured Jerusalem in the latter part of May, B. C. 168, the 1335 days would expire *about* the middle of February, in the year B. C. 164." The only way that he finds the commencement, is by "assuming that the *terminus a quo* of the 1335 days, is the same as that of the 1290 days;" and then he says, "no more probable time can be fixed upon for" the death of Antiochus, than "some time in February, B. C. 164." p. 97.

The 2300 days, Prof. S. applies to the defilement of the temple by Antiochus, and he only shows their commencement by "*counting back*" from December 25th, 165 B. C., which he assumes as their "*terminus ad quem*, and we come to Aug. 5, B. C. 171." p. 101. Here he does not attempt to prove an *exact* fulfilment from any history.

The "70 weeks," which all admit to be so

plain, the Professor calls a "*locus vexatissimus*," gives them a hard name, and leaves them. p. 105.

The prophetic *periods in the* Apocalypse are despatched by the Professor in the same summary manner. Of the "*five months*," (Rev. ix. 10,) he says, "Of course, a period strictly definite does not appear to be here designated." p. 144. The 42 months of Rev. xi. 2, he commences with, "If we *suppose* now that the *former part* of Feb. was the month when war was declared," &c. p. 117. The 42 months of Rev. xiii. 5, he attempts to show fulfilled *exactly*, with "*only* a few days of excess beyond that measure of time." He says, "By this small excess of only a few days, no one of course can be stumbled; for how is it reasonable to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a statistical exactness would or *could be aimed at?* Enough that only a few days at most can be considered as supernumerary." p. 128.

Again he says, "A statistical exactness cannot be reasonably supposed to be aimed at in cases of this nature. Any near approximation to the measure of time in question, would of course be regarded as a sufficient reason for setting it down under the general rubric." p. 130.

Thus we see that the best authorities against us admit that these periods *cannot* be proved to have been fulfilled in literal days. Those who claim that they were thus exactly fulfilled, are challenged to show the historical evidence of it.

Having thus *cleared the way*, he says, "Let us now attend to some other considerations, which go to confirm these views.

"As an introduction to the explanation of the morning vision, the angel says to Daniel, (chap. x. 14,) 'Now I am come to make thee understand what shall befall *thy people* in the latter days; for yet the vision is for many days.' *Proof positive* this, that the matters of the vision pertained to *Daniel's people, the Jews!* After this intimation, for the angel to talk to Daniel of the little horn of *Popery;* and what it should do, a thousand years after *his people* and the place of their sanctuary should be destroyed; would be, to say the least, to preach a sermon *very foreign to his text.* If the matters of the vision did not befall the Jews, Daniel was imposed upon; for his people are no more concerned with the doings of Popery, than any others of the Gentile world." p. 52.

That the "*latter days*" denote the *gospel days*, is the uniform opinion of all commentators. "Kimki," says Owen, "gives it for a rule, that the expression, in the latter days, always denotes the times of the Messiah, which I suppose is not liable to any exception." [*Owen* on Hebrews, Vol. I, page 157.]

Professor Stuart says, "but last days, in particular, is used to denote the future period in which the Messiah was *to* appear. Isaiah ii. 2; Hosea iii. 5; Micah iv. 1. This phrase, (as it would seem from its usage in these places,) early passed into a kind of technical designation of the time of the Messiah, or rather, of the new dispensation under him. Thus Rabbi Nachmanides, on Gen. xlix. 1, says, 'all our doctors agree that last days mean the *times of the Messiah.*'" [*Stuart* on Hebrews, Vol. 2, page 44.] p. 13.

It therefore follows that the angel had reference to the people of Daniel, under the *gospel dispensation*, notwithstanding Mr. Colver thinks "Daniel was *imposed upon.*"

He says, "It might have been expected by some, that we should have noticed more particularly the opposing views of others to our interpretations. But for several reasons we have not done it. Among them are, *First*, They are so numerous and various, that the task would have been endless. *Second*, Those views are entertained by many whom we love in the Lord; and we desire to shun even the appearance of a personal conflict with them. But, *Third*, our main reason is, that a blow at the root is better than many among the branches. The error which we have been combatting, is a radical one. If we have done anything to correct it, we shall rejoice; and in so far as we may have failed, we have no doubt that the year 1843 will prove effectual in its removal, even should our Lord come before its close. For, come when he may, we have no idea that he will sanction such a rule of interpretation, as that which we have opposed." p. 53.

We would inquire of Mr. Colver if he has any idea that such a rule of interpretation will be sanctioned as he has advocated? And although some may "regard the Bible with increased pleasure," does it follow that he has done anything to prove it an inspired book? We greatly fear that *such interpretations* will do much to bring discredit upon God's holy word and advance the cause of infidelity.

He says, "Two objections to our interpretation and application of these prophecies are urged, on each of which it may be well, in this place, to offer a few remarks.

"*Obj.* 1. *That the 'throne' and the 'judgment,' seen in the night vision, warrant the conclusion that this vision extends to the end of the world.*" p. 56.

This he gets over by a quibble, and proceeds to the "*Obj.* 2. *A resurrection is mentioned.* (See Dan. xii. 2.) 'And many of them that sleep in the dust,' &c." p. 57.

Here he thinks is "pretty strong evidence that a literal resurrection is not intended;" p. 58; and says, "We fully believe that the language in the text is to be understood as FIGURATIVE." Thus much for "the prophecy of Daniel literally fulfilled: considered in three lectures, by N. Colver."

There is however one other idea which he has advanced, viz., that the *midnight* cry will not be given by *man*, (see p. 60,) but that it will be given by the descending Judge. We would like to enquire, if it was usual for the Bridegroom to give notice of his own approach, and if so, if he would say "go ye out to meet him?"

We will now offer some objections, which are fatal to Mr. Colver's "*literal exposition.*"

I. THE "LITTLE HORN" IN DANIEL VII. 8, CANNOT BE NERO.

1st. The ten horns of the fourth beast denote the ten kingdoms that were to arise out of the Roman empire, the last of which, the Lombards, did not arise till A. D. 483. The little horn was to arise AFTER them, (v. 24;) whereas Nero died in A. D. 68, which was 288 years before Hungary, the first of those horns, arose, A. D. 356.

2. Taking Colver's own ground, that the ten horns were ten *individual* kings, then the little horn must be the ELEVENTH Cæsar. But according to Prof. Stuart, Nero was the SIXTH. ("Hints," p. 121.)

3. *Three of the first ten horns* were to be plucked up *before* the little horn. The Ostrogoth, the third subverted division of the Roman kingdom, was not conquered by Justinian till A. D. 508, after Nero had been dead 440 years.

4. Upon Colver's own ground, there were no three individual kings plucked up *to make way* for him. He says, "three were plucked up by the roots to make way for Nero to the throne. Tiberius was strangled, Caligula was assassinated, and Claudius, husband to the mother of Nero, Agrippina, was poisoned." p. 42. Those three, however, could not be said to be plucked up by the roots *to make way for* NERO; because Nero was not born till A. D. 37, whereas Tiberius was strangled A. D. 36, one year before Nero was born; and Caligula was assassinated A. D. 40, when Nero was only three years old; so that in those acts no reference whatever could have been had to Nero. If they were to be included because they were assassinated, then it would be necessary to include Julius Cæsar, and which would make FOUR horns plucked up; and Prof. Stuart says, in his Hints, there were "*five fallen;*" (p. 121;) but a variation of two is probably of little consequence with Mr. Colver's "*literal interpretation,*" if we may judge from the *exactness* of his "tallies."

5. The little horn was to come up AMONG the ten horns, (v. 8;) showing that the ten horns were to be in existence as horns *when it should first* arise. But of the twelve Cæsars only one was in existence as a horn or king at the same time; and Nero, instead of reigning *among* them, reigned *alone.*

6. The little horn was to be DIVERSE from the other horns, (v. 24.) But Nero was not diverse from the other Cæsars.

7. "He shall SUBDUE three kings," (v. 24;) but *Nero* did not subdue any of his predecessors, or any king whatever.

8. The little horn was to make "war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (verses 21, 22.) But Mr. Colver has not attempted to show that *Nero* reigned till those events. Upon his own hypothesis, Nero must be still alive, and waging war, for the time has not yet come that the saints POSSESS the kingdom.

9. The saints of the Most High were to be given into the hand of the little horn. But there was no power on earth who could give them into *Nero's hands;* and will he claim that GOD gave his *saints* into *Nero's* hands?

10. "But the judgment shall sit, and they shall take away *his dominion*, to consume and destroy it unto the end." But the dominion of Nero was not taken away before his death.

11. The saints of the Most High were to be given *into the hands of* the "little horn" "until a time, times, and the dividing of time," or 1260 days; but according to Prof. Stuart, Nero persecuted the Christians from the middle of Nov. A. D. 64, till the 9th of June, A. D. 68, which was 1302 days, or an excess of FORTY-TWO days. Hints, p. 127. Probably, however, Mr. Colver will unite with Prof. Stuart in saying, that, "By this SMALL EXCESS of *only a few days*, no one of course can be *stumbled;* for how is it *reasonable* to suppose, that in respect to a celebrated period, so often repeated, and already become so famous, a *statistical exactness* would or *could be aimed at?*" Hints, p. 128.

12. The little horn had "eyes like the eyes of a man, and a mouth speaking great things," (v. 8.) "And he shall speak great words against the Most High." v. 25. Nero was in no respect distinguished for these characteristics above his predecessors; but, on the contrary, while some of them were truly great, he was one of the *lowest* and vilest men that sat upon the throne of the Cæsars, and was only noted for acts of meanness and cruelty.

13. The little horn was to be the last horn of the beast, and was to continue till the death of the beast; and the beast itself could have but

(To be continued.)

WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 16, 1843.

THE PAPER.

We sincerely hope our friends from abroad will make no delay in collecting and forwarding funds for the paper, as the burden is now falling heavily upon a few.

THE CAUSE IN THIS PLACE.

Our meetings continue to increase in interest. Some are daily coming into the faith of the Bible, which teaches that the Lord is *at the door*.

On Sabbath last, the Lawrence Street church was crowded with apparently deeply interested congregations. We lectured in the morning upon the Seven Churches, Rev. 2: and in the P. M. gave the scripture History of Babylon, and in the evening, lectured upon its *Fall*. We were told that the house had never before been so crowded. At the close of the lecture *twenty-five* came forward for prayers, and some obtained pardon from the Lord. On Monday evening we concluded the lecture upon the Seven Churches, which was commenced on Sabbath morning. The house was full, and the interest great. In the prayer meeting *twenty four* came forward for prayers, including almost a whole class of Sabbath School scholars, eight or nine in number. O what an interesting scene! There was the parent and the child—the grey headed, the middle aged and the youth, all imploring mercy at the hand of the Lord. An aged man, as he was led to the place of prayer by his companion exclaimed, "I have come at the eleventh hour." Overflowing joy filled every heart, as one after another bore their testimony to the power of God to forgive sins.

"What heavenly music did we hear,
Salvation sounding free!
The souls in bondage *lent* an ear;
While near the Jubilee."

Brother Kent from Connecticut, arrived on Monday, and lectured on Tuesday evening, from 1st Peter ii. 7. An animating discourse, at the close of which, eighteen came forward for prayers, six or seven of whom obtained peace. Wednesday evening we lectured upon the "taking away of the dominion of Papacy," forty-five years after which, Daniel is to stand in his lot. At the close of the lecture 24 came forward for prayers, filling all the seats that were provided: some were blessed. Our sheet goes to press too soon to give an account of the meeting on Thursday P. M. and evening. The present prospects are, that we shall have one of the greatest revivals with which this city has ever been visited.

BROTHER J. B. COOK.

Reports have been in circulation here, that this brother had abandoned the doctrine of the Second Advent in 1843, (Jewish year) and some of the friends feared that it might be true.

A letter from him, dated at Pittsburgh Nov. 23d, is published in the last Eastern "Midnight Cry," in which he rejoices at having found a brother "Wheeler," that had believed the Saviour would come in 1843, for the last *twenty years*.

Br. Cook has since written to the "Cry," from Warren O., Dec 1st, in which he says, "the friends here are trying to detain us, but, as we are well, and have means to travel, we feel that we should go every where, Preaching the word of the Kingdom." Who next will these troubled Watchmen misrepresent!

Our friends at the east must excuse us in neglecting to forward private communications, as the intense interest that is awakened in the meetings, in connection with the management of the paper, has hitherto taken all our time.

Will brother J. B. Cook direct how brother Kent can make a remittance to him from this place?

LAST RESORT.

We copy the following from the "*Watchman of the Valley*," of December 7th, a paper published in this City, said to be "devoted to the *promotion of experimental religion*, the maintainance of *essential truth*, and the advancement of the benevolent enterprises of the age," edited by one *Mr. Goodman*, who, we believe, is also a minister of the Congregational Church. He too, it appears, has copied from another Christian paper, equally interested with himself in the "maintainance of *essential truth*."

MILLERISM AND ITS FRUITS.—Some weeks since the Christian Mirror published a note which an *undeceived* Millerite, sent to one of the churches in Portland, to be read on the Sabbath, confessing his error, and stating he had given away all he was worth, some four hundred dollars, to the cause; he was thus reduced to poverty, and solicited public charity if such folly could be forgiven. He has since sent a statement to one of the papers, showing how he was deluded and sponged. Let others read it and be *wise*.

PORTLAND, November 10, 1843.

To the people called Millerites:—

This is to show that I am in want of help. I have been a believer, and spent all my money in promulgating the doctrine. I did as I thought would be for the best good of the cause; some of the brethren thought I was going *too fast*, but *I did not*. The end of the world looked so near to me that I was afraid to have any money—so I got rid of it as fast as my wife would let me. She was opposed to my doing as I did, and is now at work in a Lowell Factory. She thinks she should have some of the money back, which I gave away while *not in my right mind; and those that took it* thought I was not. There were many of the Millerites thought I was not in my right mind, and when Mr. French came here, I became no more in mind than before. There were many who thought Christ would come on the fourteenth of April. I was one. So Mr. French taught us. When the day arrived I was afraid I should be lost if I had any money about me. I have heard them say they would not want a dollar when the Lord came. I gave brother ——— $5. I had an impression on Sabbath morning to go and give ——— $5. I went to Portsmouth where I had another impression to give brother ——— $5. [And so on and so forth. It is unnecessary to continue the catalogue.—Ed.] The end of the world has not come—but *the end of my money has come*. REUBEN H. BROWN.

We have given place to the above article entire, in order that our readers may see the final resort to which these professed advocates of "*essential truth*" are driven, to prove that *Christ will not soon come*.—This article is emblazoned before the world, in the columns of the "Watchman," over the bold signature of REUBEN H. BROWN, an individual that the Millerites endeavored to save from his folly: if we may judge from his own statement. Just as though the deception of Reuben H. Brown, affected the "essential truths" of the Bible, upon which the doctrine of the Second Advent is based! Look at it! Reuben H. Brown has been deceived; not by the Millerites, for they told him, they thought he "was going too fast," but he did not, and now laments his course, which he would not have gone, had he trusted in the naked word of God, as all true Second Advent believers do, in the room of what *men* told him. That this Reuben H. Brown, never was a true Second Advent believer, seems clear from the fact, that when Mr. French came along, he was worse in mind than before." If like a Second Advent believer, he had read his Bible, he would have found a *curse* pronounced upon him *that trusteth in man*; and then Mr. French would have failed to make him "worse in mind than before." But this Reuben H. Brown has given away $15, "and so on and so forth;" not to the Millerites, for they "*that took it*, thought he was not in his right mind, AND MANY OF THE MILLERITES thought he was not. But he did it because "many thought (not because the Bible said so) Christ would come on the 14th of April, and he was one"—he became "afraid," which is another proof that he was no true Second Advent believer, for they "love the appearing of Christ," and "rejoice in hope of the glory of God"

Look again! Reuben H. Brown has been deceived by *somebody*; therefore his folly and faithlessness, as to what the prophets and apostles have spoken, is a sufficient reason for the Lord's not coming at the end of the 2300 days. Dan. viii. 14. O what an argument, for a Christian minister. But judging from the hundreds of *false reports* that we have seen circulated in professedly "experimental religious" papers, relative to Second Advent believers, we doubt not, the whole story, self condemned as it is, has *been gotten up* as a kind of scare crow, to shield these Christian editors from the force of "essential truth."

Since the above was in type, a copy of the "Western Christian Advocate," of December 15th, has been placed in our hands, which contains the same *valuable* article, signed "Reuben H. Brown." Arranged by the side of this article, in the same paper, is another under the head of "Pray for your Ministers," for several reasons which are given. One of which is, "That his hands may be strengthened; by God's providence *restraining the wicked*—his grace *renewing* and *comforting penitent believers*—and his power preserving his spiritual children in TRUTH, righteousness and peace." Our readers ought to know that this editor a few weeks since, had placed in his hands for publication, a series of questions relating to "essential" Bible "truths" among which were the following:

"I wish you to prove that the 2300 days in Dan. viii. 14, do not mean years. Also, that those 2300 days do not begin at the same time with the 70 weeks or 490 years, Dan. ix. 24. Also, that these 70 weeks did not begin in the seventh year of the reign of Artaxerxes. Also, that the 70 weeks did not end at the death of Christ; and also to prove that *the end*, spoken of in Dan. viii. 19, does not mean the end of the world." These questions being called forth by some remarks of this editor against Millerism, before a public congregation, he DID PROMISE to publish them, and if he would not satisfactorily answer them, to let them stand in the form in which he received them. Two numbers of his paper has since been published, and said questions have not appeared, but the "essential" letter of Reuben H. Brown has. We have "read it, and are wiser" than we were before, for we now see what arts an editor can practise to get rid of *truth*.

Will this Mr. Elliot answer the two following questions? 1st. Before we pray for a man to be "preserved in the *truth*," ought we not first to pray that he be brought into it? 2d. To what age of the world did the prophet intend the following language to apply? Isa. 66: 5, "Your brethren that hated you, that cast you out for my name's sake, said let the Lord be glorified: but he shall *appear to your joy*, and they shall be *ashamed*."

The Watchman of the Valley, and some other papers, in this city have copied from a Boston paper the *low slang* in an article headed "Old Nick and Young Nick," relative to the Tabernacle. O for shame! *Christian* editors and *ministers!!* Go and learn a lesson from the Saviour of mankind, and then see if you cannot blush at such consummate meanness. The truth relative to the circumstance may be found on our last page, under the head "Tabernacle."

FOREIGN NEWS.

The Acadia arrived at Boston the 6th inst. The news reached here the morning of the 13th. There is nothing of importance except the agitation in Ireland, which seems to be increasing. Nothing from Italy.

NEW PLACE OF WORSHIP.

The Second Advent brethren are making arrangements to open another place for Lectures in the western part of the city. When the arrangement is concluded, notice will be given in the Saturday daily papers.

THE MILLENNIUM.

I. IS THE DOCTRINE OF A THOUSAND YEARS OF PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD, CONSISTENT WITH THE SCRIPTURES?

In the parable of the Sower, Matt. xiii. 3–8, our Lord shows the general effect of the preaching of the gospel in this world; I say the general effect, because he mentions no particular age in which the parable is to be applied. Four kinds of ground are spoken of, only one of which brought forth good fruit, and a portion of that, only about one third as much as other portions.

These three kinds of ground, or as we suppose, three-fourths of the inhabitants of the earth bring forth no *fruit to the glory of God*, as is shown in verses 19–23, while "he that received seed into the good ground, is he that heareth the word, and *understandeth it*: which also beareth fruit, and *bringeth forth, some one hundred fold*, some sixty, some thirty," not they that hear and practise every thing that claims to be gospel, but "the word of the kingdom." Again, in Matt. xiii. 24–30, in the parable of the tares, the effect, and final result of gospel preaching is shown. The field, which is the world, (v. 38,) is sown with good seed, which are the children of the kingdom. Every child of man is placed in this world a subject of God's kingdom, see Matt. xix. 14, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," but the enemy comes and sows tares, which, according to the previous parable, occupy three-fourths of the world, and Jesus says, verse 30, "let both grow together until the harvest," and, verse 39, the harvest is the end of the world, (or age,) not the Jewish age, but the age when the gospel is preached: we then see what Jesus says of the condition *of our world, at the time* all *the children* of the wicked one, verse 45, are to be cast into a furnace of fire. Then, at that time, shall the righteous shine forth as the sun in the *kingdom of their Father*, verse 43. That this kingdom is in the renovated earth, see Dan. vii. 18, 27. "But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever." What kingdom?—the one possessed by the four kings, verse 17. "And the kingdom and dominion, and the greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the most high." Ps. xxxvii. 3, 9, 11, 18, 22, 29, 34. "Trust in the Lord, and do good; so shalt thou *dwell in the land*, and verily thou shalt be fed." "For evil doers shall be cut off: but those that wait upon the Lord, they shall *inherit the earth*." "But the meek shall *inherit the earth*; and shall delight themselves in the abundance of peace." "*The Lord knoweth the days of the upright and their* inheritance shall be *forever*." [He has told us what the inheritance is, and here tells how long it shall last.] "For such as be blessed of him *shall inherit the earth*; and they that be cursed of him, shall be cut off." "The righteous shall *inherit the land* and dwell therein *forever*." "Wait on the Lord, and keep his way, and he shall exalt thee to *inherit the land: when the wicked are* CUT OFF *thou shalt see it*." No promise of it before. Mat. v. 5. "Blessed are the meek: for they shall *inherit the earth*." Isa. lvii. 13. "The wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall *possess the land*, and shall *inherit my holy mountain*." Prov. ii. 21, 22. "For the upright shall *dwell in the land*, and the perfect shall *remain in it*. But the wicked shall be *cut off from the earth*, and the transgressors shall be *rooted out of it*. Rev. v. 10. "And hast made us unto *our God kings and priests: and we we shall reign on the earth*." Rev. xxi. 1. "And I saw a new heaven and a *new earth*," verse 4, "And I heard a great voice out of heaven, saying, the tabernacle of God is *with men*, and he will *dwell with them*," &c.

Again, our Lord told his disciples, John xv. 20, The servant is not greater than his lord: If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. If this was *intended only for the apostles, as some affirm, he has no* where given an intimation, that their successors would share any better fate in this world. Again, in Dan. vii. 21, 22, the persecuting power brought to *view* by the prophet, is to prevail against the saints, until the Ancient of Days comes, and judgment is given to the saints of the Most High. See Matt. xix. 28. "Ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, *judging the twelve tribes of Israel*." Luke xxii. 30. "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." 1 Cor. vi. 2. "Do ye not know that the saints shall judge the world?" This is the time that the saints *possess* the kingdom promised in Psa. ii. 8. Again, the destruction of the Man of Sin is represented as being sudden, and not gradual; see 2 Thess. ii. 8; "then shall that Wicked be revealed *whom the Lord shall consume* with the spirit of his mouth, and shall *destroy* with the brightness of his coming," & that coming is as the lightning that cometh out of the east, and shineth even unto the west, Matt. xxiv. 27. Again, when the Son of man cometh, it is to be as it was in the days of Noah, and Lot; if the world was converted then, so it will be when Christ comes. But there are texts, which are supposed strongly to favor the doctrine of the triumph of Christianity in this present world, for instance in Heb. viii. 11, They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. If this is supposed to relate to a state of things in the present world, *before* its renovation, where is the *proof*? There is to be no sin, for (verse 23) their sins and their iniquities will I remember no more. *All*, from the least to the greatest, *are to be perfected in the knowledge of God*, and that without instruction, for "none shall teach:" Nothing short of a new dispensation, can bring about such a state of things. It is also said in Isa. xi. 9, after a brief description of the happy condition of the earth at the time, "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. As there is not a spot in the sea that the waters do not cover, so there is not to be a spot upon the earth, where the knowledge of God is not to exist, and the existence of this universal knowledge is given as the reason why nothing is to *hurt or destroy*. While death reigns in the world, there will always be something to hurt and destroy—but after the earth has "cast out her dead and no more covers her slain," we may then look for the fulfilment of this prophecy.

In Isa. ii. 4, it is said nation shall not lift up sword against nation, neither shall they learn war any more; then there can be no *falling away* at the end of a thousand years for the great battle of Armageddon to be fought, for they are to learn war no more. In Isa. xlix. 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" this much of the text is quoted, while the remaining part, which explains the whole, is generally left out: "they shall bow down to thee with their face towards the earth, and *lick up the dust* of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that *wait for me*." The strongest kind of comfort for a believer in the Lord's coming! Where then is the propriety of kings being termed *nursing fathers*, when their final doom is presented in such dark colors, in Rev. vi. 15, and other places? Isa. lx. 16, gives an explanation. "Thou shalt also suck the *milk of the Gentiles*, and *shalt suck the breast of kings*; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." In both these texts, by clear inference, we are brought down to the coming of the Lord. The state of things at that time is shown in verse 21, of the last quoted chapter. "Thy people also shall be *all* righteous; they shall *inherit* the land forever, the branch of my planting," &c. The earth is to be possessed by the saints of the Most *High*. *It is now* possessed by the Kings of the earth, who are represented as having eaten out their substance. This is the only way in which we can discover from Scripture that *kings are to be our nursing fathers*; when the saints possess in renovated form what they now possess in corrupted form.

It requires an unnatural straining of the Scriptures to apply any of these texts to such a state as has been expected by the nominal Church in this world, under the anticipated triumph of Christianity for one thousand years, while they perfectly harmonise with that state of things that the Scriptures bring to view after the first resurrection, and the earth's renovation.

When all things are made new, see Rev. xxi. 1, 5, we can discover how the earth is to be filled with the knowledge and glory of God—no human teachers of religion are needed—the brute creation dwelling in peace with *each other—nothing* to *hurt or destroy*. The reason of all this peace and harmony is obvious, for Christ, who is the life of the world, will then sit upon the throne of his father David, forever. Acts ii. 30; Isa. xxiv. 23; Ps. cxxxii. 11, &c. How often have we heard the promise of God to give his Son the heathen for his inheritance, and the utmost parts of the earth for a possession, plead at the throne of grace, without the least intimation that the rest of the promise would ever be fulfilled; that is "to break them with a rod of iron, and dash them in pieces like a potter's vessel."

So also the declaration, "The Kingdoms of this world are become the Kingdom of our Lord and his Christ, and he shall reign forever." This has been said, prayed, and sung, as proof of the millennium and world's conversion, without a hint that it was a voice from heaven in the ears of the revelator, at the time of the sounding *of the Seventh Trump, or third woe*; *the time*, according to Paul, when the righteous dead are raised, &c., 1 Cor. xv. 52; and according to the revelator, when the dead are judged, God's servants rewarded, and the wicked punished. Rev. xi. 15, 18. These patches of sackcloth that have so long covered the two witnesses, (Old and New Testament,) have at length been torn aside, and the word of God is permitted to shine forth in its true glory. The spirit that thus enshrouded in darkness that blessed word, has kept it there until these last days, and that spirit is Papacy. The spirit which denies the right of reading and understanding for ourselves—the spirit that denounces, without rhyme or reason, everybody that is unwilling to wear the mark of the beast. The doctrine of the Lord's soon coming *to set* up his everlasting kingdom, will *now* stand or fall, upon the testimony of Scripture. It is that, which has sustained it, which *still sustains, and will soon prove its* glorious truth. Before the advocate of the modern millennium theory can say this much, he must bring one solitary text at least, from the whole Bible, that either directly or by fair inference, proves the triumph of Christianity in this present world for one thousand years, or even for *one* year. When efforts fail on Scripture ground, to disprove the doctrine of Christ's coming about 1843, resort is had to reasoning; and we are told that it is unreasonable to suppose that God is about to destroy the present world and bring in a new dispensation, just at the time when our benevolent and religious institutions are in the height of their prosperity; and then declarations are made that the world will stand at least 1000 years, and very probably 365,000 years. The *only* place in the whole Bible where the thousand years millennium is found, is in Rev. xx. and that period *commences with the resurrection of the righteous dead*, ver. 4, and terminates with the resurrection and final destruction of the wicked, verses 5, 12, 14, but not the least intimation is given of any change in the happy condition of the saints at the expiration of that period. There being no Scripture to sustain the theory of a thousand years triumph of Christianity before the first resurrection and the renovation of the earth, I ask, if its advocate is

not aware that he will find himself quite as lame in subjecting his theory to the test of human reasoning?

II. IS THE DOCTRINE OF A THOUSAND YEARS' PROSPERITY FOR THE CHURCH IN THIS PRESENT WORLD CONSISTENT WITH REASON?

I do not introduce this proposition, supposing that it will amount to any thing against the theory, if the Scripture sustains it; for thus to use human wisdom would be to take the infidel's part. I do not bring it forward because Scripture has failed, as in the case of our opponents, but to show that the testimony of the prophets is in perfect keeping with reason, that great leading faculty of man, to which the word of God commends itself. About 6000 years ago, according to the history God has given us, there were two inhabitants on the face of the earth: these multiplied till the earth was filled with violence, Gen. vi. 11, and God destroyed them for their wickedness at the expiration of about 1656 years from the creation.

About 4344 years ago, we find from the same history, the earth to be peopled with only eight individuals.

This population has increased until the earth is now computed to contain 900,000,000 of inhabitants, which would be doubling on an average of about once in 148 years. Let it be remembered, that in reaching this enormous population we have come through what is generally supposed to be a darker period of the world's history, than she will ever again experience: a period in which whole countries have been almost depopulated by the sword, famine, and pestilence; and premature deaths have been visited upon millions and millions of our race, in ten thousand horrid forms, such as are not to be known in that supposed millennium state, when the nations are to "learn war no more." During this period also, the immense amount of moral evil, such as Intemperance, Licentiousness, and Debauchery, has contributed more than any other means to waste and depopulate the earth. These means have decreased the average of human life to a mere span of about 30 years, and yet, wading through these polluting scenes of misery and death, by Fire, Famine, Pestilence, the Sword, and Intemperance, in the space of 4344 years, we have an increase of 900,000,000 *added* to our population. According to the millenium theory, moral, as well as political evils are to be greatly decreased, if not entirely done away, when all human governments give their influence in favor of Christianity. The average length of human life will then be vastly increased, and there will be nothing to hinder the earth being filled with inhabitants, and even the "wilderness and the solitary place" becoming like the garden of Eden, when all moral and political evils are done away. Let us then see whether God has made provision for such a state of things. The population of our own country has increased, as up cars from official returns, so as to double once in twenty-four years, since 1790. The increase by emigration within the same period, has not overbalanced the number destroyed in the last war, and the number that have migrated to various other lands; so we may safely take this country for a guide in this matter, and if there are existing causes in other countries that prevent the rapid increase in the population as in our own country, those causes are all supposed to be removed in the anticipated millennium state.

Suppose the anticipated millennium to commence with the present year, which its advocates do not generally claim; to reach the end of 1000 years, or to the year 2843, we must double the population of the earth 41⅛ times, which will give the following result:

Commencing with the present population,	900,000,000
24 years hence,	1,800,000,000
48 " "	3,600,000,000
Carry this calculation down to the close of 1000 years, and we have the following enormous sum,	2,638,827,906,662,400,000,000

Figures cannot lie, so if there is no mistake in the millennium theory, there can be no mistake but that the number of *living* inhabitants on the earth at the end of the one thousand years will at least equal the above, for we have made but a trifling allowance, if any, for the removal of the causes of human miseries which now exist. But what kind of accommodation does the earth furnish for this number of inhabitants? It contains fifty million square miles of surface, including all the Lakes, Mountains, Rivers, Swamps, Deserts, &c.

Reduced to acres would be	32,000,000,000
" rods " "	5,120,000,000,000
" square yards	154,880,000,000,000
The number of square yards on the entire face of the globe,	464,644,000,000,000
Divide the number of inhabitants on the earth at the end of the one thousand years by the number of square yards which its surface contains, and we have for each square yard,	13,037,886

Reckoning every three individuals to occupy nine cubic feet, or one foot high on every square yard, and we should have the entire surface of every continent and island covered with living inhabitants *ten hundred and seventy five miles deep*, and the graves of the previous generation only, upward of five hundred miles deep on the entire surface of the land. It would also amount to 5,670,295 individuals to every square yard on the entire surface of the globe, or about three hundred and fifty miles deep of living inhabitants on land and ocean. If we are told, when the millennium commences, that generation is to cease,—there will be neither marrying, nor giving in marriage,—why not at once admit the point, that the new dispensation, soon to be brought in, is the first resurrection and the earth's renovation, for it is "in the *resurrection* that they neither marry nor are given in marriage." We may be told that we entirely misapprehend the views of those that believe, and teach the doctrine of the millenium—that they are contemplating a great change, soon to take place in the earth, for it is evident that the earth cannot contain her inhabitants, even at the end of one hundred and fifty years, the way things are moving at the present. We then call upon the advocates of this theory to give us light on what kind of a state of things is expected, when the millennium comes, for some of them have stated, not long since, that they *knew* Christianity would triumph in *this very* world for one thousand years before the Lord comes.

If the doctrine of a thousand years millennium in this present world is still to be taught, we again say to its advocates, speak out! for it is high time the world knew something of its principles. If we are to remain as thick on the earth as our calculation shows, we doubt not but that there modern spiritualizers will very soon begin to pray for the nations and kingdoms to be "dashed like a potter's vessel," as well as given to Christ for his inheritance.

Before I close these remarks there is one thing more worthy of note: that is, the animals will require no inconsiderable portion of the earth's surface during this supposed thousand years of prosperity. If things were to move on in the world for seventy-two years to come, no more prosperously than they have done for the last fifty years, yet equally so, the earth would fail to sustain her burden. These results may be considered a reason why the earth, in its renovated form, cannot be the inheritance of the saints; for we are told if one thousand years to come produces such results, of course those that have died during the six thousand years past, together with the present generation, cannot stand upon the earth in the resurrection at the same time.

Mathematical calculation shall answer this objection. Suppose the earth to have been peopled with 800,000,000 of inhabitants at the creation, and such a population to have passed away every thirty years until the present time, or for the period of six thousand years, the aggregate would be 160,000,000,000. There are 5,120,000,000,000 square rods of land on the earth's surface, which would be just thirty-two rods for each individual. We will bring our calculation into a smaller space. There are in 220 miles square, 161,075,200,000 square yards; so all the people that ever lived on the earth can stand on a space of two hundred and twenty miles square, and at the same time give each individual a little over one square yard. None can doubt that we have the aggregate of inhabitants, in this calculation, much larger than it really is.

The doctrine of the Lord's speedy coming to set up his everlasting kingdom, like all other scripture truth, commends itself to the candor and sound judgment of reasoning men; but to what faculty does the modern millennium theory address itself?

Judging from the past we have no expectation of meeting with a candid reply to this article. Our antagonists understand the unsoundness of their theory too well to venture an exposure in the open field of investigation. Sin and delusion, prosper best in some secluded cloister, and are content to *remain* in darkness if they can but receive the honors of the great, and be fostered with Popish or sectarian influence. But not so with truth! She dreads nothing so much as the corrupting influence of sin. She is not only willing but anxious to be searched through and through in the open light of day, by the eye of Omniscience, to have her dross discovered that she may put it away.

In meeting her enemy she scorns the gilded armor of human creeds, and in the humble garb of the shepherd's boy, with the simple sling of truth, walks forth; and although derided by those that ought to be brethren, and scorned by a proud enemy, yet the Goliath of error is sure to fall before her.

COMMUNICATIONS.

LETTER FROM BR. CHAPLIN.

This brother expresses his regret that there is a prospect of the "Western Midnight Cry" being discontinued. He is informed that the paper will probably be published regularly each week hereafter. He can therefore send on subscribers names, and funds. After some business matters, he proceeds

"DEAR BROTHER,—You would now perhaps like to know something concerning the state of the cause. I would say, but little has been done. No experienced Lecturer has sounded the trump of warning here. I have myself tried occasionally to raise the cry '*behold he cometh*,' in some of the surrounding neighborhoods. But I am young in years, and a babe in the work of the ministry. I have never had a chart* to lecture from, and I do not feel able to buy a good one; and if I were, I do not know as one could be sent by mail—I wrote to Br. Cook about coming into Western Indiana, but it seems he was pre-engaged. Could he have come, I think good would have resulted. Perhaps he or some other brother may yet come if time continue into, or through the winter. If no one comes, I intend to try and do a little in giving the alarm—I have much to learn and but limited means available to procure light or do good with. When my Saviour comes I want to meet him in peace, but I still have fears. O for perfect love! the papers are doing good, and there are many opposers. Farewell.

S. A. CHAPLIN."

N. B. My address is Oswego, Kosciuske Co., Ind.
Nov. 27, 1843. S. A. C.

*The Bible is the best chart.

Brother A. C. Kingsley writes from Rochester, December 3d.

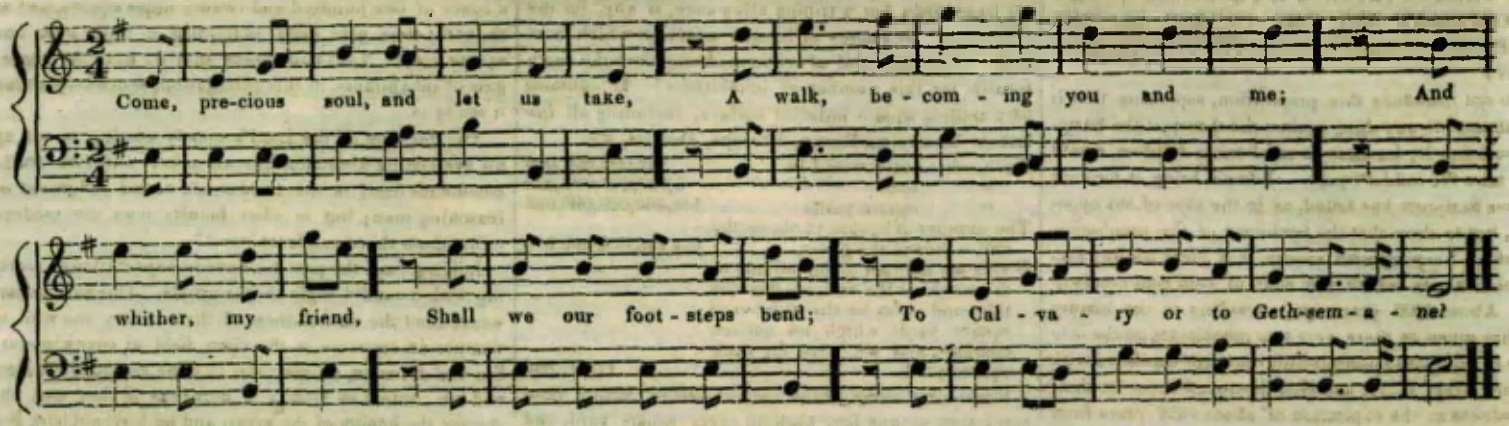
DEAR BR. SOUTHARD,—I have just closed a meeting which continued four weeks, in Ontario, Wayne County, N. Y. Many of the church, with their pastor, are looking for the Saviour. Saints were greatly revived and consecrated to God. There were some 40 conversions.

The blessed doctrine of the Second Advent opens to my mind a field of thought and argument that I never had before.

The Bible now, to me is a plain book. I find the doctrine of a spiritual reign of Christ is giving way and yielding to the truth. May the Lord prosper his own word. Next week I expect to commence a meeting at Baldwinville, Cayuga Co.—*Mid. Cry.*

Br. Kent lectured in Covington, (across the river) on Thursday evening.

MOUNT CALVARY.



2. "O Calvary is a mountain high,
T is much too hard a task for me!
And I had rather stay
In the broad and pleasant way,
Than to walk in the garden of Gethsemane."

3. It would not appear such a mountain high
Nor such a task, dear sinner, for thee,
If you lov'd the Man
Who first laid the plan
Of climbing the mountain Calvary.

4. "I'd rather abide in this pleasant plain,
My gay and merry friends to see;
And tarry awhile
In the joys of the world,
Than to climb up the mountain Calvary"

5. Your gay companions must lie in the dust:
Their souls are bound for misery;
And if you ever stand
On Canaan's happy land,
You must climb up the mountain Calvary.

6. "There is no pleasure that I can behold,
And it is a lonely way to me;
For I have heard them say
There are lions in the way,
And they lurk in the mountain Calvary."

7. It is a peaceful, pleasant way,
Poor wand'ring soul, could you but see;
And you shall have a guard,
Yea, the angels of God,
To conduct you o'er mountain Calvary.

8. "I'd rather have peace, and live at my ease,
Than to be afflicted thus by thee;
When blooming youth is gone,
And when old age comes on,
I will climb up the mountain Calvary."

9. There is no better time than youth,
To travel the mountain, as you see;
When old age comes on,
You are burden'd with sin;
Then how can you climb up Calvary?

10. "O leave this melancholy theme!
I cannot enjoy any peace for thee;
There is time enough yet,
And the journey's not so great;
I can soon climb the mountain Calvary."

11. O hark, I hear a doleful sound!
You greatly should alarmed be;
A blooming youth is gone,
And is laid in the tomb,
Who refused to climb Mount Calvary.

12. "Alas, I know not what to do!
You greatly have alarmed me,
For in sin I've gone on,
Till I fear I'm undone;
Lord, help me to climb up Calvary!"

13. O tarry not in all the plain,
Lest it prove a dangerous snare to thee!
But look to the Man,
Who was slain for your sin,
And he'll help you to climb up Calvary.

Reports have been industriously circulated in this section, that the Tabernacle at Boston, had been sold for a Theatre. There are many that would no doubt be glad to have it so. To such, false reports are more acceptable than *truth*. To such as prefer the truth, we recommend the following article from the "Signs of the Times."

THE TABERNACLE.

The following article was published by us in one of the city papers last week, in consequence of the agent of the Tabernacle, letting the house for a concert, &c., which proved to be very obnoxious to our views and feelings.

The religious papers of the city have made the most of it, to injure, and to destroy our influence at home and abroad.

Our friends everywhere, may depend that the brethren in this city have done, and are still doing all they can to sustain the cause. And that nothing inconsistent with the holiest principles of our faith are tolerated among them. The representations of lying prints have been such, that the truth even is so distorted, that they turn it into a lie. The time has now come when they seem disposed to make capital of any thing to destroy our influence.

THE TABERNACLE.—It will be seen by some of the public prints and placards in the city, that the tabernacle has been occupied recently for a series of concerts, imitations, &c. The representation given of the nature and character of those performances, to the agent, and a part of the committee, were so understood, that they were not inconsistent with the design of letting the house. But it seems that they wholly misapprehended the nature and design of the performances, besides some offensive things were added. When the advertisement came out we were shocked, and the committee unanimously resolved to remove it as soon as it could be done. This they did, remitting the rent, except the mere expenses of the house, not willing to receive money from such (to them) sinful proceedings. We regard the whole circle of amusements, from the Theatre down to the Olio, and even the Museum, as it is now conducted, only in the light of deceptive schools of vice and infamy, so that we could not consent to any exhibition of the kind in the Tabernacle, under any circumstances, nor for any equivalent.

It is due to the gentlemen who engaged the house, to say that we attach no blame to them. They explained things as they understood them. And further, while they occupied the house, every thing was conducted with decorum. But the design and nature of the whole performance being wrong, order and propriety cannot justify or sanctify it.

As Christian men, and citizens, we feel that we owe an apology to the friends and supporters of public morals, and especially to the friends of the advent cause, for having given any countenance, (even by misapprehension) to sinful diversions.

A word more. It is well known that there has been a great deal of gossip about the Tabernacle. We wish to say to the candid of all parties, that it was built chiefly by a few individuals for advent lectures. It was not expected they would occupy it all the time. The committee therefore advertised to let the house for moral and religious purposes when they did not want it for themselves. The rent to be appropriated to the support of the meeting. The rent and taxes are $1,080; other expenses for lectures, &c. are $1,000. A collection is taken at each service. This, with the rent thus far, has not met our current expenses. A few individuals have to subscribe largely to sustain the meeting.

J. V. HIMES.

Boston, Nov. 29, 1843.

PERILOUS TIMES.

A Pennsylvania paper says, "the increase of crimes for the last few years, is truly lamentable. We hear daily of Murders, Burglaries, Robberies, and other high crimes, committed with impunity in every part of our country, and in the very heart of society itself; and in almost every case, the perpetrator escapes from arrest and punishment." Sad proof of a *millenium* before the earth's renovation.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A *Second Advent* Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Bover. The Bible is the only book studied. Parents and guardians are invited to send their children.

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, DECEMBER 23, 1843. [No. 3.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, DECEMBER 23, 1843.

THE CAUSE IN THIS PLACE.

The interest is still on the increase. "*No dying away,*" as our account shall show.

On Sabbath morning last, we lectured at the Lawrence Street Church, to a large congregation, from Zeph. 1-14—18. At the close of the lecture, the ordinance of baptism was administered at the foot of Plum Street, to nine individuals, the most of which had experienced religion within the last few days. It was an interesting time. In the afternoon at 3 o'clock, a conference meeting was held at the church, at the close of which the Lord's Supper was administered to between *four* and *five hundred* persons.

The Lord was with us of a truth. The brethren and sisters spoke "in demonstration of the spirit, and with power." In the evening, notwithstanding the weather was very unpleasant, the house was crowded, *as usual.* Our discourse was directed particularly to the unconverted, in view of the awfully solemn account, which they, most assuredly, must *soon* render at the judgment seat of Christ.

The feeling was intense, and convictions were powerful. At the close of the lecture, forty came forward for prayers, including 10 or 12 of the scholars of the Sabbath School. We judge that about half of the whole number that came forward experienced religion. We have never before seen more universal harmony among Christians, in laboring for the salvation of souls; than that which prevails among the Second Advent believers in this place. *And it is admitted by the friends,* that the general excitement upon the subject of the Lord's soon coming, has never been so great as at this time.

MEETINGS IN FIFTH STREET.

A large convenient *room in the Engine House in Fifth* Street, in the western part of the city, was opened for lectures on Sabbath last for the first time. Br. Jones, formerly a local preacher of the Methodist Episcopal Church, lectured for them in the morning, and Br. Taylor from Louisville, in the evening.]

The house was full—the congregation interested, and prospects are that the meeting will be well sustained in that place. Br. Kemble, an interesting local preacher, in connection with the Asbury Chapel, (Methodist Episcopal) has recently come into the full belief of the doctrine. With God's blessing, he cannot fail to be useful in proclaiming the "glad tidings of the kingdom."

While the joyful news of our coming Lord has been rapidly spreading here, Br. Kent has been raising the "Midnight Cry" on the Kentucky side of the river. For his success, the reader is referred to an interesting communication from him in another column.

We leave this week for New York. It is possible, therefore, that our subscribers will not receive their paper next week. They can, however, rely upon it the week following, Providence permitting.

Bro. Caleb Hanchett, P. M at Price Creek, Calhoun county, Mich., encloses $1 00 for the Western Midnight Cry, and requests that any old numbers of Second Advent papers may be sent to him, as he thinks they would be useful.

A brother writes from Jacksonburgh, Preble county, Ohio, that the lectures upon the Second Advent in that place, by Bro. Hicklin, have been well received. The congregations were interesting and attentive. He wishes us prosperity, and sends the names and money for four subscribers to the paper.

COMMUNICATIONS.

AURORA, Ind., Dec. 12, 1843.

Dear Bro. Jacobs: Please inquire and get a true statement of the character and standing of Bro. Goodrich, a Second Advent Lecturer, *formerly of the M. E. Church* at Cincinnati. It is somewhat important for the cause of truth, as it has been stated here by some that pretend to know, that he has been *expelled*, or *turned out* of the church for immoral conduct, and a breach of the rules of said church; and that he was a troublesome man, etc.

I hope, soon as convenient, to hear a plain statement of facts from good authority.

Most respectfully,

D. BARTHOLOMEW, P. M.

We have had but little time to make inquiry about *Bro. Goodrich;* but so far as we have inquired, we believe it is "A TROUBLESOME MAN," (Luke viii. 37.) So far as his standing before community as a "*moral*" man is concerned, we believe it is fair. We shall not pledge ourselves for the "goodness" of the following "authority," but such as it is, the people of Aurora can have it.

"H. Goodrich, the bearer, is hereby licensed as an exhorter in the Methodist Episcopal Church, by order of the Quarterly Meeting Conference, held for Fourth Street Church.

"July 7th, 1843. W. H. RAPER, P. E."

"This certifies that Henry Goodrich has been an acceptable member of the Methodist E. Church in the Fourth Street charge in this city.

"WM. YOUNG, Pastor.

"Cincinnati, Oct. 18, 1843."

LETTER FROM BRO. CHITENDEN.

ST. LOUIS, Mo., Dec. 12, 1843.

Dear Bro. Jacobs: We raise the "Macedonian cry" to you in behalf of this city. "Come over and help us." We have *held meetings here for the last ten days, and* the Lord has blessed them wonderfully. Many are anxious.

We have a good place for our meetings, and *come* you must. The place of worship is thronged, and a much more promising field of labor is here presented, than in any other place *that I am acquainted with.* * * * This city has had but little done for it, comparatively speaking. * * * The Lord calls for you at St. Louis. Come along, without delay, and you will be blessed.

H. A. CHITENDEN.

It would give us exceeding pleasure to comply with this pressing call—possibly we may. But we cannot *see the time,* as Br. Chitenden does.—ED.

LETTER FROM BRO. KENT.

NEWPORT, Ky., Dec. 13, 1843.

Bro. Jacobs: I commenced preaching the glad tidings of the kingdom in this place on Thursday evening of last week. Our place of worship was crowded with attentive hearers, who received the word of the Lord with all readiness of mind. The meeting was unusually solemn and interesting. After the exercises closed, I presented to the congregation a *Second Advent Library,* granting them the privilege to read and return them on some future evening. They were all soon distributed. The next evening many of the books were returned and placed in the hands of others. Thus the *poor* have the gospel preached unto them. On each succeeding evening, until Sabbath evening, we received fresh tokens of good; old soldiers of the cross begin to feel the importance of putting on the whole armor of God—the shield of faith—the sword of the Spirit, &c., and of coming up to the help of the Lord against the mighty—believing that their time of conflict is short, and that the Lord himself will soon descend from heaven, and shout the victory for all Israel—over every opposing, oppressing power, and take them home to glory. *Backsliders* are also coming home to their father's house, while the unconverted are inquiring what they shall do to be saved. Last evening was a solemn and most deeply interesting season. Five came forward for prayer, and resolved to serve the Lord.

J. H. KENT.

LETTER FROM BRO. HICKLIN.

HAMILTON, O., Dec. 13, 1843.

Dear Brother Jacobs: I have just finished a course of *lectures at Jacksonburgh in Preble county.* The people were much interested in the subject, and still anxious to hear more.

The influence of the "midnight cry" is taking a deep hold on the minds of the reflecting portion of the community. In conversation with a venerable professor of religion, he said he *had not read much on the subject,* and was not prepared to say the Lord would come this year; but he thought the preaching of it could do no harm. And though he could not say he was a believer in the doctrine, yet he found himself frequently *looking up* to see if the Lord was not coming. This dear old brother, taught of the Lord, fulfills *unconsciously* the Savior's command, Luke xii. 36, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him *immediately.* Blessed are those servants, whom the Lord when *he* cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Also, 1 Thess. v. 6, "Therefore, let us not sleep, as do others; but let us watch and be sober." 2 Pet. iii. 12, "Looking for and hasting unto the coming of the *day of God.*"

This blessed doctrine has an influence on, and stirs up to watchfulness and diligence, many who say but little about it. Perhaps, even those who make it a subject of railing and scoffing, may in the moments of sober reflection listen to catch the still small voice of reason, whispering in their ears, "Prepare! for the great day of the Lord's coming." O may a slumbering church hear it! not as the word of men, but as it is in truth, the Word of God, which effectually worketh in you that believe." 1 Thess. ii. 13.

I am acquainted with some ministers who acknowledge that the coming of the Lord is near, *even at the door;* yet will not venture to declare it to their congregations. They admit that the sword of vengeance is unsheathed, glittering in the moral heavens, and ready to cut down the ungodly, yet never cry to warn a perishing world. Ezek. xxxiii. 7, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." The Lord have mercy on them!

Others say, that they have not time to study it. But they have time to visit, talk, laugh, etc.—to cut, corner, dress, trim, and varnish over their pretty little texts, for the popular ear. They have time to hunt up far off or ancient sins to preach against, so as not to give offence to the dear people and their household gods. They have forgotten that the question of the Lord's coming, like Aaron's rod, swallows up all the rest. If it be true, it is a paramount, absorbing truth; the *greatest truth* in the world: and if it be not true, they should not *sleep over it,* but examine the "Scriptures daily whether these things be so." Alas! they are asleep. They love to slumber.

Some suppose Pride to be the sin of the devil. "Lest being lifted up with pride, they fall into the condemnation of the devil." Whether pride be his leading sin or not, *we leave for others* to determine; one thing is certain, that many of our brethren in the ministry are full of it.

He swore, in sight of God to preach Jesus Christ, yet preached *himself.* He swore, that love of souls alone had drawn him to the church; yet strewed the path that led to hell with tempting *flowers.* And in the ear of sinners, as they took the way of death, he whispered *peace.*

Yours, waiting for the redemption of Israel,

LEWIS HICKLIN.

ELEVEN horns in all. Consequently, if Nero was the little horn, he was the last king of Rome, which could have had but eleven kings, instead of the FORTY-ONE which reigned previous to its division in 364. And when Nero died, Rome must have come to an end with him.

14. The look of the little horn "was more stout than his FELLOWS; consequently, if Nero was the little horn the other horns must have co-existed with him, or they could not have been his fellows.

15. The saints were to "possess the kingdom forever, even forever and ever." Mr. Colver claims it was given to the saints on the death of Nero, A. D. 68, when his persecution ceased. But the next persecution, under Domitian, commenced A. D. 93; so that the saints possessed the kingdom only 25 years, which must therefore be the length of Mr. Colver's "forever, even forever and ever."

The above characteristics, which were to mark the little horn, are none of them found in Nero; and prove conclusively, not only that he is NOT brought to view by this little horn, but that a cause must be desperate, and a man hard pushed indeed, who is obliged to resort to such a "*faux pas*," in support of his "visionary vagary."

II. THE LITTLE HORN OF THE 8TH OF DANIEL, WHICH CAME FROM TOWARDS ONE OF THE FOUR WINDS OF HEAVEN, AND WAXED EXCEEDING GREAT, COULD NOT HAVE BEEN ANTIOCHUS EPIPHANES.

1. The little horn was to come forth out of, or from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of ROME in Deut. xxviii. 49: "The Lord shall bring a nation against thee from far, from the END *of the earth*," or from one of the four winds of heaven. *Antiochus*, on the contrary, did not come from a distance to Judea; neither did he *come out* of one of the *four horns*, for he did not cease to be a part of Syria, which was one of the four horns.

2. Sir Isaac Newton says that "A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one."

3. Antiochus reigned over one of the four horns. But the little horn was a *fifth*, under its proper kings. This horn was at first a little horn, but it waxed exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and *tributary* to the Romans; and he did NOT enlarge it.

4. The little horn was to arise in the *latter* time of the kingdom of the four horns. But Antiochus was the *eighth* in the Syrian line of kings, which numbered *twenty-five*, and he therefore could not be in the *latter time* of that kingdom.

5. The little horn was to arise when the transgressors had come to the FULL. But the transgressions of the Jews had not come to the full in the time of Antiochus; nor did it, till they had crucified the "PRINCE *of princes*," 197 years after the death of *Antiochus*.

6. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. xxviii. 49, 50,) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus. On the contrary, Rollin says of him, that "He used frequently to go out of his palace, accompanied only by two or three domestics, and ramble up and down the streets of Antioch. He would spend his time in talking with goldsmiths and engravers, in their shops, and in disputing with them on the most minute particulars relating to the arts they professed, and which he ridiculously boasted he understood as well as they. He would very often stoop so low as to converse with the *dregs* of the populace, and mix indiscriminately with them in the places where they were assembled. On these occasions, he would sit and drink with foreigners of the meanest condition in life. Whenever he heard of any party of pleasure between young people, he used to go (without saying a word to any person) and join in all their wanton fooleries; would carouse and sing with them, without observing the least moderation or decorum. He sometimes would take it into his head to divest himself of his royal habit, and put on a Roman robe; and in that garb would go from street to street, as he had seen the candidates at Rome do at an election for magistrates. He asked the citizens to favor him with their votes, by giving his hand to one and by embracing another; and sometimes would canvass for the office of edile, and at other times for that of tribune. After having got himself elected, he would call for the curule chair, and seating himself in it, would judge the petty suits relating to contracts of buying or selling; and pronounce sentence with as much seriousness and gravity as if he directed affairs of the utmost importance. We are likewise told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city, throwing away handfuls of money among the populace, and crying "Catch as catch can." At other times, he would leave his palace (dressed in a Roman robe, with a crown of roses on his head) and walk without attendants about the street; on which occasions, if any persons offered to follow him, he used to pelt them with stones, always carrying a great quantity under his robe, for that purpose. He often used to go and bathe himself in the public baths with the common people, where he committed such extravagances as made everybody despise him. After what has been said, (and I omit a great many other particulars,) I submit to the reader's judgment, whether Antiochus did not merit the title of *madman* rather than that of *illustrious*." [Roll. An. His. B. 19. Chap. 2. Sect. 2.]

Thus speaks Rollin of Antiochus Epiphanes, one of Nathaniel Colver's HEROES of Daniel's prophecy.

7. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of ROME, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

8. It is said of this HORN, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

9. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

10. This HORN was to DESTROY the mighty and holy people, which Mr. Colver says are the Jews; and yet, according to his own assumption, p. 49, that nation was destroyed by the ROMANS, A.D. 70, after Antiochus had been dead 234 years.

11. This HORN magnified himself even to the PRINCE of the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

12. This HORN was to cast down the place of the sanctuary, which Antiochus did NOT, as he left it standing. But in Dan. ix. 26, Gabriel informs Daniel that after the seventy weeks the people of the prince that shall come shall destroy the city and the *sanctuary*, and which Mr. Colver, on p. 50, acknowledges was done by the ROMANS.

13. To give both the sanctuary and the host to be trodden under foot, by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. Even Colver's famous tally of 1836 days varies from it 464 days.

14. If the vision was to continue only 2300 natural days, they would have terminated 300 years before the reign of Antiochus commenced; and consequently he could not stand up against the Prince of princes, for to Messiah the prince there was to be but 69 weeks.

15. These days were to extend to the last end of the indignation, and the indignation is not yet at an end.

16. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

17. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT—even greater than the preceding powers. The natural gradation would therefore be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be,

Great.	Very Great.	Exceeding Great.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not *Antiochus*, who was once an hostage in Rome and paid tribute to the Romans all his days; but ROME, that EXACTED tribute of him, is the POWER symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

III. ANTIOCHUS IS NOT THE HERO OF THE 10TH, 11TH AND 12TH CHAPTERS OF DANIEL.

1. Gabriel informed Daniel that he had come to make him understand what should befall his people in the *latter days*; (x. 14;) which the most distinguished commentators admit are the *gospel days*. But Antiochus died 164 years before the gospel days commenced.

2. If the king of the *north*, in xi. 15, is Syria, as all commentators agree, then the one that cometh against him cannot be Antiochus, who was also king of Syria, unless Antiochus could come against himself.

3. The Prince of the covenant was to be broken before him, (xi. 22.) And St. Paul says, Gal. iii. 15, 16: "Brethren, I speak after the manner of men; though it be but a man's cove-

nant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Prince of the covenant must therefore be Christ, who was not broken before Antiochus; but was crucified by the Romans during the reign of Tiberius, one of the vilest men that ever lived, and who succeeded Augustus Cæsar, the "raiser of taxes," of whom it is said, Luke ii. 1, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."

4. The ships of Chittim were to come against him, v. 30, as they did against Rome; but did not against Antiochus.

5. They were to take away the daily, and place the abomination that maketh desolate. But this had not been done in St. Paul's day, 200 years after Antiochus' death; for he says, 2 Thess. ii. 6—8, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

6. They that did understand among the people were to fall by the sword and by flame and by captivity and by spoil many days, v. 33, as they did by Roman fury; but Antiochus persecuted the Jews but about three years.

7. The king was to do according to his will, v. 36. But Antiochus was *subject* to the Romans, and when advancing to Egypt the Roman embassador met him, commanded him to withdraw his troops, drew a circle around him in the sand, and *obliged* him to give an answer before he left that circle. And Antiochus *obeyed*.

8. He was to prosper till the indignation be accomplished. But the indignation is not yet accomplished, and Antiochus has been dead above 2000 years!!

9. At the time of the end, the king of the north was to come against him like a whirlwind. But Antiochus was king of the north, and could not come against himself.

10. He was to have power over all the precious things of Egypt, v. 43; as did NOT Antiochus.

11. When he was to come to his end, Michael was to "stand up, the GREAT PRINCE that standeth for the children of thy people;" and the resurrection of the dead was to take place; but no such events occurred on the death of Antiochus; neither have those events yet occurred.

12. The wise—those who are to shine as the brightness of the firmament—were to understand at the time of the end; but none of the wicked were to understand. And yet nothing transpired on the death of Antiochus but what the wicked also could understand.

13. They that waited and came to the end of the 1335 days were pronounced blessed; but the death of Antiochus was no more of a blessing to the pious than it was to the wicked.

14. Daniel was to stand in his lot at the end of those days. He has not yet stood in his lot; consequently those days are not yet ended.

15. It has never yet been shown that the 1290 and 1335 days have been fulfilled in literal days, in any event. And even Mr. Colver, with all his "LITERAL EXACTNESS," only gets within ONE HUNDRED EIGHTY-FIVE days in the one case, and TWO HUNDRED THIRTY days in the other!!!

IV. THE NINTH CHAPTER OF DANIEL CANNOT BE A SUPPLEMENT TO THE SEVENTH. See p. 10.

1. Daniel does not need a supplement of that chapter, for he says, "one of them that stood by" "told me, and made me know the interpretation of the thing," vii. 16, and Daniel "wrote the dream, and told the sum of the matters," v. 1.

2. Daniel did need a further explanation of the time in the 8th chapter, and that was the only unexplained portion of the vision, for he says he "was astonished at the vision, but none understood it," viii. 27.

3. Daniel says, in the 9th chapter, that the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said that he had *now* come forth to give him skill and understanding. But the only previous vision in which Daniel mentions the name of Gabriel, is in the 8th chapter.

4. When Gabriel thus came to Daniel, that prophet was praying for the cleansing of the sanctuary, which in the 8th chapter was promised to be done at the end of 2300 days, and to which no allusion is made in the seventh. Daniel prayed, ix. 17, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake."

5. The angel had finished the explanation of the 7th chapter, and here he commences precisely where he closed the explanation of the 8th chapter, and explains what was then left unexplained.

6. He informs Daniel that "seventy sevens are determined" (cut off) to the anointing of the Most Holy. This period could not be "*cut off*" from the three and a half times in the seventh chapter; for none claim the 1260 days to have commenced before the end of the 70 weeks. But the Medo-Persian empire was in just the condition as symbolized by the horns being high and the ram pushing at the commencement of the vision of the 2300 days.

7. The angel also informed Daniel that the sanctuary could not then be cleansed, as Daniel prayed, because, after the 70 weeks were ended, the people of the prince that should come would destroy the city and the *sanctuary*, and for the overspreading of abominations it was to be desolated till the consummation, and that determined shall be poured upon the desolate. It therefore cannot be *cleansed* till that event.

8. There is no information given in this interview of the angel on any subject that is alluded to in the vision of the 7th chapter. But allusion is made to the "Prince," and the sanctuary, both of which are mentioned in the 8th.

The above considerations show that if the 9th chapter is an explanation of any previous vision, it must be the one in the 8th chapter.

V. THE VISION OF THE 2300 DAYS EXTENDS TO THE END OF THE WORLD. This will be seen by an attentive examination of the vision and explanation.

DANIEL'S VISION OF THE 8TH CHAPTER.

Verses 2, 4. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Verse 5. And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground.

Verses 6—8. And the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and broke his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed VERY GREAT.

Verse 8. And when he was strong, the great horn was broken, and for it came up four notable ones, toward the FOUR WINDS OF HEAVEN.

Verses 9—12. And out of one of them came forth a little horn, which WAXED EXCEEDING GREAT, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince *of the host*, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

Verses 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision—the daily and the transgression of desolation—to give both the sanctuary and the host to be trodden under foot?

And he said unto me, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

NOTE. The word consummation is from the Hebrew word kalah, and signifies *completion, consumption, destruction.* It also comes from a root which signifies *to finish, to complete, to waste, to destroy*; and when employed with the Hebrew word for task, they together denote *destruction* and *decree*, or *destruction decreed.* [See Gesenius' Hebrew and English Lexicon.]

THE ANGEL'S EXPLANATION, IN THE 8TH AND 9TH CHAPTERS, OF DANIEL'S VISION OF THE 8TH.

Verse 20. The ram which thou sawest having two horns, are the kings of Media and Persia.

NOTE. The Medo-Persian kingdom reached its greatest glory—as symbolized by the two horns being *high*, and the ram *pushing in every direction*—in the reign of Artaxerxes Longimanus.

Verse 21. And the rough goat is the king of Grecia.

NOTE. The he-goat is literally a *kid of the goats*—not of full strength when he first appeared, as was the ram.

Verse 21. And the great horn that is between his eyes is the first king.

NOTE. After the death of Alexander the Great, his kingdom was divided among his four generals, towards the four winds of heaven, viz., Egypt, Syria, Thrace and Macedonia.

Verse 22. Now that being broken, whereas four stood for it, four kingdoms shall stand up out of his nation, but not in his power.

Verses 23—26. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.

Dan. ix. 24—27. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, (or, more literally, *Holiest of Holies.*) 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; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The connection between the 8th and 9th chapters is rendered more evident when taken in connection with the 25th chapter of Jeremiah.

The vision of the 8th chapter was seen in the third year of the reign of the king Belshazzar. And when it was all explained but the *time*, Daniel fainted and was sick certain days, and was astonished at the vision, but *none understood it.* The want of an explanation of the time, could be the only reason why it was not understood.

Fifteen years after this, in the last year of Belshazzar, that king made a great feast to a thousand of his lords, and drank wine before the thousand out of the golden vessels that were taken out of the temple of the house of God in Jerusalem—the king and his princes, his wives and his concubines, drank in them. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and

his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." "In that night was Belshazzar, the king of the Chaldeans, slain. And Darius the Median took the kingdom."

Thus was fulfilled the prophecy in Jer. xxv. 11, 12. "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy Daniel had been considering, and saw that the 70 years terminated that night in which the king of Babylon was slain; for he says, (ix. 1—3,) "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackloth, and ashes." He then prayed for the cleansing of the sanctuary —the very thing that was predicted should be accomplished at the end of the 2300 days,—showing that Daniel expected that those days were literal days, and that they terminated with the 70 years; and that the sanctuary would *then be cleansed*. He prayed, "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Dan. ix. 16—19.

While Daniel was thus praying, the angel Gabriel, that had explained all of the vision in the previous chapter, *but the time*, came to him, and corrected his error with regard to the cleansing of the sanctuary, and length of the 2300 days, which were to extend to that cleansing. Daniel says, (ix. 20—23,) "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."

What vision was he to understand? Daniel says he made him know the interpretation of the 7th, and there is no vision in the 9th; it must therefore be the vision in the 8th chapter. That vision Gabriel was commanded to make Daniel understand; and he told Daniel he would make him know what should be in the last end of the indignation; but Daniel says, after he fainted, that none understood it. The angel therefore must fulfil his promise and the command at some future time; and he says he is *now* come to make him understand the vision. He must therefore give the information on those points, at *this time*, which would remove the obscurity from Daniel's mind, and fulfil the angel's commission; and the *time* being the *only* unexplained point, the information must respect the commencement and duration of the 2300 days, and the time of the cleansing of the sanctuary, respecting which Daniel prayed.

The angel then informs him that "seventy sevens are cut off," &c., "to the anointing of the Most Holy; that those seventy sevens commence with the command to restore and build Jerusalem, which, according to the chronology in the margin of the 7th of Ezra, was B. C. 457; that after the seventy sevens the people of the prince that should come should destroy the city and the sanctuary, instead of its being then or previously cleansed,—and that it should not be cleansed till the consummation; for till then the overspreading of abominations should make it desolate, and that that was determined should be poured upon the desolate.

Until what consummation? and what was determined that should be poured upon the desolate? Daniel says, before he prayed, he "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." That prediction is found in the 25th of Jeremiah; and in the same chapter that Daniel says he was considering, it is also predicted that a desolation should go forth upon *all nations*, beginning with *Jerusalem*, and ending upon *all the nations of the world*.

Jeremiah says, (xxv. 16—37,) "For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."

As this was what Daniel was considering, he would understand by "the consummation, and that determined shall be poured upon the desolate," as having reference to the predictions in this chapter. The "consummation," therefore, must be the end of the world, when the slain of the Lord will be from one end of the earth even to the other; and that which is "determined to be poured upon the desolate," must be the "wine-cup of God's fury," which is to be poured upon "all the kingdoms of the world which are upon the face of the earth," and they shall "fall to rise no more." As the sanctuary is to be desolated by the overspreading of abominations till that time, it cannot be previously cleansed, and the 2300 days must then terminate. And as the "seventy sevens" which were cut off to the Messiah, were fulfilled in so many years, and are admitted to be years, therefore, the 2300 days from which they were cut off, must also be years, and must commence at the same time when the decree went forth, B. C. 457, which leave A. D. 1843 years.

It is further shown that the 2300 days commence at that time; for the vision commenced with the ram; and when the ram was first seen, its horns were both high, and it was pushing in every direction; so that the vision must have commenced with the meridian glory of the Medo-Persian kingdom, which was at the very time the decree was given by *Artaxerxes Longimanus*, and it began to decline in the reign of that monarch.

These days are also proved to be years, from the fact that all the events predicted in them, could not be fulfilled in literal days.

The above considerations seem to demonstrate that the 2300 days are symbols of years, begin B. C. 457, and extend to A. D. 1843, when the sanctuary will be cleansed, and this world be consummated.

VI. THE 1260 DAYS OF DAN. VII. 25, THAT THE SAINTS WERE TO BE GIVEN INTO THE HANDS OF THE LITTLE HORN, ARE ALSO PROVED TO BE YEARS; for the little horn was to continue till the final judgment, and it has been repeatedly shown, that from A. D. 538, when the Pope first had dominion over the lives of others, to the time when that dominion was taken away, A. D. 1798, was just as many years as the predicted *days*. The Pope is also still making war with the saints, and prevailing against them, as it was predicted he should till the Ancient of Days came.

VII. THE 1290 AND 1335 DAYS IN DAN. 12TH, ARE ALSO PROVED TO BE YEARS: for the 1290 days were to reach to the time of the end, and in A. D. 1798, just 1290 years from the taking away of the daily, A. D. 508, were fulfilled the very events that were predicted in Dan. xi. 40—45, to occur at the time of the end. The 1335 days would therefore extend 45 years beyond, and terminate in 1843; and that they reach to the end of the world is evident, from the fact, that Daniel will then stand in his lot. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

VIII. THE PERIOD HAS NOW ARRIVED WHEN THESE PREDICTIONS CAN BE UNDERSTOOD.

Till the time of the end they were to be *closed up* and *sealed*. Daniel asked, "O my Lord, what shall be the end of these things?" But he is told, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. 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." The words that were closed up and sealed, were the end of these things, and which reached to the resurrection of the dead; and although they that are to shine as the brightness of the firmament "shall understand," yet "the wicked will do wickedly, and none of the wicked shall understand."

As Mr. Colver has made an utter failure of showing a single point of resemblance between his literal exposition and Daniel's prophecy, and as there is a direct disagreement between the two, in FIFTY-FOUR particulars, in each of which they should correspond, to say nothing of the variation of the ONE THOUSAND AND SIXTY-TWO days in his four prophetic periods, all candid enquirers after truth—whatever they may think of the theory which he indirectly attempts to overthrow,—will never be satisfied with his "PROPHECY OF DANIEL LITERALLY FULFILLED."

NOTE.

ANOTHER EXAMPLE OF COLVER'S LITERAL FULFILMENT.

SINCE writing the above, our attention has been called more fully to his *literal fulfilment* of the 1335 days. These days he begins *six months* before the fifteenth day of the month Casleu, in the *hundred and forty and fifth year*; see p. 34: and to prove their end, he says that on the news of the death of Antiochus, "as appears from 2 Macc. 1, they sent a letter of congratulation on account of it to their brethren in Egypt." See p. 37. But according to 2 Macc. i. 10, it will be seen that this letter was written from the Jews of Jerusalem to those of Egypt, "in the *hundred fourscore and eighth year*" of the kingdom of the Grecians, or FORTY-THREE years after the *hundred and forty-fifth* of 1 Macc. i. 54, when he claims the abomination was *set up*. In this letter was written, "Inasmuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king; for he cast them out that fought within the holy city;" verses 11, 12. There is also allusion made to the time "Demetrious reigned, in the *hundred threescore and ninth year*," when they wrote to Egypt; but that was "in the *extremity of trouble*." "See 7th verse."

If therefore Mr. Colver is *correct*, and the 1335 days end with the writing of this letter, on their deliverance from peril, it must have been 43 years from the setting up of the abomination, and which, added to the *six months* before the "setting up," when he claims those days began, amount to 15,888 days, or an *excess* of 14,553 days. So here we have for the

Angel's Tag,	Colver's Tally,
1335	15,888

We would here inquire of Mr. Colver, whether this was an *honest* mistake!

The above review is respectfully dedicated to Timothy Gilbert, Perez Gill, and Nathaniel Hill, who say, in their letter to Mr. Colver:

"Regarding your argument as conclusive, that the numbers in Daniel, which others have interpreted to prove '*the second coming of Christ* in 1843,' have had their literal accomplishment, and, therefore, have now no reference to this event,—and having the *mystery*, which has hung over this subject, entirely removed from our minds, by your plain, simple, and common sense expositions in these Lectures,—we desire their publication, that others, who had not the privilege of hearing, may, by reading them, be enabled to share in our increased pleasure in reading the Scriptures."

We should have appended to the above the entire work of Mr. Colver, were it not that they have secured the copy-right. But such quotations have been made from the work as fairly present the points under review.

It will be seen that occasionally allusions have been made to some of the expressions made use of by Mr. Colver in the delivery of his lectures, which do not appear in the printed copy, they having, previous to their publication, passed through a thorough and very "*grave*" review.

THE MILLENNIUM.

Continued.

LEST some may suppose the view taken of the millennium, in the last number of this paper, to be incorrect, especially in reference to the increase of population during the thousand years, I shall here introduce a summary of the most popular views of this doctrine, extracted from the "Encyclopedia of Religious Knowledge," pp. 810 and 811. Article, "Millennium."

Following a quotation from Rev. xx. 1—6, the writer says:

"This passage *the ancients* took in a sense grossly *literal*, and taught that, during the millennium, the saints of the earth were to enjoy every bodily delight. The *moderns, on the other hand, consider the power* and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however, as the very next verse but one assures us; for we are there told, that 'when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth;' and we have no reason to believe that he will have such power in the 'New Heavens and the new Earth, wherein dwelleth righteousness.'"

The writer speaks of these views having been recently revived in England by Rev. Edward Irving and his "fanatical" followers, and adds:

"Respecting the *real* millennium, we may observe the following things: 1. That the Scriptures afford us ground to believe that the Church will arrive at a state of prosperity which it has never yet enjoyed." Then quotes Rev. xx. 4, 7; Ps. lxxii. 11; Isa. ii. 2, 4; xi. 9; xlix. 23, 60; Dan. vii. 27.

"2d. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be accomplished in the utmost extent and glory of it. *In this time, in which the world will soon* be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world; there will be *many thousands born and live on the earth, to* EACH ONE *that has been born and lived in the* 6000 *preceding years;* so that, if they who should be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3d. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, *perhaps*, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, *perhaps*, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Government placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in Churches, shall act with principle, and be forward to promote the best interests of men: Tyranny, oppression, persecution, bigotry and cruelty shall cease. Business will be attended to without contention, dishonesty and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, *perhaps*, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made and are making in ship-building, navigation, electricity, medicine, &c., 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not be near so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmonies perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

"4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the Seven-thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but that the present convulsions among the different nations, the overthrow which Papacy has had in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the *falling away* of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of Gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant;—who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?"

"How delightful, then, the prospects which open upon the eye of faith in prophetic vision! Christianity prevails universally. Our race assumes the appearance of one vast virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness, is blended with the glories on high. 'The mystery of God on earth is finished,' 'the times of the restitution of all things' are fulfilled. The Son of God descends. The scene closes with divine grandeur; 'and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth.' 'The kingdoms of this world are become the kingdoms of our Lord and his Christ.' 'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell

with them, and they shall be his people, and God himself shall be with them and be their God.' Rev. xix. 6, xi. 15; xxi. 1—4."

I have not interspersed the article with remarks, but have given it entire, in order that the reader, for himself, may see the "harmony of its parts."

Here, then, is a fair impartial view of the millennium doctrine, resting, according to the same author, upon the following authorities, viz.: "Hopkins on the Millennium; Whitby's treatise on it, at the end of the 2d vol. of his annotations on the New Testament; Scott's Commentary; How's Christian Register for 1816; Bishop Newton on the Prophecies; Bellamy's Treatise on the Millennium; Theol. Miscellany, 6th vol.; Lardner's Cred., 4th, 5th, 7th and 8th vols.; Taylor's Sermons on the Millennium; Illustrations of Prophecy, ch. 31; Bogue, and Emmerson, on the Millennium; Wardlaw's Sermon on the Millennium; Fuller's Works; Jones' Lectures on the Apocalypse, Jones' Bible Cyclopedia; Natural History of Enthusiasm; Works of Rev. Robert Hall; Watson; Henderson's edition of Buck; Jones." Every ecclesiastical body, recommending these works to candidates for the ministry, without making exceptions to such doctrines; of course, endorses them as its own.

Our millennium text book having thus been made ready to our hand, by such authorities as the above, every lover of truth, reason and consistency, will be prepared to look it full in the face, and by comparing it with the Bible, to discover whether the theory bears the Divine impress. It is truth that sanctifies, (John xvii. 17,) and if this be truth, let us cherish it for this important reason: if not, let us cast it away, as not only unprofitable, but destructive to our best interests; for says the apostle, Eph v. 6, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." To justify the above conclusions relative to the millennial state, we are told that the "Scriptures afford ground" for it, and are referred first, to Rev. xx. 4—7, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: AND THEY LIVED and reigned with Christ a thousand years." In the first clause of this verse, we have all the righteous that have been scattered among the deceived "nations," (verse 3,) now, themselves saved from among the nations, ch. xxi. 24, sitting on thrones—judgment in their hands—living—reigning, &c. They are then particularized as embracing, 1st, those that had been beheaded for the witness of Jesus, and for the word of God: (being probably all the martyrs prior to the Christian era,) under the expression "for the word of God," and all the martyrs from that time to the end of the reign of Pagan Rome. 2d. Those that had not worshiped the *beast*, clearly demonstrated in other articles to be Papacy, which received its dominion early in the 6th century, and whose civil power was taken away at the close of the last century, thus fulfilling the predictions in Dan. vii. 26; and Rev. 13: 10. 3d. Those that had not worshiped his image, see Rev. xiii. 14, and 11. This image, whether a civil or ecclesiastical power, has not had its existence till since the beast, in the capacity of a civil ruler, has come to this end. 5th. "Neither had received his mark upon their foreheads, or in their hands." Who *these* are, will be considered in another place. These all *lived* and *reigned* with Christ a thousand years: while the millennium text book conceals the fact that the thousand years commence with the resurrection of the righteous dead, as is here clearly shown, and plainly stated in verse 5. "This is the first resurrection." If our view is "grossly literal," like that of the "ancients," would it not have been well for our informant to see that nothing so "gross" as this, should have crept into the spiritual view? The idea in verse 7, that Satan shall be loosed out of his prison, can never change the declaration of God, "This is the first resurrection." What work is here made of the Scripture by this theory! Because our writer has "no reason to believe" that Satan will have power to deceive "in the new heavens and the new earth," this flaming truth, of the "first resurrection," is *thrown in the dust*. We are next referred to Psa. 72: 11. "Yea, all kings shall fall down before him, all nations shall serve him." The same injustice is to be done to the Scripture as to the other cases; for it would seem that the writer must have seen in immediate connexion with this text, (verse 4,) that then God "shall *break in pieces* the oppressor," and (verse 9,) "his enemies shall lick the dust." In Isa. 49: 23, another millennium quotation "and kings shall be thy nursing fathers, and their queens thy nursing mothers." A similar expression to the above is added, "and they shall bow down to thee with their faces towards the earth, *and lick up the dust of thy feet*." The fate of the kings of the earth is more clearly shown in a description of "the great day," given in Rev. 6: 15—17. Having remarked upon most of the other texts, above quoted, in my last number, I shall pass them by in this place, to notice some of the conclusions. "In this time (1000 years) in which the world will soon *be filled* with real Christians, and *continue full* by early regeneration, to supply the place of those who leave the world." We have searched the quoted texts in vain, for the least intimation that people will continue to be regenerated, or that there will be either births, or deaths, after the thousand years are commenced. When such discovery is made, we wish to be pointed to it.

"There will be MANY THONSANDS born and live on the earth, to EACH ONE that has been born and lived in the preceding six thousand years." We are not told how long a generation shall last, but "the tempest losing *half* its force, and the lightning *half* its vengeance," and the "human frame not near as much exposed to danger," we may, without doing violence to the theory, suppose that death will lose *half* its powers, or that a generation will last twice as long as it does at the present; say about sixty years. To arrive at any just conclusions, relative to the amount of population on the earth, by the time the thousand years are finished, will be difficult from the fact that we cannot ascertain with accuracy, the number that have lived on the earth, "during the preceding six thousand years." Another difficulty arises in understanding how many is meant by "*many thousands* to each one," &c. We will make a little calculation upon this view, by substituting the number 10,000 for "many thousands," and by leaving off ALL that have lived on the earth previous to the present generation, and suppose the population to increase about one *half* as fast as it now does, then if any of the advocates of the millennium theory, think themselves unjustly dealt with, if they will make their grievances public, they will be candidly considered.

The present population,	900,000,000
Ten times as many,	9,000,000,000
Doubling once in 60 years, would leave at the end of 960 years,	589,824,000,000,000
Number of persons to each acre of land on the earth's surface.	18,432

The reader will see the latitude here given to the theory, and the utter impossibility of any such anticipated state, ever being realised in this present world. That the earth contains less than 24,000,000,000 acres of land, capable of cultivation, is a fact that can be demonstrated. Furthermore, there must be some supernatural intervention, turning the things of nature out of the course in which they have been moving for the last four thousand years, in order that the earth can sustain a population of more than one individual to every two acres of tillable land, and the present proportionate number of the brute creation. At the present time it does no more than half this in those sections that have as large a population as they can sustain.

If the candid reader will look closely at the view here taken by the advocates of the millennium theory, he will become satisfied that they will justify the idea, that population is to increase *twice* as fast, in the room of *half* as fast, as it does at the present time; for "human life is rarely to be endangered by the poisons of the mineral, vegetable, and animal kingdoms"—"the inhabitants" are to be "secure from the fear of robbery and murder"—"war is to be entirely ended"—bigotry and cruelty are to cease"—great improvements in "medicine"—no existing "dangers," &c. There is no intimation of any decrease in generation, but a strong intimation of its increase, in the expression "*thousands born* and live on the earth to *each one* that has been born and lived in the preceding six thousand years." Carrying out this idea to the end of the thousand years, would leave not only "ten hundred and seventy-miles deep of living inhabitants" on the entire surface of the earth; but "many" hundred times that depth. Under such a state of things the following lofty strain of eloquence is understood, and produces some effect: "How delightful, then, the prospects which open upon the eye of faith in prophetic vision!" "Our race assumes the appearance of one vast, virtuous, peaceful family." "Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene MINGLES WITH THE HEAVENS, and rising in brightness, is blended with the glories on high." And the worst of all is, that, when this takes place, the millennium advocate will have to turn literalists, for it is to be fulfilled "in a sense grossly literal." We have made allowance in our calculation, for this "brief space of severe trial," by carrying the reckoning no farther than nine hundred and sixty years. Every reasoning man must see, that, if the principle were carried out, something more than a "brief space" of trial would ensue.

(To be continued.)

THE PERSONAL COMING OF CHRIST.

John xiv. 3—"And if I go and prepare a place for you, I will come again." Acts i. 11—"This same Jesus, which is taken up from you into heaven, shall come in like manner as you have seen him go into heaven." Matt. xxiv. 30—"And they shall see the Son of Man coming in the clouds of heaven with power and great glory." Titus ii. 13—"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." 1 Pet. i. 7—"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." 1 Thess. iv. 15—"For the Lord HIMSELF shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 2 Thess. i. 7—"And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels."

Can the English language convey the idea of a *personal coming* of the Savior, if the above passages do not? It seems strange that any who profess a belief in the Bible, with such positive assurances, should deny a personal coming of our Savior.

As to the time of his appearing, does not the 24th chapter of Matthew give us signs when we may know that it is near, even at the doors? I know some say he came at the destruction of Jerusalem; but he there says, after certain signs, "shall ye see the Son of Man coming in the clouds of heaven, with power and great glory." Now, in what sense can it be said that he came at the destruction of Jerusalem? Some say spiritually. I should be glad to be informed what the spiritual clouds of heaven are. When Peter was with the Savior at the transfiguration, a bright cloud overshadowed them: and in reference to this event, Peter says he "followed not cunningly devised fables," when he made known the power and coming of our Lord Jesus Christ, but was an eye-witness of his majesty, &c. I believe Peter means to be understood that he actually saw the Lord with his own eyes.

I believe there is not a single place in Matthew, where the "Son of Man" means any thing but the blessed Savior's person; and if we admit it means the Savior in all places, except in the 24th chapter, why deny the application there? Is it not because we must admit the Second Advent to be near, when we once admit that?

F. E. B.

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, if required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

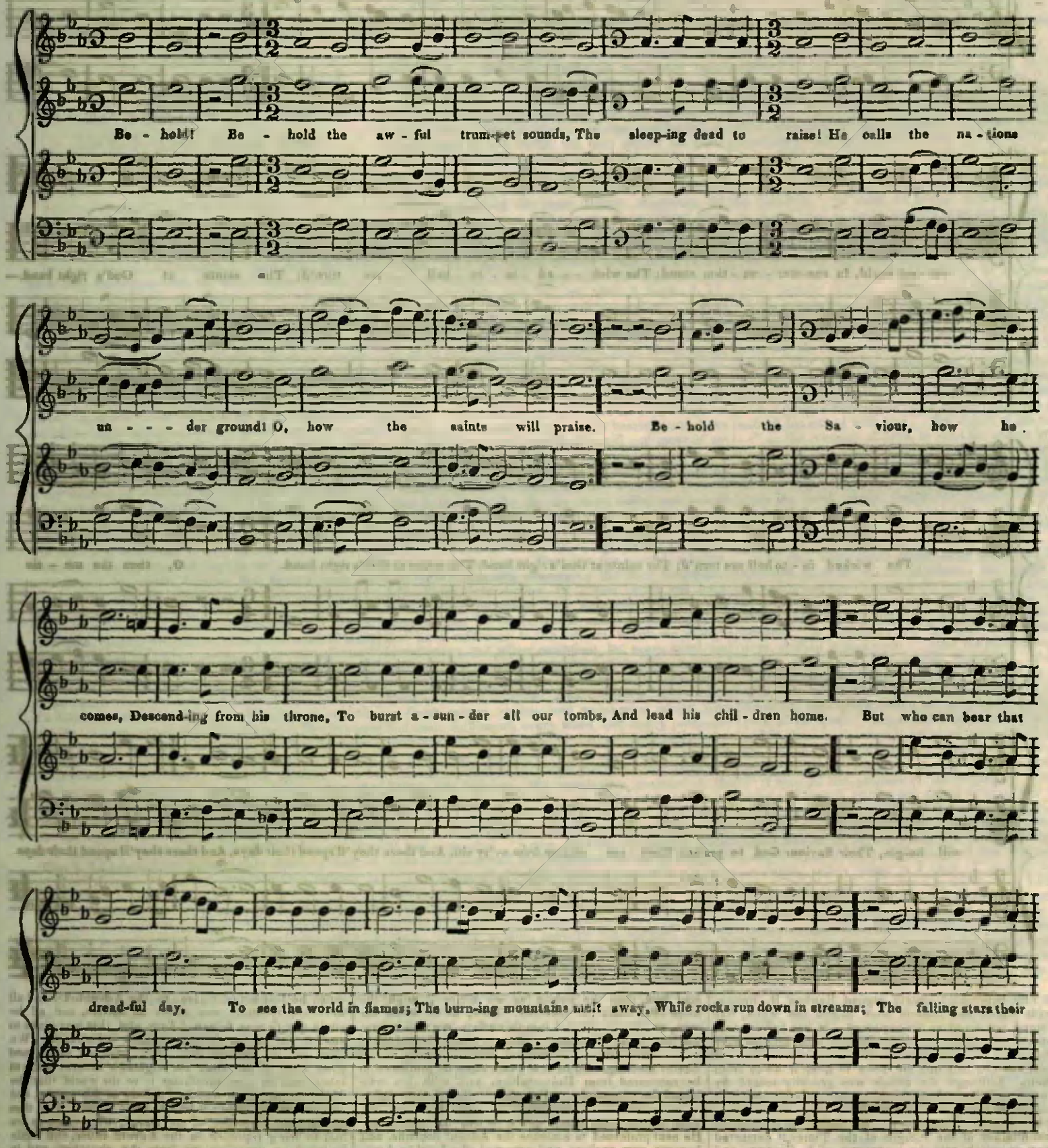
LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Bover. The bible is the only book studied. Parents and guardians are invited to send their children.

JUDGMENT ANTHEM.



orbits leave, The sun in darkness hide; The el - e-ments a - sunder cleave, The moon turn'd into blood! Be - hold the u - ni-

ver - sal world, In con-ster - na - tion stand; The wick - - ed in - to hell are turn'd; The saints at God's right hand.—

The wicked in - to hell are turn'd; The saints at God's right hand, The saints at God's right hand. O, then the mu - sic

will be-gin, Their Saviour God to praise; They are all free from ev'ry sin, And there they'll spend their days, And there they'll spend their days.

The celebrated article signed Reuben H. Brown, with which our readers were *edified* last week, has turned out about as we expected. It has had its day, and accomplished an object that all such articles have not failed to do, viz. to show the people where the *truth* lies, and the arts that are used to keep it away from them. Although the article was greedily seized by certain religious editors in this city, yet it did not quite make a "finish" of "Millerism," as may be seen from other columns of this paper. The following is from the last number of the "Signs of the Times," extracted from an article over the signatures of S. Goodhue and Ezekiel Hale, Jr., men well known in community, and who at any time will be answerable for their statement.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of $400. *His name was carefully kept back*, that the public (as we believe,) might the more effectually be deceived. Now, as *we know the man*, and have inquired into this affair, *we will inform you* how it is. His name is Brown. Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some few years since he professed to be converted from Universalism, and with his wife *joined* the community at Hopedale. He informs us that he then had four hundred dollars of his money, and was to *somebody to pay it back to him!* While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is asking contributions from the churches, and in this way publishing his own shameful fall, he deserves our *pity* only as a sinner still in the gall of bitterness and bonds of iniquity: for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to heaven."

He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them read his notice and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was *about* 30 dollars, and all he could *specify* was fifteen dollars, and this was given to one or two of his friends *without* solicitation. We learn that he and his wife have travelled much, and lived most of the time for *eighteen* months without labor, and he now proclaims it to the world that the Millerites have four hundred dollars of his money, and was to *somebody to pay it back to him!* While he is thus

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EVIDENCE,

FROM SCRIPTURE AND HISTORY, OF THE

SECOND COMING OF CHRIST

ABOUT THE YEAR 1843.

EXHIBITED IN A COURSE OF LECTURES.

BY WILLIAM MILLER.

INTRODUCTION.

In presenting these Lectures to the public, the writer is only complying with the solicitations of some of his friends, who have requested that his views on the prophecies of Daniel and John might be made public. The reader is therefore requested to give the subject a careful and candid perusal, and compare every part with the standard of Divine Truth; for if the explanation the writer has given to the Scriptures under consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by the wisdom of God—the judgment of the great day.

In order that the reader may have an understanding of my manner of studying the prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetical Scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures, such as *beasts*, *birds*, *air*, or *wind*, *water*, *fire*, *candlesticks*, *lamps*, *mountains*, *islands*, &c., are used to represent things prophesied of—such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality of the thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts*—if a *lion*, power and rule; if a *leopard*, celerity; if a *bear*, voracious; an *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will the justice or judgments of God. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Therefore almost all the figures used in prophecy have their literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method:—I find the word "*beast*" used in a figurative sense; I take my concordance, trace the word, and in Daniel vii. 17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. xlvi. 11, it is used, meaning a conqueror or warrior,—Cyrus. Also, in Ezekiel xxxix. 4—9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. ix. 2, and 16, 17, to understand which I turn to Eph. ii. 2, and 4—14, and there learn that it is used as a figure to denote the theories of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. xvii. 15, and explained to mean "people or nations." "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. xvi. 12. "*Fire*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 22, Psal. lxxviii. 21, Heb. xii. 29, to mean justice and judgment

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several prophecies, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, and a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same rules, so that a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident to any one who will compare scripture with scripture. For example, see Dan. xii. 1, Matt. xxiv. 21, Isa. xlvii. 8, Zeph. ii. 15, Rev. xviii. 7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.

Let it be noticed that God has revealed to his prophets the same events in divers figures and at different times, as he has to Daniel in the second, seventh, and eighth chapters concerning the four kingdoms; or to Peter, (see Acts x. 16;) also Isaiah and John. Then, to get the whole truth, all those visions or prophecies must be concentrated and brought together, that have reference to the subject which we wish to investigate; and when combined, let every word and sentence have its proper bearing and force in the grand whole, and the theory or system, as I have before shown, must be correct. I have likewise noticed that in those events, visions, and prophecies which have had their fulfilment, every word and every particular have had an exact and literal accomplishment, and that no two events have ever happened, that I can learn, which will exactly apply to or fulfil the same prophecy. Take, for instance, the prophecies concerning the birth, life, and crucifixion of our Savior, and in his history we find a literal fulfilment; yet in the birth, life or death of any other individual it would be in vain to find a parallel. Again, take the prophecies which have been admitted, by Protestants at least, to apply to Cyrus, Alexander, Julius Cæsar, destruction of Jerusalem, and the church of Rome, and I have never been able to trace even a resemblance to the prophecies in question in any historical events except the true ones. If this is true, may we not suppose that the unfulfilled prophecies in their accomplishments will be equally as evident and literal?

There are two important points to which all prophecy seems to centre, like a cluster of grapes upon its stem—the first and second coming of Christ; the first coming to proclaim the gospel, set up his kingdom, suffer for sinners, and bring in an everlasting righteousness. His second coming, to which the ardent faith and pious hope of the tried and tempted child of God centres, is for complete redemption from sin, for the justification and glorification promised to all those who look for his appearing, the destruction of the wicked and mystical Babylon, the abomination of the whole earth.

His first coming was as a man, his human nature being only visible, his Godhead known only in his miracles. His second coming will be as God, his divine Godhead and power being most visible. He comes first, like the "first man of the earth, earthy;" his second coming is "the Lord from heaven." His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. At his advent his forerunner was spoken of—"one crying in the wilderness;" the manner of his birth—"a child born of a virgin;" the place where—"Bathlehem of Judea;" the time of his death—"when seventy weeks should be fulfilled;" for what he should suffer—"to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy." The *star* that appeared, the *stripes* he received, the *miracles* he performed, the *tauntings* of his foes—all were literally fulfilled. Then, why not suppose that all the prophecies concerning his second coming will be as literally accomplished as the former? Can any man show a single reason why they will not? If this be true, we can obtain much light by reading the Scriptures. We are there informed of the manner of his second coming—"suddenly, in the clouds, in like manner as he ascended;" the majesty of his coming—"on a great white throne, with power and great glory, and all his saints with him;" the object of his coming—"as the Ancient of days, to send his angels into the four winds of heaven, gather his elect, raise the righteous dead, change the righteous living, chain Satan, destroy anti-Christ, the wicked, and all those who destroy the earth, judge, justify and glorify his people, cleanse his church, present her to his Father, live and reign with her on the new heavens and new earth," the form of the old having passed away.

The time when these things shall take place is also specified by some of the prophets; unto 2300 days, (meaning years,) then shall the sanctuary be cleansed; after the anti-Christian beast has reigned her "time, times, and a half;" after the two witnesses have prophesied "a thousand two hundred and threescore days, clothed in sackcloth;" after the church captivity in the wilderness, "forty-two months;" after the "gospel shall be preached in all the world for a witness, then shall the end come." The signs of the times are also given, when we may know he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken of; when many seducers are abroad in the land; when scoffers disbelieve in his coming, and say, "Where is the promise of his coming?" when the wise and foolish virgins are called to trim their lamps, and the voice of the friend of the bridegroom is, "Behold, he cometh;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial is poured out, the last we pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds;—then will the mystery of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.

Again, prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype. Such was the prophecy concerning Isaac, partly fulfilled in him, wholly so in Christ; likewise concerning Israel, partly fulfilled in them as a nation, but never fully accomplished until the final redemption of spiritual Israel. Likewise the prophecies concerning the Jewish captivity in Babylon, and their return, are only partly accomplished in the history of past events. The description of those things in the prophets is so august and magnificent, that if only applicable to the literal captivity of the Jews and their return, the exposition would be weak and barren; there-

fore I humbly believe that the exact fulfilment can only be looked for in the captivity of the church in the wilderness, under the anti-Christian beast, destruction of mystical Babylon, and glorification of the saints in the New Jerusalem state.

There are also in the 24th chapter of Matthew many things prophesied of, which were not fulfilled at the destruction of Jerusalem; such as the coming of the Son of man in the clouds, the gathering his elect from the four winds of heaven, his taking one and leaving another. This shows a typical meaning in this prophecy, and that it will not all be fulfilled until the end of the world. Also, the transfiguration of Christ on the mount, prophesied of by himself eight days before, is noticed by Peter, 2d Epistle, i. 16—18, as being a type or figure of his second coming.

Who, that has read the prophecies with any degree of attention, will not acknowledge the great agreement between the Old Testament prophecies and the New? Almost every prophecy given by Christ and his apostles may be found, in the Old Testament prophets, represented by figures, which were familiar to the writers and readers of those times. The foregoing rules are some of the principal ones which I have observed in attempting to explain the prophecies of Daniel and John, and to give the time when the mystery of God will be finished, as I humbly believe it is revealed to the prophets.

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "But ye, brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. v. 4. In studying these prophecies, I have endeavored to divest myself of all preposessed opinions not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement, "when the refreshing shall come from the presence of the Lord, and from the glory of his power," "when he comes to be admired in all them that believe in that day."

And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves. Your belief or unbelief will not affect the truth. If it is so, whatever you may think or do will not alter the revealed purposes of God. "Not one jot or tittle of his word will fail;" but you may, by your obedience in the faith, secure you an interest in the first resurrection, and a glorious admittance into the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot—is the prayer of your servant,

WM. MILLER.

HAMPTON, *Washington County, N. Y.*

LECTURE I.

THE SECOND APPEARING OF CHRIST.

TITUS ii. 13.

Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ.

WHEN we take a view of the trials, pains, afflictions, persecutions, poverty, and distress, which the people of God suffer in this world, we are almost led to exclaim with the apostle, "If in this life only we have hope, we are of all men most miserable." But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Savior, the great God and Jesus Christ. I know the world are taunting us with the inquiry, "Where is the promise of his coming! for, since the fathers fell asleep, all things remain as they were, even from the creation of the world;" for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was, being overflowed with water, perished; and still more do they pretend to be ignorant that the same earth is in like manner to be destroyed by fire, "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. Also, my brethren, there are some even among us, who "are spots in your feasts of charity, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration, because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life." Jude 12—21. Or, as Peter says, 2 Pet. iii. 12, "Looking for and hasting unto the coming of the day of God." And again, Paul says, in Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." And Paul further saith, to his Philippian brethren, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

Having thus proved that the apostles directed our hope to the coming of Christ for the fulfilment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order:—I. I shall endeavor to prove that it is yet future; viz., the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

I. We are, according to our design, to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

Some teach us that he came at the destruction of Jerusalem, and quote to the 24th chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards, "There shall not be left here one stone upon another that shall not be thrown down."

And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, "saying, Tell us, when shall these things be?" that is, what he had prophesied of; "and what shall be the sign of thy coming, and of the end of the world?" They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, "The end is not yet." Now, if this end was the destruction of Jerusalem, then where are those wars, spoken of by Christ? This cannot mean anything less than the end of the world. From the 7th to the 14th verse, inclusive, he gives a prophetic history of the trials, afflictions, and persecutions of his people, and also of the success of the gospel immediately previous to the end, and says, "Then shall the end come."

Now, it must be evident that this cannot mean the end of Jerusalem, because, if so, he that endured unto the end was to be saved from all the troubles which Christ had been speaking of; and it was not true that the disciples of Christ did not suffer afterwards the same things which Christ said they would. From the 15th to the 28th verse, Christ instructs his disciples into their duty during the siege of Jerusalem, and also down to the coming of the Son of man. This, you will see, must mean Christ in person; because neither the Holy Spirit nor Father is anywhere called Son of man. He likewise speaks of the signs which should follow the destruction of Jerusalem. From the 29th to the 35th verse, inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of the people of God, which had been spoken of as the common lot of all his followers, and which he had promised to shorten for the elect's sake, and of his coming in the clouds with power and great glory; the gathering of his elect from the four winds of heaven; gives his disciples the parable of the fig tree, as an illustration of the end; and then says to his disciples, "Verily, I say unto you, This generation shall not pass till all these things be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Here is the great stumbling-block to many. Christ is talking about his elect, his children, and his generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem. But his kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until his second coming. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psalm xxii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 25th to last verse: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation. And then the parables which follow in the remainder of the 24th and 25th chapters, are easily understood as having reference to the end of the world; and in that way will exactly compare. See the 31st verse of the 25th chapter: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. This verse was not fulfilled at the destruction of Jerusalem, for the "Son of man" was not seen in the clouds with power and great glory; and yet the words are, "every eye shall see him;" and as sudden and as visible "as the lightning, that shineth from the east even unto the west, so shall the coming of the Son of man be." Can this have passed, and the history of the world have been silent? No. Could all nations be gathered before him, and there be divided, the righteous from the wicked, and the one part sent to everlasting punishment, while the other is received to life eternal, and none know it? No. Were the elect gathered from the four winds of heaven at the destruction of Jerusalem? No; they were commanded to flee to the mountains; and history says they did leave that devoted city when the Romans encompassed it with their armies. Then, could the prophecies contained in these chapters have been fulfilled, and the world remain ignorant of some of the most important events? I answer, No. Then the "Son of man" did not come to the destruction of Jerusalem. If he did, where is the evidence? None, none, not a particle. But if he did come to the destruction of Jerusalem, then it must have been his second coming; for Paul says, Heb. ix. 28, "And unto them that look for him shall he appear the second time without sin unto salvation." Can this be true if he came to Jerusalem? The passage certainly implies that his people would

have no more sin, or afterwards would be "without sin." ¶ Experience teaches us to the contrary. Again, it is said, 1 Thess. iv. 16, 17, "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Who saw this great transaction at Jerusalem? Were there no witnesses? Yes, the apostle John lived many years after this, and wrote his Gospel, his Epistles, and his Revelation, long after the destruction of Jerusalem. And what does he testify? In his Gospel, 14th chapter, 3d verse, "And if I go and prepare a place for you, I will come and receive you to myself, that where I am there ye may be also." Again, 28th and 29th verses, "Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." Again, 1 John ii. 28, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." And iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And again, in Rev. i. 7, "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him, and all kindreds of the earth shall wail because of him." Many more places might be mentioned in John's testimony, but not one word that he had already come *again*, as some supposed. Let this, then, suffice to prove, that the *glorious appearing*," spoken of in our text, is still future.

And now we will examine some of the evidence of the certainty of his coming, which is our second proposition.

II. The certainty of it:

1st. Because the ancient prophets all spake of it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh, with ten thousand of his saints, &c. Balaam was constrained to admit, "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city," plainly referring to the judgment-day; for he says, "Alas! who shall live when God doth this?" See Numbers xxiv. 17—23. And Moses as plainly refers to this day in Deut. xxxii. 43, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people." David says, Psalm l. 3, 4, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, (that he may judge his people.") And Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In the 39th chapter of Ezekiel, you will see the same day of judgment prophesied of in a clear and plain manner. In Dan. vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Joel iii. 14, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Zeph. i. 14, "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly." Zech. xiv. 5, "And the Lord thy God shall come, and all the saints with thee." Mal. iv. 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." And Christ himself says, in Matt. xvi. 27, "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into heaven." Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as, *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing; for his promises can never fail. "Heaven and earth may pass away, but not one jot or tittle of his word shall fail." Also take notice of the words "*like manner*," which agree with the often expressed sentence, "He shall come in *the clouds of heaven*." We shall be led to admire the general harmony of the Scriptures, and the agreement of the prophets in their descriptions of future events. Again, Christ says to the church of Philadelphia, Rev. iii. 11, "Behold, I come quickly: hold that fast thou hast, that no man take thy crown." "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. And will not the evidence I have brought from the word of God be sufficient to prove the certainty of his future coming? And if I should argue the tradition of nations that never saw the word of God, the conviction on the mind of men generally, that there must be a day of retribution; could I open the breast of the reader, and show the thundering of your conscience; yes, could I see and expose the tremblings and failings of heart, which you have had, while you have been looking with fear for those things that are coming on the earth—of what use would it be? Would you believe it if I could raise a dead friend who would tell you to prepare to meet your God? No. If they believe not Moses and the prophets, neither would they though one rose from the dead. How foolish, then, would it be for me to try to prove in any other manner what God has revealed or promised, than by the means which God has appointed. By his word you will be judged: and if this condemns you now, (unless you become reconciled,) it will condemn you hereafter.

III. The object of his coming.

1st. He comes to raise and gather his saints to him in the air. "As in Adam all die, so in Christ shall all be made alive; but every man in his own order—Christ the first fruit, afterwards they that are Christ's at his coming," 1 Cor. xv. 22, 23. Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. iv. 14—17. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," 2 Thess. ii. 1. "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power," Rev. xx. 6. In Psalms we have the same account of the gathering of his people. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," Psalm l. 5. Again, see Isaiah lxvi. 18: "It shall come that I will gather all nations and tongues; and they shall come and see my glory." "For thus saith the Lord God, behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day," Ezekiel xxxiv. 11, 12.

And now I refer you to one more passage, and then pass on. "Behold, I show you a mystery; we shall not all sleep, (that is, die,) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts, to which I have called your attention, will apply only to the people of God, or those who are in Christ Jesus. I have, therefore, only been proving to you the object of Christ's coming, as it respects his people. And I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations where they have been scattered during the ages of persecution and trial, "in the dark and cloudy day," and receive them unto himself in the air, when they will ever be with the Lord.—I will,

2dly, Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the New Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains." 2 Samuel xxii. 9, 10, 13, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, and darkness was under his feet. Through the brightness before him were coals of fire kindled." Psalm xcvii. 2, 3. "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 16, "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dan. vii. 11, "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Again, Nahum i. 5, "The mountains quake at him, and the hills melt, and the earth is burnt at his presence; yea, the world and all that dwell therein." Habakkuk iii. 3—5, "God came from Teman, (*south*) and the Holy One from Mount Paran, (*from glory.*) Selah. His glory covered the heavens, and the earth was full of his praise: and his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Also, Malachi iv. 1, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. xiii. 30, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." 40, "As therefore the tares are gathered and burnt, so shall it be in the end of the world." 49th verse, "So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just." ¶ Again, Paul to the church of the Thessalonians writes, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Peter iii. 10, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Rev. xviii. 8, "Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." These passages are but a part of the word of God which prove the destruction of the wicked—of the anti-Christian beast—and the cleansing of the world by fire. Yet if Scripture proof can be sufficient, surely I have brought enough; and where that can have no bearing on the mind of men, how vain should I be to search the archives of natural philosophy to give you more evidence! for he who hath all wisdom in heaven and in earth, and who knows what is in the mind of man, hath used the best arguments, the most persuasive means (I had like to have said) in the power of a God to use; and indeed he says, "What could I have done more than I have done for my vineyard?" He has taught us by his own word, by the mouth of his prophets, and by examples: witness his word on Mount Sinai, where the people heard his voice and saw the fire; witness all the declarations of the prophets which I have read; witness Jesus Christ himself, in the parable of the tares and wheat, and the harvest; witness, also, the destruction of the old world by water, and Sodom and Gomorrah by fire;

erusalem by famine, sword, and fire. These are all set forth as samples to warn us of the approaching judgment. And yet who believes the report? Who is willing to examine the evidences—to reason candidly and to reflect seriously on these things? Who among us puts implicit confidence in the word of God, especially in that which is unfulfilled? Any may believe in so much as has been accomplished; but where is the virtue *in such faith*? Where is the blessedness of our hope in the glorious appearing of Jesus Christ? If we are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," we shall examine the word of God faithfully; we shall compare Scripture with Scripture; we shall take notice of the signs which Christ has given us of his coming. That the day may not overtake us as a thief, we should live with a steady reference to that day, and rejoice more and more as we see the day approaching.

3d. I will now give some *of the evidences concerning* the glorious reign which must follow his coming. The earth, being cleansed by fire, will, like the phœnix, be revived from its own ashes. The destruction of the wicked, the end of death, sin banished,—it will lighten the world of a load of crime which has made it reel to and fro like a drunkard; the internal fires will have spent their force on all combustible matter, and have gone out; volcanoes will cease; earthquakes, tornadoes, and whirlwinds can no more be experienced or needed, for the cause is gone; the earth or the heavens can no more be shaken, "*that those things* that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a *consuming fire*," Heb. xii. 27—29. "Then, when this earth shall become new, by being cleansed and purified, the New Jerusalem will "come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," Rev. xxi. 2, 3. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven *from God, having the glory of God*," 10th verse. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." "And I saw thrones and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again *until the thousand years* were finished."

Much more evidence might be brought to prove the personal reign of Jesus Christ with his people; but this is enough to prove the glorious and personal reign after the resurrection; but few dispute it. But, say some, do you not believe in a spiritual reign of a thousand years before the resurrection? I answer, I believe in a reign of grace, by the influence of the divine Spirit, for more than 1800 years past; but when you speak of a thousand years, I suppose you mean the same time that I call the glorious reign after the resurrection of the righteous, and before the resurrection of the wicked. I know of no spiritual reign, mentioned in the word of God, and especially of that duration. We argue that there cannot be a reign of peace and glory *until the world is cleansed from* all wickedness, Satan is chained, and righteousness fill our world, nor until "the glorious appearing of the great God and our Savior Jesus Christ;" even the anti-Christian beast will not be destroyed, (according to the texts we have already quoted,) until he is destroyed by "the brightness of his appearing." All those passages which speak of this happy period of rest to the people of God, or which in any manner allude to it, describe it as being after the resurrection of the saints, or after righteousness fills the earth, and after the anti-Christian beast is destroyed. And even our text more than implies that we shall not realize any great or glorious results from our hope, or collectively in a body the church will not receive any important deliverance until the "glorious appearing of the great God and our Savior Jesus Christ." Is this true? I say the passages of Scripture already named fix it beyond a doubt. And any one who will examine the Scriptures for himself, will find that the second coming of Christ is the point to which Jesus Christ, the prophets, and the apostles directed their disciples, as the termination of their trials, persecutions, and afflictions; and Jesus Christ says, "In the world ye shall have tribulation." *I say, I can find nothing in the word of* God to warrant me to believe that we ought to look for or expect a happier period than we now enjoy, until he who has promised to come shall come the second time without sin unto salvation, and cleanse us, the world, and make all things new. These things are abundantly proved in the unerring word of God. And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ?" Then let our conversation be in heaven, from whence we expect our Savior, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth *nigh, when he will come and receive us to himself*, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the "Son of man is near, even at the door," and our "blessed hope" is about to be realized in the "glorious appearing of the great God and our Savior the Lord Jesus Christ." If he comes and finds us, or some of us, in this lukewarm state, hardly having looked into his word, and, making our want of talents an excuse, have neglected to trim our lamps, and *have been very spare in holy conversation*, and are crying peace and safety when sudden destruction cometh, and perhaps have sneeringly mocked and laughingly ridiculed the idea of Christ being near at the door, and perhaps have joined the infidel and unbeliever in their unholy remarks on this subject, and although we have heard the midnight cry, "Behold the bridegroom cometh," yet we treat it with neglect or disdain, or some of us, perhaps, with reproach,—I ask, if the Lord of such servants come and find us so doing, what will he do with us? He will come in an hour that we think not, and cut us off, and appoint our portion among hypocrites and unbelievers, where shall be weeping, wailing, and gnashing of teeth. But we will suppose that he will not come in so short a time as your speaker believes; still *what do* I ask *of you, my brethren?* Nothing but what Jesus Christ and the apostles required 1800 years ago. I ask you to compare these views with the Bible. Is this wrong? *No.* I ask you for holy conversation. Is this wrong? *No.* I ask you for heavenly-mindedness. Is this wrong? No, no. I ask you to stir up each other's pure minds, to make improvement on your one talent, if no more; to come out of this cold and lukewarm state; to trim your lamps and be ready. Are these requirements wrong? Certainly not; no, no. I ask you again to compare Scripture *with Scripture; to read the prophets; to* stop your revilings; to take warning by the old world; to flee from sin and the wrath which is to come; to hide yourselves in Christ, until the indignation be over and past; to look "for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Is this wrong? Then be the wrong on my head.

And now, my impenitent friends, what say you? "We say, You know nothing about it." Do you believe the old world was deluged? "Why, yes." What makes you believe it? "Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them." And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, the salvation of your immortal souls, may depend on your decision. But what say you more? "We say, You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed. And I hope I may be able, by the grace of God, to repent." But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it *does come? Where will you be?* No space then for repentance. No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved. Therefore it can do you no harm to hear, and believe, and do those things which God requires of you, and which you think you would do, if you knew he would appear. First, I ask you to repent of your sins. Would this be right? Yes. Next, I ask you to believe in God. Is this right? Yes. And I ask you to be reconciled to his will, love his law, forsake sin, love holiness, practise his precepts, obey his commands. Would these things be right? Yes, yes. And last of all, and not least, I ask you to "look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." *Amen.*

LECTURE II.

THE FIRST RESURRECTION.

REV. xx. 6.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The term "blessed and holy" is often used in Scripture, and in many places is applied to man; but in no place without giving some characteristic mark of his being born of God, or inheriting the fruits of the divine Spirit; and very often the word *blessed* is used standing in immediate connection with the resurrection and coming of Christ, either expressed or implied, as in Isa. lxii. 11, 12, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The *holy* people, The *redeemed of the* Lord; and thou shalt be called, Sought out, A city not forsaken." Isa. xxx. 18, "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment. *Blessed* are all they that wait for him." Daniel says, xii. 12, "*Blessed* is he that waiteth, and cometh to the 1335 days." John says, Rev. xiv. 13, "*Blessed* are the dead which die in the Lord." "Write, *Blessed* are they which are called to the marriage supper of the Lamb." "Behold, I come quickly; *blessed* is he that keepeth *the sayings of the prophecy* of this book." "*Blessed* are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By these passages I show you that all the children of God are included in this blessing, and not the martyrs only, as some will have it. The next thing which will claim our attention will be to explain the resurrection spoken of in our text, called the first resurrection. The word *resurrection* signifies to revive, or resuscitate, or bring to life *again*, one now dead, who was once alive. It nowhere in the word of God conveys an idea of a new creation, and the word is nowhere used in the Bible expressing anything less or more than a union of soul and body, and deliverance from natural death. The word *resurrection* is nowhere used in a figurative sense; it in all places has its own simple meaning, unless our text is an exception. And without the objector can show some rule of interpretation by which we shall be warranted to understand the word in a different sense, we must beg leave to attach to it the simple meaning, *coming to life from the grave.* I know some have supposed that regeneration is resurrection; but I cannot believe this unless they show some rule. I know some pretend to show us, in John v. 25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice *of the Son of God, and they that hear shall live*," as a rule; but in order to make this a rule, they must prove that Christ meant regeneration; until this is shown, we cannot admit it as any proof.

We shall, therefore, consider the word *resurrection* as *coming up out of the grave*, and pass to the word *first*. "The *first* resurrection." The resurrection of the saints is first as it respects order and time. Wherever the word *resurrection* is used in connection with *life* or *damnation*, the one unto life always comes first; as in Daniel xii. 2, "Some to everlasting life, and some to shame and everlasting contempt;" John v. 29, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here are two samples as it respects order. One or two as it respects time: 1 Cor. xv. 23, "Christ the first fruits, then afterward they that are Christ's at his coming. Then cometh the end." And again, 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." And then our context and text show that the blessed and holy are raised a thousand years before the rest of the dead. If we are correct, then, Christ will come before the millennium instead of afterwards, as some believe; and

(To be continued.)

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 6, 1844.

LETTER FROM THE EDITOR.

STEAM BOAT "U. S. MAIL," OHIO RIVER.

Near Marietta, Friday December 22d, 1843.

DEAR BROTHER,—It would be a difficult task indeed to describe to you all my exercises since leaving you. I have not realized how much the friends of Cincinnati are endeared to me, until since I have been deprived of their society. The pleasing associations formed in my brief interview, I think are destined to cling around my heart

"While life and thought and being last,
Or immortality endures."

If any occupy more of my prayerful thoughts than others, it is those that found an interest in the Saviour, and those that were humble penitents during my brief labors among you. O how highly they are blessed! privileged as they are, in attending the house of prayer each successive evening, and with God's people, uniting their petitions at the throne of grace; while my situation is a *little better* than that of Daniel's in the den of lions. The boat is crowded with passengers, and only one of them sympathises with me in the glorious truth of the Lord's soon coming. I have faithfully distributed the numbers of the "Western Midnight Cry" that I took with me. The steerage passengers received them the most readily.

Last evening I succeeded in getting the attention of the passengers for about three quarters of an hour, while I lectured to them, proving that the time of the Second Advent was given in the Bible, and answering the objections to this position. At the close, a company gathered around me, like hungry wolves, eager for their prey. They were led on by a Roman Catholic, who is also an editor of a political paper not a hundred miles from Cincinnati. Reason and argument were out of the question. What they would have done, I know not, but for two or three gentlemen who professed no religion, who stept forward and demanded that I should be treated as a gentleman, inasmuch as I had *thus* treated them. The whole affair gained me many friends, and during the present day many have been inquiring into the *reasons of my hope*, which I have not been backward in giving. This evening *fiddling, gambling*, and politics is the order of the day; a game of cards is going on upon the table on which I am writing. It seems to me that the ungodly are ripe for destruction. Let us lift up our heads, for our redemption, most assuredly, is drawing nigh. If ever there was a time in which Christians ought to throw off all fear of the world and do their duty, that time is the present, for it is the world's *fast to come*.

In my heart, I pity that man who fears to warn his fellow-men, and yet I myself sometimes shrink from the duty. There is a Congregational preacher on board, whom I chanced to find out, as such, by inquiring, who, and what he was. I have tried to get him to preach this evening, as it is thought it will be dangerous to preach any more about the Second Advent, but he declines. He did not, however, decline to vote among the rest of the passengers, for a candidate for the next President.

Please give my warmest regards to all the members of your family, and to all the brethren and sisters; and tell them, on each evening to invite the poor sinner to come to Christ and be saved.

Tell Br. Boyer to do his best to get out another number of the paper week after next, if I should not return, and time should fast so long.

Yours in the blessed hope,

E. JACOBS.

By a letter received from brother J. J. M. Lane, dated Warren, Trumbull co. O., Dec. 20th, we learn that Br. J. B. Cook was laboring in that place at that time.

THE CAUSE IN THIS PLACE.

The Lord is still making rich displays of his grace in the conversion of sinners, and in opening the eyes of his people to "Behold the Bridegroom cometh—that the day hasteth greatly—that it is nigh even at the door." And notwithstanding the cry of peace and safety is unceasingly sounded in their ears; yet to them it is the voice of strangers, they heed it not, for having heard the voice of the good Shepherd, they know it, and follow him.

Br. Jacobs took leave of us for New York Wednesday the 30th inst. Since that time Br. Kent has been laboring with us. We expect he will remain in the city until Br Jacobs return. We heard a discourse from him Friday evening, the 22d inst., from Heb. x. 22, after which, twenty-three precious souls came forward requesting an interest in the prayers of God's people, that they might be prepared to meet the Lord in peace.—Most of them, before the exercise closed, gave evidence that they had obtained the blessing—that they had yielded themselves the willing subject of Jesus.

Sunday the 24th inst., a large and attentive congregation was present—the meeting was solemn and interesting. Brother Kent preached about the Kingdom of Heaven at Hand. And from the evidence adduced from the word of the Lord, it is indeed clearly to be seen, that it is now at hand. Therefore we will lift up our heads and rejoice—knowing that our redemption draweth nigh. We believe he is faithful who hath promised. Therefore we will hold fast our profession without wavering—hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. For yet a little while and he that shall come, will come, and sit up his everlasting kingdom. In the evening about twenty-five came forward for prayers Most of whom, we have reason to believe, were truly converted to God. They speak the language of Canaan.

Monday 25th inst., we had religious exercises in the morning, afternoon and evening. The subject in the morning was "The time, manner and object of the First Advent of our Saviour." In the afternoon the "time, manner and object of his Second Advent." In the morning, many of the congregation were bathed in tears, while by faith they beheld the Son of God in the fullness of time leave his Father's bosom—lay aside his robe of glory—descend to earth—lead a suffering life—die the death of the cross—the just for the unjust, that he might impart life and immortality to all, who believe on him, and exercise repentance towards God. But, in the afternoon, we heard their shouts of joy and triumph while beholding this same Jesus," coming again, the second time without sin unto salvation, with all the glory of the father—with the mighty angels, to be glorified in his saints, and to be admired in all them that believe in that day. Some, who until then, had been doubting, being overcome by the united testimony of Father, Son and Holy Ghost—came out strong in faith, that at the end of the 2300 days their blessed Lord will come;

In the evening the house was crowded to overflowing. Br. Kent was not present (until after 8 o'clock,) having an appointment that evening to fill in Newport Ky., but the Lord was present, and that to bless. The first part of the evening was occupied by the brethren and sisters in speaking. Many of whom testified to what God through infinite mercy had done for them, in awaking them from their slumbers by the sound of the midnight cry, "Behold the Bridegroom cometh; go ye out to meet him." It was truly and most deeply interesting, to see those out of almost every denomination of professed Christians in the place, together harmoniously worshiping God in spirit and in truth, and rejoicing in hope of the glory of God, soon to be revealed. At the close of the meeting we had a season of prayer with, and for those who desired an interest in Jesus. A number of them found peace in believing, and went home happy in the Lord.

In addition to the remarks with reference to the cause in this place, I would say, that our meetings since Monday evening, Dec. 25th, have gradually increased in interest—have been solemn, powerful, and glorious. Surely the Lord is in the midst of his people, and is yet on the giving hand. Scores of precious souls have been converted to God during the past week, and our prayer is that the work may not cease, till the Master appear. The band who are preparing and looking for the Coming One, are increasing—are steadfast—unwavering—strong in faith—abounding in the work of the Lord. Their labors are crowned with the divine blessing, and souls given them for their hire.

Last evening between fifty and sixty desired an interest in the Saviour. They presented themselves for prayer, and many of them before the meeting closed (which on account of its being the last evening of the year did not close until after 12 o'clock,) arose and testified before that immense congregation, that Jesus had pardoned their sins—had given them peace in believing, and that their life should be spent in His service.

"O, how happy are they,
Who their Savior obey,
And have laid up their treasure above:
Tongue cannot express
The sweet comfort and peace,
Of a soul in its earliest love."

Br. Frederick Glasscock, in a letter dated Hillsboro, Dec. 23, 1843, says, I once hoped we should get a lecturer to this place, as Br Cook promised to try to send us one. But it seems we are to be left destitute. Yet I still hope and pray that some means may be sanctified to open the eyes of the people here.

We hope God in his providence will soon direct some of his servants to Hillsboro. Truly the harvest is great but laborers few. But let us heed the command of the Saviour, viz. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

GO THOU AND DO LIKEWISE.—We received this morning in a letter from John H. Thomas, Jacksonburg, O., the names of six subscribers for the Western Mid. Cry. And this was in addition to ten names which he sent us a few days before, making in all sixteen subscribers. Thus he is not only benefitting the individuals who subscribe, but likewise furnishing means for the dissemination of truth in other places.

Just as the paper was going to press we received another letter from Br. Jacobs, dated New York, Dec. 27th, in which he writes as follows:

DEAR BROTHER,—I arrived at home last evening, and found my family in tolerable health, and the friends generally well. If time continues, I expect to start with my family for Cincinnati on Thursday next week, but shall not probably arrive until the Sabbath following. Br. Brewer and wife expect to accompany us, to fill some of those western fields of labor, where the Lord may open the way.

MR. MILLER IN BUFFALO.—Father Miller is creating quite a sensation in this town. Not that there are a great number who have been converted to his way of thinking, but the earnestness and sincerity, and deep research withal, with which he urges his doctrines, causes all to have a curiosity to hear him. The theatre on Sunday evening was crowded to a jam from pit to gallery, and hundreds could not find admittance. But notwithstanding this large and miscellaneous audience, there were perfect order and decorum manifested throughout, which we are glad to see. Let all speak freely their sentiments upon all questions without fear or hinderance, is our motto.—Buffalo Gaz.

O'CONNELL.—It is a fact, curious in its own nature and still more, under the consideration how utterly it seems to have been forgotten in 1843 by the newspaper press, that the Liberator of Ireland is going through precisely the same course of political events now, which he went through in 1831, twelve years ago. He was "agitating" Catholic Emancipation at that period, in the same manner, although on a smaller scale of operations, that he now agitates Repeal, and then, as now, arrested by the Government

COMMUNICATIONS.

Rising Sun, Indiana, Dec. 10th, 1843.

Mr. Editor,—I have just received the first number of the Second Vol. of the "Western Midnight Cry," and am glad you have sent it to me, for I wish to be in possession of all the knowledge that I can get, on the subject of the "glorious appearing of the great God, and our Savior Jesus Christ." I was opposed to what is called Millerism, until last summer, when brother Hall came here and gave two Lectures; but I was not yet convinced that the coming of the Lord was nigh, for it was published all through the land that Millerites had set the day, and Mr. Miller had published books and secured copy rights for years to come; and that they had received subscriptions for longer time than they expected it would continue. And therefore, I would not believe for I thought the Jews must return, the world be converted, and all this.

Well, to the law and testimony. I then went to see what God had said about this matter, and I found that the word of God and D. D's did not agree. Therefore I wished to know more about those things. In August brother Porter came here and Lectured, and by the time he got through I was convinced that the day of God *was at hand*. I then, Bereen like, "searched" to see if these things were so. I procured Judaism Overthrow, by J. Litch; Dowlings Reply to Miller; Review of Dr. Pond; Bible Readers, No. 1 and 2; Litches Prophetic Expositions, and a Chart: and went to work. I next attended the Tent Meeting at Cincinnati, and have spoken at different times since on the subject of the speedy coming of our Lord. And by so doing have brought no little contempt on my defenceless head. On the 12th of last month, I spoke on the 7th chapter of Daniel, and after I got through, a brother rose and said, "the *ancient* of *days* was the Pope."

Extract of a letter from Br. J. J. Porter, dated Boston, December 13, 1843.

Br. Boyce,—It rejoices my heart to hear of the success of the advent cause in the west. May the good Lord still prosper you. The friends in Cincinnati and vicinity seem very near to my heart. I hope soon to meet them in the kingdom of God. I long to see you, we have had many seasons of joy together, and though such seasons may not be enjoyed again on this polluted earth, yet I look to the world to come, to the new earth, to have one uninterrupted meeting, in the presence of the King of kings. My soul is happy when I think the Bridegroom is so nigh.

The cause in this city is prospering, but opposition is increasing. The clergy are now reaping the fruit of their labors in their opposition to the Second Advent cause; but being dissatisfied with the harvest, (which is coldness and spiritual death) they lay all the blame to the Millerites. But God will vindicate his own cause, and his people in due time. We do not look for justice or right in this world. Yours in hope,

J. J. Porter.

Extract from a letter dated Marysville, O. Dec. 23.

Br. Jacobs,—We have long been promised a lecturer in this place, but it has not pleased the Lord to send us one yet. This place is now ripe for this subject. We have Second Advent prayer meetings, they are well attended. Where is Br. Cook and Br. Hall? Please direct them this way. Yours in the glorious hope,

Geo. W. Cherry

Letter from Br. Kent.

Newport, Ky., Dec. 28, 1843.

Br. Jacobs,—The good Lord is still carrying forward the blessed cause of truth and salvation in this place. Our house of worship is crowded with attentive hearers. Meetings are solemn and interesting. Some are enquiring what they shall do to be saved—others have already yielded themselves the willing subjects of Jesus, and like the Eunuch are on their way rejoicing. Last Sunday, December 24th, three were baptized in the Ohio river, and there are others, I trust, who will soon go and do likewise. J. H. Kent.

We clip the following from the Republican Times, published in Mount Vernon, O., Dec. 19th, 1843.

Second Advent.—Mr. Hall, a young gentleman who about 18 months since resided in this place for a short time, is now delivering a course of lectures in the Court House, on the subject of Christ's second advent, which he believes will take place in the course of a few months. Whether Mr. H. is right or wrong as to the time of the advent, his lectures are well worth hearing for the instruction they contain in relation to matters of history and chronology.

Letter from Br. Litch.

Baltimore, Md., Dec. 16, 1843.

"I am yet in Baltimore, sounding the midnight cry. I came here on the 20th of November, and commenced lecturing the next day; and have given since then, twenty-seven lectures, and held several Bible classes. The state of things in this city, was exceedingly discouraging when we began. There was no one in the city with whom I was acquainted, and no place of worship open for lectures. I began, by renting the lecture room of the Universalist Church, and held several meetings there. From thence, I went into the Odd Fellows' hall, (a most splendid room,) where we have continued our meetings every night, and several days, for the last two weeks. The prejudice and jealousy of the people, which was at first exceedingly strong, has gradually given way, and we now have a full attendance, and the most candid attention to the word. We now have a prospect, if we have time before our Lord comes, of fairly sounding the cry in this *monumental* city. The Lord's people are already rallying around us, and rejoicing in hope of the Lord's coming speedily in the clouds of heaven. There is a Spirit of inquiry abroad, and the people begin to study their Bibles, to see if these things are so. Sinners also are growing very uneasy, and backsliders tremble for their safety. We are looking for a glorious work of God among the people. We shall keep up our meetings all next week, each evening. [E. Mid. Cry.

Letter from Wm. Miller.

Dear Brother Himes:—At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts, relative to the many stories with which the public are humbugged, by the pulpit, press, and bar-room declamation, concerning the principles I advocate, and the management of my worldly concerns.

My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, some time between March 21, 1843 and March 21, 1844. I have never for the space of more than twenty-three years, had any other time, preached or published by me; I have never fixed on any one month, day, or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation; I have made no provision for any other time; I am perfectly satisfied that the Bible is true, and the word of God, and I am confident, I rely wholly on that blessed book for my faith in this matter. I am not a prophet, I am not sent to prophesy, but to read, believe, and publish, what God has inspired the ancient prophets to administer unto us, in the prophecies of the Old and New Testaments. These have been, and now are my principles, and I hope I shall never be ashamed of them.

As to wordly cares, I have had but very few for twelve years past. I have a wife, and eight children; I have great reason to believe they are all the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y., my family support themselves upon it, and I believe they are esteemed, frugal, temperate, and industrious. They use hospitality without grudging, and never turn a pilgrim from the house, nor the needy from their door. I bless God my family are benevolent and kind to all men who need their sympathy or aid; I have no cares to manage, except my own individual wants; I have no funds or debts due me of any account: "I owe no man any thing;" I have expended more than 2000 dollars of my property in twelve years, besides what God has given me through the dear friends in this cause.

Yours respectfully, Wm. Miller.

Philadelphia, Feb. 4.

Letter from England.

Beloved Brethren,—Although I am a stranger to you, yet not so to your interesting publications. I acknowledge the kindness that has been manifested by you, in sending so many of the works relating to the Second Advent of our Lord and Saviour Jesus Christ; and were it in my power, I would feel very great pleasure in helping, in a pecuniary way, the friends who are spreading to the ends of the earth the glad and glorious tidings of the great salvation, and of the near approach of the Son of man. I am an unworthy member of a portion of the Redeemer's Church; who meet simply in his dear name, and who, for the most part, are believers in the coming of Jesus. I doubt not but that you will be rejoiced to know that for the last three years I, together with my dear brethren, who preach, have been declaring to thousands in this town, both in the open air and in our meeting rooms, the speedy end of all things, the coming of the Lord, and the reign of the saints. We, generally, agree with what dear brother Miller and the other friends have declared and circulated. Perhaps I may say that I received the first volume ever seen or read in England, of Miller's Lectures. I received them from a Capt. Blanchard, of the "Caliste," and have since then been endeavoring to extend to all around the doctrines contained in that book. Many are persuaded here that some important event is about to take place. We, as a nation, are placed in a very serious situation; and indeed we do expect most awful circumstances to occur. Surely all things spoken of by Jesus and his holy apostles and prophets, are about to be fulfilled. O, that we may be ready when the Savior comes. I am looking for him before the termination of 1843, as declared by your exposition of the 2300 days. I am asked, by some, if the Lord does not come according to the time you have specified, what will you do? Why, if he does not appear this year, I will wait until he does come; but O, should he burst upon an unprepared world before twelve months expire, how unexpectedly will he appear. Let us pray and watch, and be found doing our Master's will, so that we may be received of him with joy, and be crowned with glory. Suffer a word of exhortation from your unknown brother. Don't be in the least terrified by the adversaries—still sound the alarm in the camp—proclaim the holy gospel, be "instant in season and out of season," look forward to the recompence of reward. And may the blessing of God rest upon your labors, and may we meet in the city of the great King. Amen. I am dearly beloved brethren, yours in the blessed hope of soon seeing the King in his beauty. Joseph Curry.

Princes Place, Flat St. Liverpool, Nov. 7th, 1843.

FOREIGN NEWS.

The Royal Mail Steamship Hibernia, Capt. Judkins, arrived a Boston last Wednesday. She left Liverpool on the 5th inst., at 7 o'clock, P. M., arrived at Halifax on the 18th, at 1½ P. M., and left that port for Boston, at 4½ same P. M. The Hibernia has made her passage from Liverpool to Boston, via Halifax, in just 14½ days, which may be esteemed a very good winter passage. She brought 60 passengers through from Liverpool to Halifax—7 from Halifax to Boston.

By the Hibernia, we receive London and Liverpool dates to the 5th inst.—being 15 days later than the last advices.

The position and prospects of trade remained much the same, at the last accounts. Cotton maintained its former price, and passed over a shade higher.

Every thing seemed to remain in *statu quo*; nothing of much general interest having occurred. We select the following items:

The following notice has just been issued by the Bank of England:—"The Governor and Company of the Bank of England are ready, until further notice, to receive applications for loans upon the deposit of Bills of Exchange not having more than six months to run, Exchequer Bills, and East India Bonds; such loans to be repaid on or before the 17th of January next, with interest at the rate of 3 per cent. per annum, and to be for sums of not less than £2000 each."

Ireland.—The State Trials have been adjourned until the 15th of January, and O'Connell, weary of agitation, has retired for a while to his "mountain home," at Derrynane. He is to take Limerick on his way to the "far west," where a dinner is to be given to Mr. W. S. O'Brien, one of the members for the county, a recent convert to Repeal, at which the agitator presides. Reports are in circulation that the trials will be abandoned; and amongst the parties who have hazarded that opinion, not once but frequently, is Mr. Shiel—no bad authority, as far as opinion goes, on the subject. Sir Robert Peel, it is said, seeing the protracted time over which the trials will extend—several months probably—and the uncertainty, from the nature of the circumstances, respecting a conviction, has determined to apply to Parliament for summary powers to put down the agitation. That measures of amelioration are in progress, is undeniable. The commission which will commence its sittings in Dublin immediately, to inquire into and sift the workings of the landlord and tenant question, is, in its appointment, a proof that the Government means to do something in the way of redressing all practical grievances.

The "rent" was collected in the Churches and Chapels on Sunday, the 19th. The produce, so far as known, is immense—about three times the average; in the Dublin district it amounted to more than £4000.

Greece.—The Malta mail of the 15th November announces some changes in the Grecian Government; Mavrocordato and Colletti having been appointed Ministers, but without distinct offices. Bavaria had acquiesced in the new regime; and all the Allied Powers, except Russia, are said to be of accord in suffering Greece to reap the benefit of its energetic move. Russia is sulky, but confines herself to the negative policy of withdrawing from all interference.

THE MILLENNIUM.

Continued.

To show that some men in the ranks of the millennium advocates, have thought on the subject, I will here introduce an extract from an article entitled, "A Thought for the Thoughtful," published in the New York Evangelist, of January 12, 1843. It is from the pen of

REV. JOHN S. C. ABBOTT.

"No Christian doubts, that about six thousand years ago, this world was prepared for the abode of its present inhabitants, and that the time will eventually come when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within a few years: or are countless ages still to roll on, before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up?

"There are certain facts which seem to indicate that the end of all things is at hand. If the number of births in the world, exceed the deaths, in any ratio, the time must of course eventually come, when the world will be so crowded with inhabitants, that it can hold no more—that there will not be room for another individual to stand upon the surface of the globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are now tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

"But even at the present comparative slow rate of progress, when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase, but on the contrary, very much to add to it. Humboldt estimates that the continents of North and South America, when all their resources are fully developed, may sustain a population of three thousand six hundred millions: that is, about four times as many as the present population of the whole globe. But even at the present proportionate increase of population, in the year two thousand and twenty-four, but one hundred and eighty-four years from now, the population of this country will be forty hundred millions; and in twenty-three years more, just two hundred and seven years from the present time, the population will be eighty hundred millions; more than twice as many as can, by any probability, live in the land. To what, then, are we coming?

"When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization and the arts, to meliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccupied in that hemisphere. What then is to become of this vast and accumulating population of earth, when it shall have filled every possible nook and corner of the globe, and shall have exhausted all its conceivable resources? Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence warrant this expectation. The time is evidently near, when the sword shall be beaten into the ploughshare, and the spear into the pruning hook, and the nations of the earth shall learn war no more. Is famine, with gaunt and skeleton limbs to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind can cherish for a moment. What then is to be the result? It seems capable of mathematical demonstration, that matters cannot progress, *as they are now progressing*, in this world, two hundred years longer—perhaps not half that time. Every thing seems converging to a crisis—to a speedy crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented; or war and misery must thin off the thousand myriads, struggling for a foothold upon the earth; OR THE END OF ALL THINGS IS AT HAND, and a new dispensation is to be ushered in, by the introduction of the new heavens and the new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy and of providence.

"If a ship at sea, at a hopeless distance from land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavor to prevent it, an inch an hour, you can calculate with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full—when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, every thing indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of Euclid.

"Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view."

Some may think it spending time to bad purpose, thus to pursue an "old exploded theory," as it is sometimes termed; but I am persuaded, that, however many times it has been "exploded," it still lives, and is the means of lulling thousands to sleep, who must perish when the Lord comes to "take vengeance," unless some warning voice is speedily made to reach them. Some idea of the extent of the influence of this doctrine may be formed from the thousands of experiences of Second Advent people, a large majority of whom, we hear saying, "I had imbibed the opinion, that the world was to be converted *before* the Lord come." Seeing how busy and successful the enemy of souls has been in promulgating this most effectual and delusive cry of "peace and safety," I have felt it a duty, since God has opened the way, to send these thoughts forth to the world, accompanied with a fervent prayer to God, that they may be the means of clearing away the mists of darkness that becloud so many minds, and that some precious souls may be led to "seek the Lord *while he may be found*, and call upon him *while he is near*."

From the Missouri Republican.

MR. EDITOR,—Taking up the Evening Gazette, I read that "a crazy fanatical disciple of the renowned Miller, had arrived in our city." With this not very flattering introduction, I attended at Lyceum Hall to hear this Second Advent Lecturer, that I might judge for myself. Imagine my astonishment when I learned that this "fanatic," this bugbear of the Gazette, was no other than Mr. Chittenden, a worthy young gentleman of Hartford, Conn., whose character as a man and a Christian, was well and favorably known to many of our most respectable citizens. Surely, said I to my friend who sat near me, these newspapers do sometimes sadly depart from the truth, for if this be "fanaticism," if this man be "crazy," we may cast away our Bibles and be content to grope our way in the dark. Never, Mr. Editor, have I listened to purer or more eloquent language from the pulpit, than flowed from the lips of this despised and denounced disciple of the Lord; and if the editor of the Gazette had been present, methinks he would have relented and been inclined to make the *amende honorable*. There was no fanaticism, no ranting, no illogical deductions or torturing of the word of God, but the gospel was preached in its purity, with great force and eloquence; and I am not singular in this conclusion, for such was confessedly the decision of very many who were present. The churches having been closed against Mr. Chittenden, he at length succeeded, through the kindness of Mr. Rea, in procuring the use of the large upper room of the State Tobacco Warehouse, where he has for several days addressed immense multitudes of the people on the second advent of the Saviour. Throughout the whole of Sunday morning, noon and night, Mr. Chittenden preached to very large and attentive congregations. On the latter occasion, (Sunday night,) the concourse of persons present numbered nearly two thousand. His discourse, which embraced a portion of the prophecies of Daniel, enchained the attention of the vast assemblage. The utmost solemnity and good order prevailed, and those who were not convinced of the glorious truths uttered, were at least constrained to acknowledge that they could not be successfully combatted. I regretted that the ministers of the gospel in our city were not present to hear, that they might, if they could, answer and show that these things are not so, or else adopt and preach them to their respective flocks.

But, Mr. Editor, it was not my purpose, in this brief notice, to go into details. Let all who feel interested attend these lectures and judge for themselves. They will at least hear the gospel preached with great power and true pulpit eloquence. Thus much for Mr. Chittenden, who at the close of the services on Sunday night, gave notice that the next lecture would be delivered on the succeeding evening, by Mr. Stevens, late of Yale College. Accordingly, on Monday evening, Mr. S. addressed a crowded congregation on the "*Signs of the Times*." Like Mr. Chittenden, Mr. Stevens is truly an eloquent and impressive speaker, exhibiting talent of a high order, and an acquaintance with the Scriptures of truth, that might put to the blush many of the boasted divines of half a century. His language is chaste, and his argumentative powers truly surprising, when it is recollected that less than a year ago, he was engaged in the ordinary studies of college.

In conclusion Mr. Editor, permit me to remark, that very many of our citizens cannot understand why our churches are denied to these servants of Christ. Are they less worthy than those who profess his name—or do they preach a new gospel, and so are deemed unworthy a place in our cushioned places of worship? Let those who hear them answer. A CITIZEN.

BIBLES.—Having occasion to get a lot of Bibles at the Bible House, I asked the salesman if he sold many. He said he retailed $300 worth last week. "We have sold more this year than any previous year." When I told him I was buying for the Millerites, he enquired why they mark their Bibles so much. He seemed to know that we love the Bible, and make it our constant study.

Is it "*pestilent fanaticism*" to read, mark, learn, inwardly digest, and fearlessly preach the truths of this blessed book? [Eastern Mid. Cry.

From the Signs of the Times.

SECOND BAPTIST CHURCH IN NEWTON.

BROTHER HIMES:—We find in the Minutes of the Boston Baptist Association, held Sept. 20 & 21st, 1843, the following statement headed Second Newton. "This Church parted with their Pastor in February last, since which time their pulpit has been supplied from the Theological Institution. They speak of the introduction of the *Second Advent* doctrine as the occasion of intercepting their harmony and stopping the progress of a work of grace, to which has succeeded a lamentable apathy."

Now we know the above statement, so far as the Second Advent doctrine is concerned, to be utterly untrue. There was no appearance of any revival during the winter, until our pastor obtained brother N. Hervey, to give a course of lectures on the Second Coming of Christ. His labors were much blessed, both to the Church and to the awakening of sinners. The seats for the anxious were crowded, and there was a prospect of a glorious revival. At this time, our pastor who had been absent some days returned, bringing with him a quantity of *Mr. Colver's* Literal Fulfilment of the Book of Daniel, which he offered for sale at one of the meetings, after brother Hervey left. Some members of the Society offered to buy these books to lay aside, but he would not sell to them for that purpose. They had a most unhappy effect. Those who were opposed to the preaching of the Second Advent doctrine, were strengthened and encouraged in this opposition; the attention of the anxious were drawn from the concerns of their souls, and the Holy Spirit, who like a "peaceful dove leaves the abode of noise and strife," left the Church to that "state of apathy" of which they now complain.

AARON HASTINGS,
FRANCIS F. KEYES,
JOSHUA RAMSDELL,
LIBERTY BULLOUGH,
CHARLES BULLOUGH.

Newton, Oct. 17, 1843.

GREAT CATHOLIC MOVEMENT.—Intelligence has been received from the head quarters of Romanism, which indicate new and extensive plans for the subjugation of this country to the Papal power. It is announced that nine new Catholic bishops have been appointed, principally for the West, who, of course, are to go forth as apostles of Popery in that new and forming region. So it Protestantism does not see the importance of securing the West, Popery does. The names of these worthies are as follows: Rt. Rev. Mr. O'Conner, D. D., Bishop of Pittsburg; Rt. Rev. Wm. Quarters, D. D., Bishop of Chicago; Rt. Rev. Andw. Byrnes, D. D., Bishop of Arkansas; Rt. Rev. John McClusky, D. D., Assistant Bishop of New York; Rt. Rev. Mr. Henrie, D. D., Bishop of

Milwaukie; Rt. Rev. Mr. Blanchet, D. D., Bishop of Oregon; Rt. Rev. John Fitzpatrick, D. D., Assistant Bishop of Boston; Rt. Rev. Mr. Tyler, D. D., Bishop of Hartford: Rt. Rev. Mr. Reynolds, D. D., Bishop of Charleston.

We perfectly accord with the editors of the N. Y. Evangelist, who say,—there is something in this rapid increase of Popery, which must strike every Protestant who loves the Bible or the freedom and salvation which it procures, most painfully. It is becoming a serious question, whether the heritage of our fathers is to be taken from us. Most vigorous exertions are making to do it; and these are aided by the enemies of spiritual religion and freedom at home. There is no charm in our free institutions by which such assaults can be repelled without efforts; and pure we may be, that without an amount of prayer and effort on the part of the friends of religion vastly exceeding any previous outlay, these schemes will be successful, and the present generation may live to sing the dirge of liberty. These are no times for indifference or slumber.—N. E. Puritan.

ERUPTION OF MOUNT ÆTNA.—By the Neapolitan steamer Francesco I, which arrived yesterday morning (Nov. 22), we having received an account of the breaking forth of Mount Ætna. The mountain had been for some days heavily capped with dense clouds; a rumblings were heard at times, resembling distant thunder; and many persons, especially on the west side near Bronte, imagined they felt at intervals slight shocks of earthquake, or tremblings of the earth. On Saturday, about midnight, several violent explosions were heard, and fire was soon seen to ascend from near the mouth of the old crater. The stream or lava gradually increased in extent, and took a course toward the town of Bronte; luckily a few hillocks to the left served to turn the direction which then flowed on towards the road to Palermo. On Monday the stream of liquid fire had attained the destructive breadth of upward of two miles; it still flowed on destroying everything in its path. The road to Palermo is closed up, filled with burning lava. The sight is awful, grand, beautiful, yet terrific beyond description. It bids fair to be the most magnificent eruption of the last century. Pray heaven it may not be more destructive; as yet its damages have been confined to a few houses and vineyards.—Malta paper, Nov. 26.

From the Eastern Midnight Cry.

A MESSAGE.

To any who have become somewhat weary in looking for the Lord.

And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying the days are prolonged and every vision faileth? Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman watteth for precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Behold the Judge standeth before the door. Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. For the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. For the foregoing passages, see Ezek. 12: 21, 22. Heb. 10: 32—38. Jas. 5: 7—9. 1 Peter 1: 13. Hab. 2: 4. Mat. 24: 48—51.

One who does not mean to be weary in watching.

The celebrated article signed Reuben H. Brown, with which our readers were *edified* last week, has turned out about as we expected. It has had its day, and accomplished an object that all such articles have not failed to do, viz. to show the people where the *truth* lies, and the arts that are used to keep it away from them. Although the article was greedily seized by certain religious editors in this city, yet it did not quite make a "finish" of "Millerism," as may be seen from other colums of this paper. The following is from the last number of the "Signs of the Times," extracted from an article over the signatures of S. Goodman and Ezekiel Hale, Jr., men well known in community, and who at any time will be answerable for their statement.

"On Monday, a notice appeared in several papers, that a man then in Portland, had been deluded by the Millerites and defrauded of $400. *His name was carefully kept back*, that the public (as we believe,) might the more effectually be deceived. Now, as *we know the man*, and have inquired into this affair, we will inform you how it is. His name is Brown. Some of our friends will recollect him at the Groton, and afterwards at the Exeter meeting. Some few years since he professed to be converted from Universalism, and with his wife joined the community at Hopedale. He informs us that he then had four hundred dollars, and when he left, after paying some small debts, he had 320 remaining. He next professed to embrace the Advent doctrine, and became very zealous and expected the Lord in April. He has since renounced his faith in prophetic time and calls himself an Israelite. After wearing his beard several weeks, he called on the ministers to solicit their sympathy, but they would do nothing for him until he had cut off his beard. Some of them read his notice and passed it over to the public papers. We asked him how much he had actually given to the Adventists, and all he could recollect was about 30 dollars, and all he could *specify* was fifteen dollars, and this was given to one or two of his friends without solicitation. We learn that he and his wife have travelled much, and lived most of the time for eighteen months without labor, and he now proclaims it to the world that the Millerites have four hundred dollars of his money, and wants *somebody to pay it back to him!* While he is thus seeking the sympathy of the clergy, who think to use him to bring reproach on the Advent cause, and while he is making contributions from the churches, and in this way publishing his own shameful fall, he deserves our pity only as a sinner still in the gall of bitterness and bonds of iniquity; for by his own admission he is still a Universalist in disguise, and believes in the final restitution of all to heaven."

VOLUME NO. 2.

This volume will consist of thirteen numbers, issued weekly, if funds are furnished and time lasts so long. If it should fail for the want of means, other publications will be given for the amounts that may be received, if required. It is not expected that the subscription list will sustain as large an edition as the present increasing interest of the Second Advent cause, in the West, demands. Those, therefore, who have the means, we trust, will enable us to give this sheet a wide circulation.

LECTURES.

Lectures upon the Second Advent, will be delivered at the Lawrence street church (between Third and Fourth) each evening, except Saturday, at half past 6 o'clock, and three times on Sabbath, until further notice.

SABBATH SCHOOL.

A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Boyer. The Bible is the only book studied. Parents and guardians are invited to send their children.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

	Price
1. Miller's Life and Views,	37½
2. Lectures on the Second Coming of Christ,	37½
3. Exposition of Matthew xxiv. and Hosea vi. 1-3,	18¾
4. Spaulding's Lectures on the Second Coming of Christ,	37½
5. Litch's Address to the Clergy on the Second Advent,	18¾
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John,	12½
7. Fitch's Letter on the Advent in 1843,	12½
8. The Present Crisis, by Rev. John Hooper, of England,	10
9. Miller on the Cleansing of the Sanctuary,	6¼
10. Letter to Every Body, by an English Author,—"Behold I come quickly,"	6¼
11. Refutation of Dowling's Reply to Miller, by J. Litch,	15
12. The Midnight Cry, by L. D. Fleming.	12½
13. Miller's Review of Dimmeik's Discourse, "The End Not Yet,"	10
14. Miller on the Typical Sabbaths and Great Jubilee,	10
15. The Glory of God in the Earth, by C. Finch,	10
16. A Wonderful and Horrible Thing, by C. Fitch,	6¼
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18. The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	12½
19. Prophetic Expositions, by J. Litch, Vol. 1,	31¼
20. " " " Vol. 2,	27½
21. The Kingdom of God, by William Miller,	6¼
22. Miller's Reply to Stuart.	12½
23. Millennial Harp, or Second Advent Hymns,	12½
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25. Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss,	10
26. Bliss' Exposition of Matthew xxiv.,	12½
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32. Brown's Experience,	12½
33. Bible Examiner, by George Storrs,	18¾
34. The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107,	20
35. A Solemn Appeal to Ministers and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36. Second Advent Manual, by A. Hale,	18¾
37. Millennial Harp, Second Part,	12½
38. Chronology of the Bible, by S. Bliss,	6¼
Review of Dr. Pond, by A. Hale,	12½
Exposition of Zechariah xiv., by S. Bliss,	4
Miller's Life and Views, bound,	50
" Lectures, "	50
Spaulding's Lectures, "	50
Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
Millennial Harp and Musiqe, "	37½
German Tract, by J. Litch, pp. 16,	6¼
Bibles, Charts, Tracts, &c. &c.	

Letters received to January 2d, 1844.

P. M. Bethel, O., T. J. Morris, $1; P. M. Warren, J. J. M. Lane, $3; P. M. Jackson, John H. Thomas, $3; P. M. Wanesville, Gen. W. Cherry, $1; J. Woodworth, by P. M. $1; P. M. Jacksonburg, John H. Thomas, $4; Davis Crane, by P. M. $1; P. M. Juliet, Ind., A. W. Bowen, $3; Lexington, Jonathan H. Hardy, by P. M. $1; J. B. Cook, $5; Frederick Classack, $2; E. Jacobus, J. Porter; J. V. Himes; Charles Fitch; Samuel S. Mullen, by P. M. $1.

SECOND ADVENT DEPOTS.

BOSTON, Mass.—No. 16, Devonshire street; address J. V. Himes.

NEW YORK CITY,—No. 9 Spruce street; address J. V. Himes.

ALBANY, N. Y.—No. 67 Greene street; address G. S. Miles.

ROCHESTER, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.

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UTICA, N. Y.—Address Horace Patten.

PHILADELPHIA, Pa.—Nos. 40 and 41 Arcade; address J. Litch.

CINCINNATI, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.

ST. LOUIS, Mo.—No. 88 Market street; address H. A. Chittenden.

LOUISVILLE, Ky.—Jefferson House; address Dr. Nath'l. Field.

MONTREAL, C. W.—No. 158 Notre Dame street; address R. Hutchinson.

PORTLAND, Me.—Casco street; address J. Pearson.

AKRON, O.—Address C. Clapp.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY,

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

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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

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

THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI; SATURDAY, JANUARY 13, 1844. [No. 5.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 13, 1844.

LECTURES.

Br. Kent will Lecture at the Engine House, on Fifth street, near Smith, Sabbath next, at 11 o'clock A. M., and 3 P. M. Br. Kent will also Lecture Sabbath evening next at the new Baptist Church, on Webster street, opposite the Asbury Chapel, north of the Canal.

Brother Jacobs will Lecture at the Lawrence Street Church, on Sabbath next, at 11 A. M., 3 P. M., and half past 6 in the evening.

Lectures will be continued at the two last named places, each evening the coming week, except Saturday.

"WESTERN MIDNIGHT CRY,"

We would make one more appeal in behalf this paper We have sustained it chiefly from the commencement. But little aid has been given. But now our brethren are numerous, and devoted to the cause, and withal able to sustain the paper, we expect they will do it—yes, we know that nothing that they can give, or do, for the cause will be withheld. Let every brother then, come directly to the work of *giving* and *doing*. In this way the truth will be quickly spread over the entire West. What is done, must be done quickly.

JOSHUA V. HIMES.

Boston, Dec. 15, 1843.

RETURN OF THE EDITOR.

After an absence of about twenty days, during which time we have spent a Sabbath with our family and numerous friends in the city of New York, we are again in the "Queen City of the West," comfortably situated *with our family*, in a "hired house," where we shall probably tarry till the Lord comes, or as long as we can be useful to others. We found the undertaking of removing a family, composed in part, of four small children, a distance of *nine hundred miles*, at this season of the year, to be an arduous one. We were upset in the stage coach, on the Alleghany Mountains, about 24 miles this side of Cumberland, in the middle of the night, while the snow was falling rapidly, and the wind blowing almost a hurricane. After extricating ourselves from the wreck, we were compelled to climb the hills about a mile through the storm, before we found a house. But when we had found it we could neither procure sympathizers nor relief. After warming, we proceeded in our broken coach as far as Uniontown, and at Brownsville, laid by twenty-four hours, in which time we found some relief from fatigue, and from our bruises. We spent the last Sabbath in Wheeling, and lectured in the evening to the Methodist Protestant congregation in that place.

On Monday morning we took the steamboat Zanesville for this place, lectured twice on board to an interesting company of passengers—encountered a Presbyterian preacher from Alabama, in a very friendly public debate, upon the "Saints Inheritance," which, if I could judge correctly, had a very strong tendency to do away prejudice against the Second Advent doctrine in many minds. We arrived on Wednesday morning, and found the friends all alive in the glorious hope of soon seeing our blessed Lord. During our absence, the cause has progressed under the faithful labors of Br. Kent, more rapidly than at any former time.

We are not able, from our limited space, to make a full statement of the glorious triumphs of truth over error, during our brief absence. Br. White, another Local preacher in connection with the Asbury Chapel, a young man of excellent spirit and talent, has come out fully in the doctrine. Scores of souls have been converted, and the work is still going on.

OUR LAST NUMBER.

This number was gotten up in our absence by brethren Kent, and Boyer; and in a manner which deserves credit. An apology is however due to our readers for the introduction of private matters, in the "Letter from the Editor." The letter was not designed for publication.

From the increasing spirit of inquiry after truth in this section, it was judged best by the brethren, to republish the Lectures of Mr. Miller. They were accordingly commenced in the last number, and we purpose to continue them until completed.

THE TIME.

"The times have all gone by," is a declaration that we hear from every direction but one; and that is, where the truth may be had.

In speaking upon the subject of the Lord's coming in 1843, many people of much professed intelligence, seem to think the ushering in of the year 1844, has furnished them an argument against the doctrine which all the wise men have been unable to do. Just as though commencing the year on the first of January, was a custom which had been handed down from time immemorial. It would seem that the fact should be familiar to almost every one, that *one hundred years* have not yet passed since a law was passed, changing the commencement of the year in this country and in England, from the 25th of March, to the first of January. Mark the following from the "History of Revolutions in Europe," by M Schoell, Vol. I, p. 97.

"In England, the year used to commence on the 25th of March, and the old style was there observed until 1753; when, by virtue of an act of Parliament, passed in 1752, *the beginning of the year was* TRANSFERRED TO THE FIRST OF JANUARY. It was decreed also, at the same time, that in order to accommodate the English chronology to the new style, the 3d of September, 1752, should be reckoned the 14th of the same month."

If there are any that require further proof of this fact, they may consult Stat. 24, George II, ch. 23, where they will find the Act in question. Whether the devil has had his hand in this thing, purposely to dupe those men that are crying out "the times have all passed by," or not, something is sure; they are thus fulfilling a most important prophecy in immediate connection with a prediction of the last days. Ez. 12: 22 and 13: 10. Why, O why!! will men bound for the judgment seat of Christ, fly to such subterfuges, rather than bow at the feet of Jesus and seek a preparation for that surely approaching day?

The "Watchman of the Valley," and the "Western Christian Advocate," have, very honorably, copied the article explanatory of the letter of Reuben H. Brown; the latter without note or comment.

The "Watchman," the paper devoted to *essential* truth, adds:

"We have only to remark, that the publication of the letter was designed to prove a single fact; viz. that a Millerite, convinced of the delusion as he professed, had renounced his faith in the scheme. This the reply admits by admitting the genuineness of the letter. All it attempts is to destroy the force of his example by destroying his character, and affirming that the amount of funds which his fanaticism constrained him to throw away, was much less than he pretended. We attach very little importance to either the letter or the reply.—Whether Millerism is a delusion or the truth, must be decided by other evidence."

Since the latter would not answer his purpose, he "attaches very little importance to the letter *or the reply*." Yet we have "destroyed his character," viz. all the character that the editor of the Watchman had given him, and we thank him for having published the *essential truth*."

The last number of the "Midnight Cry" came to hand two days behind the time. It is, however, a double number, and the editor says "it is sent to every Post Office in the United States. This is the way our friends at the *East* spread the "glad tidings." We shall soon see what the *West* will do.

We perceive by the last Midnight Cry, that Br. Stod dard purposes to "go west or south," come this way—wide fields are open on every side.

The friends this way are anxiously waiting the arrival of Br. Brewer.

Will Br. Tullock send the Eastern Midnight Cry to THOMAS P. HENDRICK, Laurel, Franklin Co., Ind., and charge this office?

Will Br. Tullock send two dozen Polyglot Bibles in the box that is to be forwarded by Br. Gordon?

Br. Bartholomew writes from Aurora, In., January 4 1844, that there are many dear brethren and sisters in that place, that are trimming their lamps and waiting for the coming of the Bridegroom. They all seem steadfast in the faith, though they have much opposition. But this tends to unite them still more strong in the bonds of union and love; knowing that when Christ who is our life shall appear, then shall we also appear with him in glory.

Br. Othniel Taylor writes from Sodus Center, N. Y., Dec. 28th, 1843—"There are a few here that are looking up, feeling that their redemption draweth nigh. They would be glad to receive the paper, but are too poor to pay for it, and the rich are not expecting Christ for 1000 years, and the probability is they do not wish to see him this year."

COMMUNICATIONS.

LETTER FROM BR. FITCH.

Cleveland, Dec. 27, 1843.

DEAR BR. BOYER,—I received your letter while one of my dear children was lying lifeless in the house, and to-day another has died. Two dear boys are thus taken in a single month. But thanks to God, he who has the power of death is now to be destroyed.

With regard to coming to your city I do not see the way open at present. The cause of truth with us advances, though against great opposition. Doors are open to me in this part of the State, but should there be any special reasons for coming to Cincinnati, possibly I may in the course of the winter.

Yours in the glorious hope,

CHARLES FITCH.

We deeply sympathize with our dear brother Fitch in his affliction, having been called in time past to pass similar ones. His presence and labors would be cheering and profitable to the friends in this place.

The Steamboat "Shepherdess," from this port, was lost in the Mississippi River, the 4th inst., by striking a snag. Forty-one passengers lost their lives.

LETTER FROM BR. COOK.

WARREN, December 19th, 1843.

DEAR BR. JACOBS,—As the following view of '*the kingdom*,' satisfied those who heard it, and as it has been desired for the public eye, it is furnished with the hope that it may do good. Many who opposed Mr. Campbell's view, that the kingdom was set up on the day of Pentecost, now strenuously maintain it. It seems to them an argument against the Second Advent, When our Lord will set up his kingdom. 2 Tim. iv. 1.

Text: John xviii. 36; My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, &c.

If his kingdom *were* of this world it would be subject to the varied changes to which all things in this world are exposed. It would be filled with the 'tribulation' which the crucified One bequeathed to his most favored followers. 'In this world,' so long as you, my people, live in the present state, 'ye shall have tribulation'—'Satan who goeth about as a roaring lion seeking whom he may devour'—'the God of this world will occasion trials to believers till its end'—'they who live godly in Christ Jesus shall suffer persecution'—'in this tabernacle we groan being burdened.' If the kingdom were in this world, Paul was in it. If he were in it, he longed to get *out of it*. This is all daylight if understood in harmony with the text. The kingdom of Christ 'is not of this world,' but of 'the *world* to come.' Satan is the God of this world, but the world to come is, in the Divine purpose, subjected to Christ. There was Paul's citizenship—there is ours. The eye of faith rests there—hope anchors there; clear beyond *this world*, which 'is reserved unto fire, against the day of judgment.' The kingdom will be in the better—the heavenly country, Heb. xi. 16; where Abraham and 'the nations of them which are saved, will enjoy it.'

Every reflecting mind may see that 'this world' is not reconcilable with the purity, glory, or duration of the kingdom of God. Let us refer 'to the law and the testimony,' that we may ascertain

I. The nature of the kingdom of God.

The purity of it will vie with heaven. Our leading prayer should be 'thy kingdom come.' But what is the import of this prayer? 'Thy will be done in earth as it is in heaven.' The kingdom for which we pray has all the purity of heaven. The presence and glory of God will pervade and encircle it, so that nothing opposed to the purity of heaven can find a place in it. The glory of the kingdom will be divine, 'when Christ who is our life shall appear then shall we also appear with him in glory.' For the chief shepherd, will give 'a crown of glory' to his people, when he comes in his kingdom. 2 Tim. iv. 1—8. 'Then shall the righteous shine forth as the sun in *the kingdom of their Father*.' They shall be like the glorified son of God, who is the most glorious being ever embodied to the conception of mortals.—'We shall bear the image of the heavenly,' for 'we know that when He shall appear we shall be like Him, for we shall see Him as He is,' 1 John iii. 2. We have a representation of it in the transfiguration as explained, 2 Pet. i. 18, 'we made known unto you the *power* and *coming* of our Lord Jesus Christ—we were eye witnesses of his majesty.' The coming of one thing in his kingdom will be like that. An honest man does not bring to market a better article in order to make sale, than he can furnish to purchasers after sale is made. All the redeemed will then appear in a glory like that of Moses and Elijah, they will be heirs of God and joint heirs with Christ. Indifference to this kingdom can be occasioned by nothing but infidelity. The prospect should set our souls on fire with love for the appearing and kingdom of Jesus.

Its duration will be Eternity. 'It shall never be destroyed—it shall fill the whole earth and stand forever,' Dan. 2, 'this kingdom is an Everlasting Kingdom,' 'He shall reign forever and ever.' 'Of his kingdom there shall be *no end*.' Luke i—33. Its purity and glory make it worthy of immortality. Death and him that has the power of death, that is the devil, will be destroyed; the earth and heavens will be made new. 'The wilderness will be like Eden, and the desert like the garden of the Lord.' 'The glory of the Lord will fill the earth as the waters do the sea.' When the glory of the Lord shall thus cover the earth as it did the 'Holy Mount,' when the elect are made 'like angels,' as were Moses and Elijah, *then* '*the kingdom*' will have come, then God's will, 'will be done in earth as it is in heaven.'

II. The kingdom is future.

This conclusion is inevitable, from the scriptural account of its nature; for we have had nothing—can have nothing like it 'in this world,' where 'tribulation' more or less severe is the lot of believers.

True there is a people, an organization, at least authorized, a state of things, denominated the kingdom of God's dear Son, the kingdom of God and the kingdom of heaven; but two considerations may serve to shed light on this subject.

1. The word translated kingdom in the New Testament, has in the Greek language a primary and a secondary signification. Its primary signification is kingdom, its secondary is reign, or administration. It is used in both senses yet we need be at no loss to distinguish *the sense* in any given instance. When applied to the present state, where christians are subjects of trial, temptation and death, it must be used in its secondary sense, because Jesus said 'my kingdom is not of this world.' The trials of God's people are all 'in this world;' but when they enter *the kingdom* they shall 'shine forth as the sun'—'they shall be like angels, neither can they die any more.' The reign of Jesus we may submit to. This administration (or reign) by the word and ordinances of God, we may enjoy 'in this world.' In this sense, however, it belonged to the Jews as really as to us. Mat. xi. 43. 'The kingdom of God shall be taken from you, (the Jews) and given to a nation bringing forth the fruits thereof.' This was prior to the crucifixion, of course it was not set up on the day of Pentecost. The kingdom thus explained by the Saviour is synonymous with the vineyard which was to be taken from the Jews, and given to others who would render him the fruits in their seasons. The Greeks had no word like our word reign, or administration; therefore they used the word translated kingdom, to indicate that idea. The kingdom in this its secondary sense, signifying the Divine government, as maintained over his people by the word and ordinances of religion, belonged to the Jews. It did not begin in the days of the Cæsars, but extends back to the days of Abel. This reign of heaven, is coextensive with the worship of the living God. Its privileges may be forfeited and lost, like other blessings, as was the case with the Jews.

2. The second consideration is, that 'in this world' we are 'of the earth earthy,' and we are assured 'that flesh and blood can not inherit the kingdom of God.' We must 'bear the image of the Heavenly Adam' ere we can bear the glory; for the apostles thus honored with personal intercourse with Jesus on their way to the Holy Mount, were overwhelmed by the representation of his power and coming. All must see that human nature could not, in its present state, inherit the kingdom of God. Nothing is more clear therefore, than that the phrase kingdom of God, does not apply to any thing in this world except in its secondary sense—in the *sense* in which it was taken from the Jews, when they 'the children of the kingdom' had forfeited the privileges of being God's peculiar people.

The kingdom, properly so called—the kingdom seen by the prophet Daniel, and preached by Jesus and his holy twelve, is not of this world. It lies beyond the resurrection, in the world renewed; where the will of God will be done perfectly and perpetually as in heaven. An argument for this view is found in the language of our Lord, Mar. i—15. 'The kingdom of heaven is at hand,' or approaches, but in Mar. xiii. 29, we learn that after the signs should be witnessed, this coming would be 'nigh, even at the door.' The signs of his coming and 'the end of the world,' belong to the last generation. 'When ye see these things come to pass, know ye that *the kingdom* of God is nigh at hand.' Luke xxi. 31; Luke xix. 11. The disciples thought that the kingdom should immediately appear; Jesus corrected them by the parable of the nobleman who 'went into *a far country* to receive for himself a kingdom and to return.' Our Lord represents '*the kingdom*' as distant, He has gone into heaven itself, now to appear in the presence of God for us. He is our interceding High Priest—a Prince on his father's throne, Acts v. 31. But at the harvest, the end of the world, when He comes in his kingdom, He will appear with a golden crown on his head, to sit on David's throne; the kingdom will be set up at the Second Advent, Acts xiv. 22. The disciples were exhorted 'to continue in the faith,' and 'through much tribulation,' they were 'to enter into the kingdom of God.' It was then future. How far? as far as the last trumpet, 1 Cor. xv. 50; Rev. xi. 15.

Jesus is our prophet, priest and king. Our faith embraces Him in each of these offices; but as they have reference to time, there must be a period for the discharge of the duties of each. He was our prophet like unto Moses during his ministry. He as priest 'offered himself without spot unto God,' and 'entered in once into the holy place, having obtained eternal redemption for us.' During the period that He is there, the whole church is to wait or look for his return, and unto them who look for Him shall He appear a second time, without a sin offering (not in his priestly character but in his kingly) to salvation, Heb. ix. 28. There was a time for him to suffer, there is a time fixed for him to reign, 2 Tim. iv. 1. His second coming is 'in his kingdom,' Rev. xi. 15. He is no more on the throne of David now than he is on the judgment seat. Both have the same date, He '*shall judge* the quick and the dead at his appearing and his kingdom,' therefore as the judgment is future so is his kingdom. As the judgment will set at the end of this world, his kingdom can not be of this world; it belongs necessarily to 'the world to come.' The administration, or reign of Jesus, in the hearts of believers, is not questioned. No, no more than I question his atonement. As his atonement reaches back as far as Abel, so does his gracious reign. Abel's faith embraced that as Job's hope anchored in this. Still there was a time appointed for the atonement, there is a period as definitely marked for the kingdom. Ex. xxi. 25, 27. Hag. ii. 21, 22. Heb. xii. 27. To this 'heavenly kingdom' Paul is preserved, 2 Tim. iv. 18

III. How far in the future is the date of this kingdom?

In the prophetic chart we have a connected chain of events from the time of the prophet to the kingdom of God. Four great kingdoms are noted—the last is to be divided—ten sovereignties were to rise. Among them, or behind them, a little one appears, before whom three of the ten are 'plucked up.' He has by a formal act the saints given into his hand—they continue there for a time times and a half. Then its dominion is taken away to be destroyed unto the end, at the date of Christ's kingdom. As the three were plucked up in 538, and the dominion taken away from Papacy in 1798, just 1260 years from the events identified with its rise, that is the government pointed out in the prophecy, and we *know* where we are; for we can get from prophecy but 45 to add to 1798, which brings us to 'the end' 1843. We may then be within a very few days of the burning glories of the day of God. Fellow sinner repent, for the kingdom of heaven is just at hand. Let us all be diligent 'looking for and hasting unto the day of God.' Amen! Yours,

J. B. COOK.

TO BR. LEWIS HICKLIN:—

Not knowing where to address a line to you, I now do so through the Western Midnight Cry. Can our old friend and brother pay a visit to Richwood, Union co., O.? If you can, you will find a few warm hearted Second Advent believers, who will be glad to see you; some of us have sat under the sound of your voice in years that have past. I would say come Brother, if it is in your power, the opposition here is great, but I have a hope, if a good lecturer would visit our village, something might yet be done. I remain yours in the gospel hope, &c.

JOHN P. BROOKINS.

Richwood, O., Dec. 30, 1843.

LETTER FROM BR. H. A. CHITTENDEN.

Dear Br. Southard,—We arrived safe in this city about the latter, and were happy in finding a few faithful and devoted brethren looking for their Saviour this year. After considerable difficulty, we succeeded in procuring a place to commence our lectures. The attendance has been large, and the audiences solemn and attentive. Never have we lectured to people more disposed to examine the evidences presented impartially—and never have good results been more apparent. Many declare their faith in the speedy coming of the Saviour. Christians have been revived. Men who, for years have denounced the Bible as a fable, now declare their belief in the Scriptures of truth—some are rejoicing in Christ, and many anxiously inquiring what they shall do to be saved. The meeting was crowded, people standing and sitting as best they could, until nearly ten o'clock—many being forward for prayers. It looked very much as it did when I lectured in Bridgeport last winter. To God be all the glory. I forward a few names for the Midnight Cry

Br. Stevens and myself wish to push forward. The fields are ripe for harvest in every direction. We think of going to New Orleans. Mid. Cry.

St. Louis, Mo., Dec. 12, 1843.

POPERY PREVAILING.

In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary to the Presbyterian Board, says:

"From the room where I sit, I can see almost every house in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic church and monastery! These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attract a new comer's attention, more money has been expended on them, during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I had to say, but I have more. The Roman Catholic missionaries in China, are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us, the number of accessions scarcely equals the diminution by death and removals. While a *single* Protestant missionary was struggling to maintain himself in Chusan, during the last year, *nine* Roman Catholic priests came, and settled there at one time! When I was in Manilla, in Sep-

tember, *fifty-two* Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their ways to China. There are hundreds, aye, thousands of Roman Catholic priests in the Philippine islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries for this great empire? I do feel at times discouraged—my heart does at times sink within me, when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the words of our Lord Jesus Christ, "It is more blessed to give than to receive." [Boston Recorder.

We have frequently been accused of believing in a Mahomedan paradise, because we have held forth what the Bible teaches relative to the restoration of this earth to its Eden state. Many of the professed followers of John Wesley, in these last days, have taken upon themselves to burlesque what is taught upon this subject in the 8th Psalm, and Paul's comments upon it in Heb. ii. 5—8. Before these men go further in their opposition, we hope they will place in due form their objections to the following discourse of Mr. Wesley, found in his works, Vol. 2, Ser. 69, published by B. Waugh, and T. Mason, at the Conference Office, 1835.

THE NEW CREATION.

BY JOHN WESLEY.

"*Behold! I make all things new.*" Rev. xxi. 5.

1. What a strange scene is here opened to our view! Not a glimpse of what is here revealed was ever seen in the heathen world. Not only the modern, barbarous, uncivilized heathens have not the least conception of it; but it was equally unknown to the refined, polished heathens of ancient Greece and Rome. And it is almost as little thought of or understood by the generality of christians: I mean, not barely those that are nominally such; that have the form of godliness without the power; but even those that in a measure fear God, and study to work righteousness.

2. It must be allowed, that after all the researches we can make, still our knowledge of the great truth, which is delivered to us in these words, is exceedingly short and imperfect. As this is a point of mere revelation, beyond the reach of all our natural faculties, we cannot penetrate far into it, nor form any adequate conception of it. But it may be an encouragement to those who have, in any degree, tasted of the power of the world to come, to go as far as they can go; interpreting scripture by scripture, according to the analogy of faith.

3. The apostle, caught up in the visions of God, tells us, in the first verse of the chapter, "I saw a new heaven and a new earth," and adds, verse 5, "He that sat upon the throne said," [I believe the only word which he is said to utter throughout the whole book,] "Behold, I make all things new."

4. Very many commentators entertain a strange opinion, that this relates only to the present state of things; and gravely tell us, that the words are to be referred to the flourishing state of the church, which commenced after the heathen persecutions. Nay, some of them have discovered, that all which the apostle speaks concerning the "new heaven and the new earth" was fulfilled when Constantine the Great poured in riches and honors upon the Christians. What a miserable way is this of making void the whole counsel of God, with regard to all that grand chain of events, in reference to his church, yea, and to all mankind, from the time that John was in Patmos, unto the end of the world! Nay, the line of this prophecy reaches farther still; it does not end with the present world, but shows us the things that will come to pass when this world is no more. For,

5. Thus saith the Creator and Governor of the universe: "Behold, I make all things new"—all which are included in that expression of the apostle: "A new heaven and a new earth." *A new heaven*: the original word in Genesis, chap. i, is in the plural number; and indeed this is the constant language of Scripture; not *heaven*, but *heavens*. Accordingly, the ancient Jewish writers are accustomed to reckon three heavens; in conformity to which, the apostle Paul speaks of his being caught "up into the third heaven." It is this, the third heaven, which is usually supposed to be the more immediate residence of God; so far as any residence can be ascribed to his omnipresent Spirit, who pervades and fills the whole universe. It is here, (if we speak after the manner of men,) that the Lord sitteth upon his throne, surrounded by angels and archangels, and by all his flaming ministers.

6. We cannot think that this heaven will undergo any change, any more than its great Inhabitant. Surely this palace of the Most High was the same from eternity, and will be world without end. Only the inferior heavens are liable to change; the highest of which we usually call the starry heavens. This, St. Peter informs us, "is reserved unto fire, against the day of judgment, and destruction of ungodly men." In that day, "being on fire," it shall, first, "shrivel as a parchment scroll," then it "shall be dissolved, and shall pass away with a great noise;" lastly, it shall "flee from the face of him that sitteth on the throne, and there shall be found no place for it."

7. At the same time, "the stars shall fall from heaven," the secret chain being broken which had retained them in their several orbits, from the foundation of the world. In the meanwhile the lower, or sublunary heaven, with the elements, (or principles that compose it,) "shall melt with fervent heat," while "the earth, with the works that are therein, shall be burned up." This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive—the universal restoration, which is to succeed the universal destruction. For "we look," says the apostle, "for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3, &c.

8. One considerable difference there will undoubtedly be in the starry heaven when it is created anew. There will be no blazing stars—no comets there. Whether those horrid, eccentric orbs are half-formed planets in a chaotic state, (I speak on the supposition of a plurality of worlds,) or such as have undergone their general conflagration, they will certainly have no place in the new heaven, where all will be exact order and harmony. There may be many other differences between the heaven that now is, and that which will be after the renovation; but they are above our apprehension. We must leave eternity to explain them.

9. We may more easily conceive the changes which will be wrought in the lower heaven, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say,

"There like a trumpet loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along
The banners of thy host."

No; all will then be light, fair, serene—a lively picture of the eternal day.

10. All the elements (taking that word in the common sense, for the principles of which all natural beings are compounded,) will be new indeed—entirely changed as to their qualities, although not as to their nature. Fire is at present the general destroyer of all things under the sun, dissolving all things that come within the sphere of its action, and reducing them to their primitive atoms; but no sooner will it have performed its last great office of destroying the heavens and the earth, (whether you mean thereby one system only, or the whole fabric of the universe; the difference between one and millions of worlds being nothing before the great Creator,) when, I say, it has done this, the destruction wrought by fire will come to a perpetual end. It will destroy no more—it will consume no more—it will forget its power to burn, which it possesses only during the present state of things—and be as harmless in the new heavens and earth as it now is in the bodies of men and other animals, and the substance of trees and flowers, in all which, as late experiments show, large quantities of ethereal fire are lodged, if it be not rather an essential, component part of every material being under the sun. But it will, probably, retain its vivifying power, though divested of its power to destroy.

11. It has been already observed, that the calm, placid air will be no more disturbed by storms and tempests. There will be no more meteors with their horrid glare, affrighting the poor children of men. May we not add, (though, at first, it may sound like a paradox) that there will be no more rain. It is observable, that there was none in paradise; a circumstance which Moses particularly mentions, Gen. ii. 5, 6: "The Lord God had not caused it to rain upon the earth. But there went up a mist from the earth," which then covered up the abyss of waters, "and watered the whole face of the ground," with moisture sufficient for all the purposes of vegetation. We have all reason to believe that the case will be the same when paradise is restored. Consequently, there will be no clouds or fogs, but one bright, refulgent day. Much less will there be any poisonous damps, or pestilential blasts. There will be no sirocco in Italy; no parching or suffocating winds in Arabia; no keen northeast winds in our own country,

"Shattering the graceful locks of yon fair trees;"

but only pleasing, healthful breezes,

"Fanning the earth with odoriferous wings."

12. But what a change will the element of water undergo, when all things are made new! It will be, in every part of the world, clear and limpid; pure from all unpleasing or unhealthy mixtures; rising here and there in crystal fountains, to refresh and adorn the earth "with liquid lapse of murmuring stream." For, undoubtedly, as there were in paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast. But the inspired writer has expressly declared, "there will be no more sea." Rev. xxi. 1. We have reason to believe, that at the beginning of the world, when God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear," Gen. i. 9, the dry land spread over the face of the water, and covered it on every side. And so it seems to have done, till, in order to the general deluge, which God had determined to bring upon the earth at once, "the windows of heaven were opened, and the fountains of the great deep broken up." But the sea will then retire within its primitive bounds, and appear on the surface of the earth no more. Neither, indeed, will there be any more need of the sea. For, either, as the ancient poet supposes,

"Omnis ferat omnis tellus:"

every part of the earth will naturally produce whatever its inhabitants want—or all mankind will procure what the whole earth affords, by a much easier and readier conveyance. For all the inhabitants of the earth, our Lord informs us, will then be equal to angels: on a level with them in swiftness, as well as strength; so that they can, quick as thought, transport themselves, or whatever they want, from one side of the globe to the other.

13. But, it seems, a greater change will be wrought in the earth, than even in the air and water. Not that I can believe that wonderful discovery of Jacob Behme, which many so eagerly contend for; that the earth itself, with all its furniture and inhabitants, will then be transparent as glass. There does not seem to be the least foundation for this, either in Scripture or reason. Surely not in Scripture: I know not one text in the Old or New Testament, which affirms any such thing.—Certainly it cannot be inferred from the text in Revelation, chap. iv. 6; "And before the throne there was a sea of glass, like unto crystal." And yet, if I mistake not, this is the chief, if not the only scripture, which has been urged in favor of this opinion! Neither can I conceive that it has any foundation in reason. It has been warmly alleged, that all things would be far more beautiful, if they were quite transparent. But I cannot apprehend this: yea, I apprehend quite the contrary. Suppose every part of a human body were made transparent as crystal, would it appear more beautiful than it does now? Nay, rather it would shock us above measure. The surface of the body, in particular, "the human face divine," is undoubtedly one of the most beautiful objects that can be found under heaven; but could you look through the rosy cheek, the smooth, fair forehead, or the rising bosom, and distinctly see all that lies within, you would turn away from it with loathing and horror!

14. Let us next take a view of those changes which we may reasonably suppose will then take place in the earth. It will no more be bound up with intense cold, nor parched up with extreme heat; but will have such a temperature as will be most conducive to its fruitfulness. If, in order to punish its inhabitants, God did of old

"Bid his angels turn askance
This oblique globe,"

thereby occasioning violent cold on one part, and violent heat on the other; he will, undoubtedly, then order them to restore it to its original position; so that there will be a final end, on the one hand, of the burning heat, which makes some parts of it scarce habitable; and on the other, of

"The rage of Arctos and eternal frost."

15 And it will then contain no jarring or destructive principles within its own bosom. It will no more have any of those violent convulsions in its own bowels. It will no more be shaken or torn asunder, by the impetuous force of earthquakes; and will, therefore, need neither Vesuvius, nor Etna, nor any burning mountains to prevent them. There will be no more horrid rocks, or frightful precipices; no wild deserts, or barren sands; no impassable morasses, or unfruitful bogs, to swallow up the unwary traveller. There will, doubtless, be inequalities on the surface of the earth; which are not blemishes but beauties. And though I will not affirm, that

"Earth hath this variety from heaven,
Of pleasure situate in hill and dale;"

yet I cannot think gently rising hills will be any defect, but an ornament of the new made earth. And doubtless we shall then likewise have occasion to say:

"Lo, there his wondrous skill arrays
The fields in cheerful green!
A thousand herbs his hand displays,
A thousand flowers between!"

16. And what will the general produce of the earth be? Not thorns, briers, or thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure. How far beyond all that the most lively imagination is now able to conceive! We shall no more regret the loss of the terrestial paradise, or sigh at that well devised description of our great poet:

"Then shall this mount
Of paradise by might of waves, be moved
Out his place, push'd by the horned flood,
With all its verdure spoiled and trees adrift,
Down the great river to the opening gulf,
And there take root, an island salt and bare."

For all the earth shall be a more beautiful paradise than Adam ever saw.

17. Such will be the state of the new earth with regard to the meaner, the inanimate parts of it. But great as this change will be, it is nothing in comparison of that which will then take place throughout all animated nature. In the living part of the creation were seen the most deplorable effects of Adam's apostacy. The whole animated creation, whatever has life, from leviathan to the smallest mite, was thereby made subject to such vanity, as the inanimate creatures could not be. They were subject to that fell monster, DEATH, the conqueror of all that breathe. They were made subject to its forerunner, pain, in its ten thousand forms; although "God made not death, neither hath he pleasure in the death of any living." How many millions of creatures in the sea, in the air, and on every part of the earth, can now no otherwise preserve their lives than by taking away the lives of others; by tearing in pieces and devouring their poor, innocent, unresisting fellow creatures! Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common Father: the creatures of the same God of love! It is probable not only two-thirds of the animal creation, but ninety-nine parts of a hundred, are under the necessity of destroying others, in order to preserve their own life! But it shall not always be so. He that sitteth upon the throne will soon change the face of all things, and give a demonstrative proof to all his creatures, that "his mercy is over all his works." The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting; the adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotten. So that violence shall be heard no more, neither wasting or destruction, seen on the face of the earth. "The wolf shall dwell with the lamb," (the words may be literally as well as figuratively understood,) "and the leopard shall lie down with the kid; they shall not hurt or destroy," from the rising up of the sun, to the going down of the same.

18. But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects, as from a greater height, so into a lower depth, than any other part of creation. But they shall hear a great voice out of heaven, saying, Behold the tabernacle of God is with men: and he will dwell with them; and they shall be his people: and God himself shall be their God," Rev. xxi. 3, 4. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in paradise. In how beautiful a manner is this described by the apostle: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are done away." As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin. And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One-God, and of all the creatures in him!

"BEHOLD HE COMETH WITH CLOUDS."

Reader, in what state do you suppose the Lord Jesus Christ will find this world, when he comes in the clouds? Will the "earth be filled with the knowledge of the Lord?" Will "all know him, from the least unto the greatest?" You may have been taught so, and perhaps will be disappointed to learn that the Bible gives no countenance to such teaching. It does indeed teach that the earth will be "full of the knowledge of the Lord," &c., but not at his coming. Far otherwise.

The Bible teaches that a wicked persecuting and blasphemous power will exist and prevail *until the judgment shall set—until the Ancient of days shall come—until the saints of the Most High shall take the kingdom and possess it.* See Dan. vii. 21—22. In chap. viii. 9, 15, the same power is described, and its duration measured It shall defile the sanctuary 2300 days (or years) *until* it be cleansed or purified by fire, and the saints take and possess the kingdom forever.

When will the saints take and possess the kingdom? At the coming of the Son of Man, in power and great glory, with all the holy angels. Matt. xvi. 27, when the wheat and tares are separated. Matt. xiii. 30. When all nations are separated as a shepherd divideth his sheep from the goats—then shall the King say to them on his right hand, inherit the kingdom prepared for you. Matt. xxv. 34. Then, and not until then, this wicked power will cease. Paul describes this same power, 2 Thess. ii. 7—9, as destroyed only by the coming of the Lord. In chap. i. 7—9, this coming of the Lord is said to be in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. So you see the world will not be converted, for some will be ignorant of God—and some disobedient.

When the Lord "comes in the clouds," the mass of the world will be irreligious. "As the days of Noah were, so shall also the coming of the Son of Man be." Matt. xxiv. 37. Then the earth was filled with violence, and all flesh had corrupted his way before the Lord. Gen. vi. 10, 11. So shall it be when the Son of Man cometh.

As it was in the days of Lot—even thus shall it be when the Son of Man is revealed. Luke xvii. 29, 30. Long had Lot been vexed with the filthy conversation, (2 Pet. ii. 8,) When in the midst of a holiday of sensuality and violence, Gen. xix.—in an awful flaming storm God swept the Sodomites at once, from life and hope forever. So will it be when the Son of Man is revealed! When he comes in the clouds, "every eye shall see him,—and all the kindreds of the earth shall wail because of him." Rev. i. 7. This wailing is not to be the employment of those "who love his appearing." There will therefore be wicked on the earth, in such multitudes, that they are styled "all the kindreds of the earth." The scene of the coming of the Son of Man, described in Rev. vi. 12—leaves no doubt on this subject. When the sun becomes black as sackcloth of hair, and the moon turns to blood—the stars of heaven fall—and the heavens themselves depart as a scroll, when rolled together. When every mountain and island is moved out of its place; then the great men and the rich men, the chief captains and the mighty men—and every bond-man and every free man, will seek, in sudden consternation, to avoid the awful presence of the Judge. They will call upon mountains and rocks to fall upon them, and hide them.

How different this state of things, from that taught by the popular churches, and expected by a wicked world! O may the fatal charm be broken, before a corrupt church and ruined world together, lie awe t away with their "refuges of lies." *Reader, now is an accepted time!* to-morrow may be too late! O, fly to Christ your only hope, tarry not, lest the storm overtake you.

What writhings must that heart know—what anguish unutterable, whose doom is sealed—never more to know hope! Then sinners will pray—but such prayers were never heard before. Prov. i. 26—31.

Scoffers will cease to scoff—and triflers to trifle.

The infidel believes, but like "devils" to "tremble."

But O, what language can describe the scene, in the contemplation of which, imagination fails! Awake! O sleeper and call upon thy God!—awake *now!*—then you *must* awake—then the roar of a thousand thunders, and the crash of falling worlds—will reveal a God in grandeur, and a world on fire. Come Lord Jesus.

I. C. G

[Mid. Cry.

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A Second Advent Sabbath School is held at the Lawrence street church, on Sabbath mornings, at 9 o'clock, superintended by brother Bover. The Bible is the only book studied. Parents and guardians are invited to send their children.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual. The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time. If the meetings in that place are sustained, Lectures will be given regularly each evening, and three times on each Sabbath.

the millennium is a state of personal, and glorious, and immortal reign on the new earth, or this earth cleansed by fire, as it was once by water; and it will be a new dispensation, new heavens, and new earth. This will be our next proposition to prove. And, first, we will examine the 20th chapter of Revelation, 1st verse: "*And I saw an angel come down from heaven;*"—this angel I consider no less a being than the Lord Jesus Christ; for it only can be said of him;—"*having the key of the bottomless pit and a great chain in his hand.*" See Rev. i. 18: "I am he that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death." And Christ only has power to bind Satan. "That he might destroy him that had the power of death, that is, the devil," Heb. ii. 14. 2d verse: "*And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.*" I suppose this verse needs no explanation. It can only be understood in a literal sense, for it explains itself in the figures used; as *dragon* and *serpent*, often used as figures, are explained to mean the *devil* and *Satan*. If the thousand years had been used, in this chapter, or anywhere else in the word of God, in a mystical or figurative sense, it would have been somewhere explained; but, as it is not, I consider we are to place upon it the most simple construction, and I shall therefore understand it literally. 3d verse: "*And cast him into the bottomless pit;*"—by bottomless pit, I have shown, by the proof on our first verse, that it is hell; see Rev. i. 18;—"*and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*" This passage must be understood in its simple, plain meaning; no mystery in this. 4th verse: "*And I saw thrones, and they set on them, and judgment was given unto them;*"—here we have a prophecy of the fulfilment of a promise that Christ made to his disciples, in Mat. xix. 28: "And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;"—"*and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*" In this description we have the whole family of the redeemed; for all that had not worshipped the beast or his image, or received a mark, and, in one word, all that were not the servants of Satan or sin, lived and reigned with Christ a thousand years. 5th verse: "*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*" The *rest of the dead* means the wicked dead, who do not have part in the first resurrection; *lived not again*, showing conclusively that it is a natural life and death spoken of. The *first resurrection* is the resurrection of the saints at his coming. Then comes in our text, which has and will be explained in the lecture. 7th verse: "*And when the thousand years are expired, Satan shall be loosed out of his prison.*" We may reasonably expect that, when Satan is let loose, all the damned spirits are let loose with him; and it has been strongly implied they were to live again in the body, at the end of the thousand years. 8th verse: "*And shall go out*"—that is, Satan—"*to deceive the nations which are in the four quarters of the earth,*"—"ashes under the feet of the saints," as Malachi tells us: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts,"—"*Gog and Magog*"—the armies of the wicked that were slain at the commencing of the thousand years, or coming of Christ, at the supper of the great God, and battle of Armageddon; see Ezekiel xxxviii. xxxix.—"*to gather them together to battle;*"—this is their design, but there is no battle, for God himself is with his people to defend them; and he destroys the wicked host, "*the number of whom is as the sand of the sea;*" evidently including the whole number of the wicked; for the figure, *sand of the sea*, is never used, only to express the whole class of the people named; as, the children of Israel, the whole host of Jacob. 9th verse: "*And they went up on the breadth of the earth;*"—that is, this army of Gog and Magog were raised up out of the surface of the earth, that only being the breadth of a globular body;—"*and compassed the camp of the saints about, and the beloved city;*"—plainly showing that the New Jerusalem, the beloved city, is on the earth during the thousand years, or how could this wicked host encompass it about? they have not climbed the celestial walls of heaven—no; for it says, "*and fire came down from God out of heaven and devoured them.*" This is the second death, represented under the figure of fire coming down from God out of heaven; not the conflagration of the world,—for that was in the commencing of the thousand years, when Christ came and cleansed the world from all the wicked, and the works of wicked men,—but the justice of God, under the figure of fire; "for our God is a consuming fire." Heb. xii. 29. 10th verse: "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.*" In this verse, the final condemnation of the wicked, soul and body, is given; and the last that God has seen fit to reveal concerning them to us is, that they are cast into everlasting torment. In the next verse, John has another vision of the same things which he had before told us, only in a different point of view, or some circumstance not before clearly described. *And I saw*, always implies a new view, or another vision. 11th verse: "*And I saw a great white throne, and him that sat on it, from whose face the heavens and earth fled away; and there was no place found for them.*" Thus is the same throne that Daniel saw, vii. 9—14: "I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." 12th verse: "*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.*" This is the same as Daniel saw, vii. 10. "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." It is very evident that this is the beginning of the judgment, when Christ comes in the clouds of heaven, with power and great glory, to raise and judge his saints, and to reward every man as his work shall be. 1st, because it is when the judgment first sets; 2d, because the book of life is there, and open; and, 3d, because it was at the time or before anti-Christ was destroyed; and no one can believe that the anti-Christian beast can be on the earth during or in the millennium. 13th verse: "*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*" I conclude the apostle, after he had seen the righteous dead raised, small and great, and stand before God, and saw the book of life open to justify them, and saw them judged and rewarded, then glides down to the end of the thousand years, and beholds the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.

This only can reconcile some of those conflicting passages (or seemingly so to us) concerning the resurrection; and I cannot see any impropriety in thus understanding these prophecies; for it is the common manner of the prophets,—a little here and a little there. In all the descriptions of the resurrection of the righteous dead, they are represented as being gathered by the angels of God, from the four winds of heaven, when the seventh or last trump shall sound; and it is equally as evident that their works are brought into judgment. Although they may not be justified by their works, but out of the book of life, yet the apostle Paul says, speaking of his brethren, "We must all stand before the judgment-seat of Christ." Rom. xiv. 10. And again, 2 Cor. v. 10, "For we must all stand before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And, 1 Cor. iii. 13—15, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved, so as by fire." We see, by these texts, that the books of every man's works will be open, as well as the book of life, in the first resurrection; but, in the second resurrection, there is no book of life open in that part of the judgment, neither are they gathered by the angels of God; but the sea, death and hell, delivered up the dead which were in them, and they were judged every man according to their works; and Satan is the means of gathering them around the beloved city, where they are judged in the flesh. By the *sea*, *death*, and *hell*, I understand the sea, grave, and place of punishment. The sea and the grave would give up the dissolved particles of the body, and hell (or Hades) would give up their departed spirits; this would constitute the second resurrection. "*And they were judged every man according to their works.*" They had chosen, in this life, to stand on their works; they had refused to believe in a Mediator; they had not followed his commands, neither had they professed his name before men, or suffered persecution for the sake of his testimony. They had treated his word with total neglect, or called his grace tyranny. They had said he was a hard master, and buried their talent in the earth. They had placed their supreme affections on the world, and made fine gold their trust. They had persecuted the children of God in this world, and showed that they were the children of that wicked one who slew his brother. They had prostituted their bodies to whoredom, and sacrificed to Bacchus and Venus their first-fruits. They had professed damnable heresies, and filled the world with their delusive schemes and sects. They had worshipped the creature, and neglected prayer to the Creator. They had filled the world with their lies and abominations, and gloried in their shame. 14th verse: "*And death and hell were cast into the lake of fire. This is the second death.*" By *death and hell* I understand the body and spirit. 15th verse: "*And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire.*" "But the fearful and unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 14, 15. Then our text says, "*Blessed and holy is he that hath part in the first resurrection.*" This we have proved is the resurrection of the righteous dead, who died in faith in Jesus Christ, and who should live with him at his coming; on them the second death should have no power, "*but they shall be priests of God and of Christ, and shall reign with him a thousand years.*"

To be priests unto God and unto Christ, is to be holy; to be a kingdom of priests of a peculiar people, that should show forth his praises by declaring to the universe that out of nature's darkness they had been redeemed by his blood, called by his grace unto his glorious, happy, and holy kingdom, and that they should dwell on the earth. See Rev. v. 9, 10, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." See, also, Rev. i. 6, "And hath made us kings and priests unto God, and his Father." Again, 1 Pet. ii. 5, 9, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The passages to which I have cited your minds, prove, beyond a reasonable doubt, that the thousand years spoken of in the text is between the two resurrections; a state of happiness, of glory, of holiness, and that it shall be on the earth. It is a state of immortality, as abundant scriptures evidently prove. Where, then, you may inquire, is the spiritual millennium which our theorists, in the present age, are teaching us to expect? I answer, There is not a thousand years spoken of in Scripture, except in 2 Peter, 3d chapter, and in which the judgment-day is the subject of discussion, and in the chapter of which our text is a part; and in neither of these places is anything said about spiritual reign; neither can we find anything in the word of God by which we could fairly draw the conclusion of such a reign; and as it is not proper for me to show the negative, I call on all of you to show where we may find the evidence,—that is, all of you who believe in a spiritual reign. If there is such a reign, it must be before the second coming of Christ; for when he comes, he will receive us to himself, that where he is there we may be also; no more away from his people, for he says he will be with them, and make his abode with them, and he will be their light, and will dwell with them, and make his abode with them, and they shall dwell on the *earth*. Where, when, or how the idea of a spiritual reign of a thousand years should or could obtain a place in our faith, having the word of God as our evidence, I cannot tell. Some say that the prophets speak often of times or things which have not been fulfilled in our day, or under the present dispen-

sation, and which would be too gross to be admitted into a state of immortality. There may be such—yet I find no difficulty in understanding all those passages which have been presumed, or some under my consideration, to refer to the gospel day. But how long do the prophets say that time shall be? Do they designate any time? No; neither one, ten, one hundred, or one thousand years are mentioned in any of those passages. Why then call it a millennium! Because Peter and John have mentioned a thousand years. This cannot be admitted to mean any state this side of the state of immortality, for Peter says plainly, "Yet, nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness." This would be a new state surely—nothing gross or vile in this kingdom, whoever may be king; and John expressly says, "They lived and reigned with Christ a thousand years," and also, "This is the first resurrection." Now, admit there is such a time, how or by what rule shall we call it a thousand years!

Again; where, in all the prophecies, can any one show me that the church will be blessed and holy, or happy and righteous, as it may be rendered, until he comes,—that is, at Christ's second appearance! And where in the word are we to learn that the kingdoms of this world are to be destroyed before the coming of the Ancient of days! Do we believe that the anti-Christian beast, or mystical Babylon, will be on the earth during this millennial reign! No, it cannot be; yet all must acknowledge that she is only destroyed by the brightness of his coming. Who can read the 19th chapter of Revelation, without being convinced that the marriage supper of the Lamb, the treading of the wine-press of the fierceness and wrath of Almighty God, and the supper of the great God, are events which must take place before the millennium! And if so, who can believe that after the marriage of the Lamb to the bride; after she is arrayed in linen clean and white, which is the righteousness of the saints; after they have received a crown of righteousness, which the righteous Judge shall give to all them who love his appearing in that day;—Christ will not be with her in person! None. But our text tells us he will live and reign with them, and they shall be priests to God.

Again: while in this state of mortality and trial, we are called the servants and ministers of Christ; but then in the millennial blessedness, we shall be called priests of God and of Christ. You may ask, Why this distinction in the language! I answer, There is a great difference between the kingdom of Christ, as it was established when Christ was born on earth, and the kingdom given up to God, even the Father. The subjects of Christ's kingdom, in this state of things, may be, and in fact are, imperfect. Hypocrites and false professors may and do obtain an entrance into it; for an enemy hath sown tares. But the kingdom of God, no man, says Christ, can see, or enter, without being born of God. Here they may deceive the sentinels which guard the kingdom of Christ; but in the kingdom of God "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Here the children of the kingdom are persecuted, tormented, perplexed, cast down; but in the kingdom of God their enemies are all slain; they are comforted, glorified, justified, exalted; and not a dog to move his tongue. Here they weep, but there will rejoice: here they sin and repent; they there will be holy, without fault, before his throne. "Blessed and holy is he that hath part in the first resurrection." *Amen.*

LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL viii. 13, 14.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed;" or justified, as it might have been translated.

THE hearer will, at the first view of our text, perceive that there is something very important communicated in the question and answer given; or why are saints commissioned (as we may reasonably suppose) from the courts of heaven, to ask and answer the question contained in the text, in presence of the prophet! And that it concerned Daniel, and us for whom the prophet wrote his prophecy, to understand, is evident from the answer being given to Daniel—"and he said unto me"—instead of being given to the "saint," who made the inquiry. Then we are not treading on forbidden ground, my dear hearer, to search to understand the meaning and truth of our subject.

I shall then treat our subject in the following manner:

I. Explain some of the figures and expressions used in the text.

II. Show what the "daily-sacrifice vision" is; and,

III. The time or length of the vision—"unto two thousand three hundred days: then shall the sanctuary be cleansed."

I. I am to explain some of the figures used in the text; and,

1st, the "*daily sacrifice*." This may be understood, by some, to mean the Jewish rites and ceremonies; and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "the abomination of desolation," and performs the same acts that are ascribed to the Papal abomination,—"to give both the sanctuary and host to be trodden under foot." See, also, Rev. xi. 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread under foot the sanctuary and host! This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt. xxiv. 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." I believe all commentators agree that Christ meant the Roman power—if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread under foot the "sanctuary and host," which brings me to show what may be understood by "sanctuary and host." By *sanctuary*, we must understand the temple at Jerusalem, and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation. And as the prophet Isaiah, lxiii. 18, says, "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Jeremiah, also, in Lam. i. 10, "The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." The word *host* is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing place, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, iii. 19, "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the *host* of nations!" evidently meaning the church from the Gentiles. "Then shall the sanctuary be cleansed or justified," means the true sanctuary, which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever look for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free; and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, iii. 20, 21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." We see by these texts—and many more might be quoted—that the spiritual sanctuary will not be cleansed until Christ's second coming; and then all Israel shall be raised, judged, and justified in his sight.

II. We shall now try to understand what is meant by the "vision," in the text.

The vision spoken of in the text, alludes to three separate times in which God revealed unto Daniel all that may be considered a prophecy in the book of Daniel; which vision was explained to Daniel by a heavenly messenger, called Gabriel, at three separate times, the last of which closes the book of Daniel; which last instruction will be the subject of a future lecture.

Daniel's first vision was the dream which Nebuchadnezzar had, and which troubled him, but when he awoke, the dream was gone from him. He then called for the magicians, astrologers, sorcerers, and wise men of Chaldea, to show him his dream, and the interpretation thereof; but they could not. The king being angry, commanded that all the wise men of Babylon should be destroyed. Then Arioch, the captain of the king's guard, went forth to execute the king's decree; and among the rest he sought for Daniel and his three friends, young captive Jews, to execute the purpose of king Nebuchadnezzar upon them also. Daniel then, for the first time, being made acquainted with the decree, went in unto the king, and desired time, and promised that he would make known the dream, and the interpretation thereof. Time being granted, he and his three Hebrew friends held a prayer-meeting, (not a cold and formal one, as we may reasonably suppose,) for their lives and the lives of their fellow-creatures were in danger. They cried for mercies from the God of heaven. God heard and answered their prayers, and revealed to Daniel the dream and interpretation. After rendering suitable thanksgiving, Daniel went in unto the king and told the dream and vision of the king. "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what should come to pass; but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form whereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel ii. 30—35.

This was the dream, and the interpretation, was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished, is for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. "The head of gold" represented the Chaldean kingdom; "the breast and arms of silver" represented the Medes and Persians; "the belly and thighs of brass, which were to bear rule over all the earth," the Grecian. Alexander, a Grecian king, conquered the world. "The legs of iron, and the feet part of iron and part of clay," fitly represent the Roman kingdom, which still exists although in a broken state like iron and clay. This kingdom has been divided between Pagan Rome, the

head wounded to death, and Papal Rome, the deadly wound healed, both "mixing themselves with the seed of men," that is, uniting church and state, ecclesiastical and civil, in the government. The stone denotes Christ, the God of heaven; and the mountain the kingdom of God. His breaking the image to pieces, shows that all the kingdoms of this world are to be utterly destroyed and carried away, so that no place can be found for them. And the kingdom of God filling the whole earth, teaches us that the beloved city, the New Jerusalem, will fill the world, and God will dwell with his people on the earth. Read Dan. ii. 37—45. This dream was in the second year of Nebuchadnezzar's reign, 603 B. C. Forty-eight years afterwards, in the first year of Belshazzar's reign and 555 B. C., Daniel had another dream, yet the same in substance. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn spake, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 1—14.

This ends Daniel's night vision, except the instruction he received from some one standing by. "So he told me, and made me know 'the truth of all this,' or the interpretation of the things. These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." We see in this instruction that this vision and Nebuchadnezzar's dream agree in the most prominent parts; the four beasts representing the four kingdoms, and the saints possessing the kingdom, the same as the stone becoming a great mountain and filling the whole earth; "forever and ever" shows us that it is an immortal state in everlasting life; "the saints" evidently includes all saints, "for they shall live and reign with him on the earth," Revelation v. 10, 20, iv. 6. "Then," Daniel says, vii. 19, 20, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

In these verses we learn that the fourth beast would be diverse from the others. This was true of Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true of the Roman government. In A. D. 476, the Western Empire fell, and was divided into ten kingdoms, by the Goths, Huns, and Vandals,—"France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome," (*E. Irwin,*) and became the States of the Church, governed by the Papal chair,—the little horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. "Had eyes," showing that they made pretence at least to be the household of faith,—"eyes" meaning faith; and "mouth that spake very great things," showing that the church would claim infallibility;" "whose look would be more stout than his fellows," showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev. xvii. 18: "And the woman which thou sawest is that great city which reigneth over the kings of the earth." That the little horn is a part of the fourth kingdom, is evident, for it was to come up among the ten horns which were upon the head of the beast; and there cannot be a shadow of a doubt, even in Scripture itself, but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel? "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel vii. 21, 22.

In these verses we are taught clearly that anti-Christ will prevail over the church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, judgment must first begin at the house of God;" and "whom he shall destroy with the brightness of his coming;" when the Ancient of days shall come in the clouds of heaven with power and great glory, "to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth," described next verse, 23. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," vs. 24—26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: "He shall speak great words," &c.—the blasphemies against God, in the pretensions of the Roman clergy to divine power, working of miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles. And we are again brought down to the time when the judgment shall sit: "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but immortal and eternal,) and all dominions shall serve and obey him." It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete "in the greatness of the kingdom." Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and it is then explained by Scripture itself. "Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

This ends Daniel's night vision. Two years afterwards, in the year 553 before Christ, Daniel vii., he had another vision in the day-time, at the palace of Shushan, like the one which we have just described, and Nebuchadnezzar's dream.

"Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." In the 20th verse, the angel Gabriel explains to Daniel what kingdom was represented by the "ram with two horns," and says, "The ram which thou sawest, having two horns, are the kings of Media and Persia." We see by this that the Chaldean kingdom is left out, for the reason that that kingdom was then crumbling to ruin, and the glory of the Babylonish kingdom had faded; therefore he now begins his vision with the Median and Persian kingdom, and that, too, when at the height of their power and conquests. The higher horn denoted the Persian line of kings, under and following the reign of Cyrus the Persian, son-in-law to Darius the Mede. "And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." In the 21st verse the angel says, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This king was Alexander, that conquered the Persians. He was not the first king of Macedonia, but the first that had all Grecia under his control and that conquered the world. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." We have in these verses a plain description of Alexander's life, conquests, death, and division of his kingdom into four parts, towards the four points of heaven—Persia in the east, Syria in the north, Macedon and Europe in the west, Egypt and Africa in the south. And the angel, when he gives Daniel instruction, says, 22d verse, "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. Then the vision seems to slide down to the little horn. "And out of one of them (that is, out of Europe) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered." Two or three things in the above description clearly show that, by the little horn, in this passage, we are to understand the Roman power, viz., its conquering to the south, and east, and pleasant lands, stamping on the host, magnifying himself against Christ, and destroying Jerusalem, the place of his sanctuary, and his practising and prospering. All this description agrees with the history of Rome, and cannot apply to Antiochus, as some writers have supposed. But let us see what Gabriel says, vs. 23: "And in the latter time of their kingdom, (that is, the four kingdoms, (when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening (in the first year of Belshazzar, Daniel viii.,) and the morning (in the third year of Belshazzar,

Daniel viii.) which was told, is true; wherefore shut thou up the vision, for it shall be for many days." How many days? Our text answers, "Unto two thousand three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. *And I heard a man's voice between* the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood, and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man, for at the time of the end shall be *the vision*. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

Then comes the instruction of Gabriel, which we have before given.

III. *The time or length of the vision*—the 2,300 days.

What must we understand by *days*? In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb. xiv. 34, "After the *number of days in which* ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." Ezek. iv. 5, 6, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." In these passages we prove the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. xxix. 27. "Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years."

Nothing now remains to make it certain that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, 538 years B. C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel. And while he was speaking and praying, as he tells us, Daniel ix. 21, "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in *the vision* at the beginning, Daniel viii. 16, 17, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider *the vision*. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up *the vision* and prophecy, and to anoint the Most Holy. 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; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people *of the prince that shall come* shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation, and that determined should be poured upon the desolate."

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand *the vision*. You may inquire what vision? I answer, The one Daniel had in the beginning, for he has had no other. We also learn that seventy weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in troublous times, to the crucifixion of the Messiah, should be accomplished. We also learn that this seventy weeks is divided into three parts; seven weeks being employed in building the streets and walls in troublous times, which is forty-nine years; *sixty-two weeks, or four hundred* and thirty-four years to the preaching of John in the wilderness; which two, put together, make sixty-nine weeks, or four hundred and eighty-three years; and one week the gospel was preached—John three and a half years, and Christ three and a half years,—which makes the seventy weeks, or four hundred and ninety years; which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ, the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. "All that may be true," says the objector; "but where have you proved that the seventy weeks were four hundred and ninety years?" I agree I have not yet proved it, but will now do it.

We shall again turn your attention to the Bible. Look at Ezra vii. 11—13. "Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, *the priest, the scribe*, a scribe of the law of God: perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." This is the decree given when the walls of Jerusalem were built in troublous times. See, also, Neh. iv. 17—23; Ezra and Nehemiah being contemporary, see Neh. viii. 1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra vii. 7, and that to Nehemiah in the twentieth year, Neh. ii. 1. Let any one examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the *twenty-second year of Tiberius Cæsar, which was the* year our Lord was crucified, and he will find it was four hundred and ninety years. The Bible chronology says that Ezra started to go up to Jerusalem on the 12th day of the first month, (see Ezra viii. 31,) 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the passover, and of course was the same day crucified. The passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct,—and I think no one can doubt it,—then the seventy weeks was fulfilled to a day when our Savior suffered on the cross. Is not the seventy weeks fairly proved to have been fulfilled by years, and does not this prove that our vision and *the 2300 days ought to be so reckoned*? Yes, if these seventy weeks are a part of *the vision*. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain, positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A. D. 1607. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the seventy weeks? No; for if then, it would have been finished in the year A. D. 1702. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troublous times, 457 years before Christ: take 457 from 2300, and it will leave A. D. 1843; or take seventy weeks of years, being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life, (because we begin to reckon our time at his birth,) which is 33 years, and we come to the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far. And,

I. We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship, which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers, and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down, and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world.

This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch-enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfilment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and sets up Papacy, which is more congenial *to the Christian mode of worship in its outside forms* and ceremonies, but retaining all the hateful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the "Mother of God." He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, "he would think to change times and laws, and they should be given into his hand for a time, times and an half; but they shall take away his *dominion* to consume and destroy it unto the end." Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.

II. We learn that the vision which Daniel saw was revealed at three separate times—1st. In Nebuchadnezzar's dream, which carried us down through four great kingdoms, until they should all be swept away like the chaff of the summer threshing-floor before the wind, and no place found for them, and the glorious and everlasting kingdom of Christ fill the whole earth. The next vision Daniel saw was similar to this; he saw four great beasts, representing four great kingdoms, as before; and he saw the fourth beast *to* be diverse from all the others, dreadful and terrible, and exceedingly strong; he had great iron teeth, and nails of brass, which devoured, brake in pieces, and stamped the people of God and the whole earth under foot. This beast contained the two abominations which we have before spoken of, the last under the figure of a little horn; he saw until all these thrones were cast down, till the little horn was destroyed, and his body given to the burning flame. Daniel saw until the Ancient of days did sit. The Son of man came in the clouds of heaven, and came to the Ancient of days. He saw thousand thousands ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. He saw the dominion, and glory, and kingdom given to the Son of man, and to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. In the third vision, which Daniel has coupled with the former, *by saying that it was after (or like) the one* which appeared unto him at the first, he saw the three last kingdoms; gave a particular description of the two first, even naming them—the Medes and Persians and the Grecian. He then gives a short account of the little horn, (having given a more general view of the fourth kingdom in the other vision,) how he would cast down the host of heaven, and the stars, and stamp upon them; also that he would magnify himself against the Prince of the host, Jesus Christ, and cast down the place of his sanctuary, and practise and prosper, but shall be broken without hands; showing that the stone cut out without hand, should break him to pieces. Daniel, then, in the 26th verse, couples the two visions, the one in the evening, 7th chapter, and the one in the morning, 8th chapter, and says, "The vision of the evening and morning, which was told, is true."

III. We learn that this vision is two thousand three hundred days *long; that days are to be reckoned* years—1st, By the command of God; 2d By, the example of Jacob; and 3d, By the fulfilment of the seventy weeks of this vision, at the crucifixion of the

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

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WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 20, 1844.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz, each evening in the week except Saturday, and three times on the Sabbath.

The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time, where Lectures will be given regularly each evening, and three times on each Sabbath.

The Lectures at the Engine House, on Fifth Street, will be continued on Sabbath next, at 11 o'clock, A. M. and 3 P. M.

There will also be a Lecture at the Wesleyan Methodist Church, on Ninth street, on Tuesday evening next.

THE MEETINGS.

The Lectures on Sabbath last were attended with their usual interest. The Lawrence Street Church was filled with attentive hearers throughout the day. In the evening a goodly number came forward for prayers. The house on Fifth street was well filled in the morning and afternoon, and the new Baptist Church on Webster street was crowded in the evening. The meetings each evening, so far in the week, have been well attended. The Lord is still with us. Souls are awakened and converted; to God be all the glory.

TO CORRESPONDENTS.

We have some lengthy articles which we have not had time to examine. They will be carefully considered before our next number is issued.

CONVENTION.

The last "Midnight Cry" contains a call of the Second Advent brethren in the city of New York, for a Convention about the last week in January; but the time was not yet positively fixed.

THE WESTERN CHRISTIAN ADVOCATE.

This weeks number of this sheet, has an article of a column and a half, headed "Millerism and Annihilation" Stung with mortification at seeing their most valuable members and local preachers leaving them on every hand; and finding nothing in all God's book, not even in their discipline, with which to combat the views of Second Advent believers; they have put forth this tremendous effort to fasten upon us the doctrine of "Annihilation," to raise a prejudice in the public mind But we think Mr. Elliot will soon see that his labors are lost, for many of his people are making a free use of the Bible, and have a very especial regard for *truth*, as well as "love for the appearing of Jesus." They are not, therefore, to be duped with such arguments as the following which we extract from his article.

"We see no connexion between Millerism in the way of rational induction, in drawing a *logical inference* or *conclusion from premises*. Yet, Millerism may stand in the relation to annihilation of cause to effect in some such way as the following. Millerism embraces or adopts its leading principles *without adequate support from either Scripture or reason*. [Plain as daylight.] The Millerites then, being versed in the art of *receiving doctrines without proof*, [all clear again If any one doubts it, let him ask Mr. Elliot, *for he says so.*—Ed] may also very easily receive the doctrines of the destructionists without proof. If the want of evidence is no impediment in the reception of Millerite doctrines and assumptions, it is no hindrance in receiving any other doctrines without proof. Hence, the connection between Millerism and annihilation, and all other errors or principles however absurd, immoral or injurious to mankind."

If the reader wishes for a short mode of laying down premises, and drawing conclusions, when he has any *troublesome* truth upon his mind, the above is a sample for you. Our readers should know the fact, that Mr Elliot had in his possession a copy of Dr. Storrs "six Sermons," and although he has called *his* name in question, he has not touched *one* of his arguments in the whole of his long article in favor of the "eternal life" of the wicked. If we should call upon this editor for proof of another assertion he has made, viz. that the "Millerites in and about Cincinnati, generally believe and teach, that the souls of the wicked will be annihilated," we might get similar proof to what he has given above relative to the unsoundness of their doctrines, but are quite sure we should get no other.

BRO. J. M. MAULL.

The recent conversion of this brother to the Second Advent doctrine, has produced no little excitement among the Methodist people of this place. He has, we believe, been considered one of their most valuable Local Preachers, and for some years past has been preparing for the itinerancy of that church. Upon embracing the great truth of the Lord's soon coming, he was like Daniel, "sick certain days," which set afloat the popular cry that is used when argument fails, viz: "crazy," "deranged," &c. He felt called upon by the Lord to expose the corruption, and wickedness of the M. E. Church, which he did in an address of *three hours* in length to a crowded congregation, in the Lawrence street church, on Thursday evening last. The interest seemed to be intense. To say, that as a body of Second Advent believers, we could sanction all the doctrines Br. Maull advanced, is more than we are at present prepared to do; yet we shall probably notice his discourse more particularly next week.

OLIVE BRANCH.

The junior editor of this paper, (published in Boston,) in a notice of our sheet, says

"We do not doubt brother Jacob's sincerity, and we wish him success in doing good, but really we think he might devote his time to some purpose which would be more profitable to the souls and interests of his fellow men, than publishing the views of Mr. Miller on the doctrine of '43. Come, brother J. just take hold again with the good cause of Protestant Methodism, get souls converted, and then all will be well let the Lord come when he will."

We thank this editor for his invitation. But before we comply, we must have satisfactory answers to a few questions.

1st. What is "more profitable to the souls and interests of our fellow men" than *truth*?

2d. What spot in the argument of Mr. Miller, relative to the coming of the Lord, is unsound or untrue?

3d. Is "the good cause of Protestant Methodism" any better than the cause of God?

4th. What are the scriptural evidences of a soul's conversion?

It may be some satisfaction to this editor to know that we are laboring for the conversion of souls, as much harder than we used to do, as we believe the coming of the Lord, and end of probation, to be nearer than we once did; and we have the satisfaction of seeing scores and hundreds converted. Please answer one more question. What church should they join, according to Scripture?

Query.—How is it, that among all the modern spiritualising so few *salaries* are spiritualised away?

We have thought best to open the following department for the benefit of the "Daily Commercial," and any other of the Cincinnati editors who may choose to join him.

SCOFFERS DEPARTMENT,

A Timely Hint for Parson Miller.—The last Jacksonian (Miss.) Southron says: "Parson Miller has certainly missed a figure in his calculations. The continued rains for the last six weeks have so completely saturated the earth that it will not burn during the present year, and no mistake. He will have to put off his burning until some time during the summer, or make a complete failure.—Daily Commercial."

TO THE UNCONVERTED.

When the poor culprit under sentence of death, lies within his dark and gloomy cell, awaiting the awful day when sentence of the law is to be executed upon him; a deep and tender sympathy is awakened—the humble follower of Jesus seeks his solitary prison house to minister comfort, and apply the balm of Gilead to his bleeding heart. Every effort is put forth, the most pointed truths are brought to bear, in order to direct him to the Lamb of God who alone can effectually pronounce his pardon. But now we see a world in this condition. Millions on millions are soon to be hurried to the Judgment Seat by the sounding of the last Trumpet.

We, as believers in the great leading truth of the Bible, that "the day of the Lord is at hand and hasteth greatly," cannot be consistent with ourselves, unless we put forth our dearest efforts for your souls salvation.—And in doing this, we shall endeavor to be guided by the instructions of the Lord to his Prophet, Ezc. iii. 7. "And thou shalt speak My words unto them, whether they will hear, or whether they will forbear." And of Paul to Timothy, 2d Ep. iv. 2, "Preach the Word.", We follow this in preference to "standard authors" because, "*This word* is a lamp unto my feet, and a light unto my path." Psa. cxix. 105. Then behold, O thou judgment bound man, what this word says to thee! "Seek ye Lord while he may be found: call ye upon him while he is near." Isa. lv. 6. That you should immediately obey this command, we subjoin the following

Reasons:

1st. You have strayed from him and worshiped other Gods. As *every one will deify* something, so you have worshiped, or given your supreme affections to the world—yourself—your honor, your sect—your party, in fact, every thing but the Great God.

2d. You are Lost. "But if our gospel be hid, it is hid to them that are *lost* (How?) in whom the God of this world hath blinded the minds of them that *believe not*, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." 2 Cor. iv. 3, 4. Lost, for the want of humility. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Mat. xviii. 4.

3d. You have *no life*. "*In the day that thou eatest thereof thou shalt surely die.*" "The soul that sinneth shall die." *The only principle of life within you*—the blood flowing in your veins, is working your dissolution. *Your immortality has been forfeited by sin, and can only be regained in Christ. Therefore,* "Except a man be

born again, he cannot see the kingdom of God," John iii. 3. You must have a new principle of life as really begotten within you, as you had the natural principle of life when born into the world, or you can never share in the first resurrection; for "except a man be born of *water* and of the *Spirit* he cannot enter into the kingdom of God." John iii. 5.

"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be *in him* a well of water springing up into everlasting life." John iv. 14. "But if the spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall quicken your *mortal bodies* by his spirit that *dwelleth in you*. Rom. viii. 11.

CHRIST THE ONLY WAY.

"He came to save that which was lost." "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts iv. 11, 12 "Wherefore God hath highly exalted him, (because he had become obedient unto death,-v. 8,) and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9—11. "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also that which *is to come*,, Eph. i. 19—21. So the name of Christ is still greatest in the world to come, whatever may be intended, by his "giving up the kingdom to the father. "And if any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii. 1, 2. "*I will seek* that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: But I will destroy the fat and the strong; I will feed them with judgment." Eze. xxxiv. 16. Christ, then, is the only Saviour—the fountain alone that can cleanse polluted souls.

HIS WILLINGNESS TO SAVE.

If there are doubts, or differences of opinion upon this point, we shall be sure to have the truth when his word alone, gives the answer.

The faithful watchman's reply to the inquiry, "What of the night?" is, "The morning cometh, and also the night: *If ye will* inquire, inquire ye: return, come." Isa. xxi. 12. Here is a free invitation to those who will return, and that too, just before the rising of the sun of righteousness to usher in the great eternal day.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. lv. 1—3. The last clause of this verse, or the promise, is explained in Acts ii. 29, 30, and Rev. iii. 21. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." Hosea x. 12.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. xi. 28—30.

"Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Mat. xxii. 4. They refused to comply and he sent out other servants, to bring them in from the highways and hedges.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink! He that believeth on me, as the scripture hath said, from him shall emanate rivers of living water. But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 37—39.

"And the Spirit and the Bride say, come. And let him that heareth say, come. And whosoever will, let him take of the water of life freely." Rev. xxii. 17.

The following text will save a long list of references to the Old Testament Scripture. "To him gave *all* the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins," Acts x. 43.

HIS ABILITY.

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25.

DUTY OF THE UNCONVERTED.

1st. To Repent. This was the burden of the first sermon of John, in the wilderness of Judea, and the first of Jesus in Galilee, after having proclaimed that the time was fulfilled. See Mark i. 14, 15; and Dan. ix. 25. To repent is to break off sinning, and not to break off living. "Break off thy sins by righteousness, (doing right) and thine iniquities by showing mercy to the poor." Dan iv 27.

2d. Be honest in whatever calling the gospel finds you, if that calling be a lawful one. "And the people asked him, [John] saying, What shall we do then? He answereth and saith unto them, he that hath two coats let him impart to him that hath none; and him that hath meat, let him do likewise; then came also Publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no one, neither accuse any falsely; and be content with your wages." Luke iii. 10—14. The soldiers were not required to quit their employment, unless called upon to fight. In such case the injunction was plain, "do violence to no man." Pilfering, or taking that which is not our own, is a result of idleness. They were to cease from this, and be "content with their wages."

No excuse is to prevent immediate obedience, though that excuse might be the saving of your own life, "he that findeth his life shall loose it; and he that looseth his life for my sake shall find it." Mat x. 39. You are also, to value obedience more than the prospect of gaining the whole world, "For what is a man profited if he gain the whole world and loose his own soul? * * * * * * For the Son of man shall come * * * * * *then* shall he reward every man according to his works," Mat. xvi. 26, 27. The reward is not according to what you believe, unless that belief produce righteous works. Inactive faith is dead.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my father honor." Follow him; not only when *all* the people cry, "Hosannah! Blessed is he that cometh in the name of the Lord. But follow him when the popular cry is, "Crucify him! Crucify him!" follow him to the cross, for by the cross, the world must be crucified unto you, and you unto the world. The world will, by it, become as dead and uninteresting to you, as you are to that.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 30, 31.

COUNT ALL LOSS FOR CHRIST.

"But what things were gain to me, those I counted loss for Christ." Phil. iii. 7.

THE KIND OF FAITH.

"And whatsoever we ask, we receive of him, (why?) because we keep his commandments and do those things that are pleasing in his sight. (What things?) And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." 1 John iii. 22, 23.

"Jesus said to him, (the young man in the gospel) if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Well, will it be for you, if you do not, as that young man did; go away sorrowful at this saying. "If any man will come after me, let him deny himself, and take up his cross and follow me." Mat. xvi. 24.

"Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

YOUR DANGER.

It is not that Christ is *unable*, or *unwilling* to save you. It lies not in the fact that your condition, duty, and glorious privilege is concealed from you: It is here "ye will not (not cannot) come unto me that ye might have life." John v. 40.

Christ is at the door—the signs are all fulfilled except the "sign of the Son of man in heaven." The longest prophetic period given by the prophets, which brings us to the "last end of indignation," and the "cleansing of the sanctuary" will very soon end, upon the hypothesis of understanding a day as the symbol of a year, as authorised by the prophets—as understood by the church in all ages, and as demonstrated by the proclamation of Jesus Christ, Mark i. 15, and Dan. ix. 25. God will soon demonstrate what is meant by "cleansing the sanctuary," and are you willing to wait till the close of this Jewish year, unconverted and unprepared to meet your God? O will you madly rush upon this fearful verge! The very fact, of your not understanding these momentous truths, is another sad proof of your danger, for if our understanding of them were wrong, you would understand even this, if *truly wise*.

By way of encouraging you to flee from your danger, we will briefly lay before you

YOUR PRESENT PRIVILEGE.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Luke xv. 7. So it is your privilege to cause joy in heaven.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice, ye in that day and leap for joy, for behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets." Luke vi. 22, 23.

It is your privilege to be happy while despised, and persecuted. "If ye be reproached for the name of Christ, happy are ye; for the spirit or glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." 1 Pet. iv. 14. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12. "But if thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart, and with all thy soul. * * * When thou art in tribulation, and all these things come upon

thee, even in the *latter days*, if thou turn to the Lord thy God, and shall be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them." Deut. iv 29, 31. "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." Psa. ix. 10. Thus much, God hath spoken relative to your present privilege. Now turn your eye to the promises of a glorious

REWARD.

"Then shall the righteous shine forth as the sun in the kingdom of their father." Mat. xiii. 43. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying, death is swallowed up in victory." 1 Cor. xv. 53, 54. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away." Rev. xxi. 4.

O happy day! O blessed reward for the "willing and obedient!" Then sighs and groans will be exchanged for heavens choicest music, and aching heads—wearied limbs, and bleeding hearts, become immortal, and shine as the sun in the kingdom of God.

EXPOSTULATION.

This may be your last warning—the last invitation that will reach you before the judgment sits. Your danger lies in postponing to another hour what may be done in this. A spark of fire near a magazine is easily removed, if done at once; but if suffered to remain till fanned by the winds of a portending storm, the consequent destruction can *never* be repaired. A skillful physician can remove disease, if timely application is made; but when death has marked its victim, his remedies are useless.

O how soon, in the room the almost unceasing cry, Come to Jesus! Come to Jesus! Your ears will be saluted with the imperative demand, Come to Judgment! Come to Judgment!—Call on the Lord! and not hang your head in mute, and sullen silence. There are, no doubt, thousands of premature professions of conversion in these last days, growing out of the circumstance, that such professions are countenanced, and set down for genuine, where there has been no "*calling on the Lord.*" Pride, and delicacy, has been consulted, and the faint whisper of "*I feel better,*" has been set down for conversion. Thus, their "hurt" has been "slightly healed," for "from the prophet, even unto the priest every one dealeth falsely." Jer. vi. 13. See to it, that the cry of peace arising from motives, other than your eternal salvation, does not close your heart against this solemn call.—*Now* you may submit to Christ as a Saviour. The next hour he may be your Judge. *Now* he may be found; but soon, to find him will be to pray for falling rocks, and wild tornadoes to shelter you from the renovating glories of his face.

He is near. The moment you submit, and call upon him, your soul will be converted. We have nothing to promise you in this life—not one solitary claim to the world's friendship; nor even a respectable standing in a popular church. Nothing, but frowns, reproaches, and cries of "delusion" from the whole ungodly throng around you, if you believe the doctrine Jesus taught, "The kingdom of heaven at hand," and use his prayer, "Thy kingdom come." "In the world ye shall have tribulation," for "*all* that will live godly in Christ Jesus *shall* suffer persecution." But our coming Lord promises all. If the truths of Gods word will not bring you under the justifying influences of his blessed spirit, in vain may we look to the "doctrines, and commandments of men" to do it. We commend you to God, praying him to dispose you to seek him while he may be found, and call upon him while he is near.

COMMUNICATIONS.

DEAR BR. JACOBS,—Permit me through the medium of "the Western Midnight Cry," to say a few words to my fellow believers in the immediate appearing of our blessed Lord. Nearly twelve months have passed away since I first heard the midnight cry, and with the utmost sincerity and truth, I can say, that from that time the world has been crucified unto me, and I unto the world; all its concerns have appeared to me as mere trifles, entirely unworthy of even a moments thought. Satan has thrust hard at me many times to induce me to give up my "Millerism," but having had my armor on, my well tried shield has withstood all the fiery darts of the wicked one, no matter from what quarter he has assailed me either from the church or from the world. And now while momentarily waiting, and watching, to catch the first blast of the last Trumpet that is to be the signal for our victorious entrance into our inheritance; I would most earnestly entreat all my fellow believers to stand firm at their post, and not for a moment be found straying from the standard of the cross. We should be particularly careful to guard against every thing that would have a tendency to break our ranks. Our private opinions on different points should be carefully kept to ourselves, and we should remember that all those different points have nothing to do with the preparation that is necessary for being ready to meet our coming Lord. In fact the same life and spirit does pervade the multitude of believers every where; for we are like so many rivulets, all running to the same sea, although not in the same channel; or, like the different strings of a musical instrument, though they have several notes, yet they make up one song of praise and glory to our common Lord. We should most particularly "follow after charity," so that all may say of us, "see how these Christians love one another," let the uniting spirit of Christ Jesus prevail among us, that we may with combined wills and interest as one man, put forth our efforts to advance the common salvation of all our souls, and so bear one another's burdens and forbear one another in love that we may not contend, but for the faith of Christ, nor strive but to enter in at the strait gate. As to the persecution that arises on all sides, I would say heed it not. We have nothing to fear but sin, no one to obey but God, no home but in the new earth, no pleasures but those which are at God's right hand, no crown but that which the Lord the righteous Judge shall give us in the day of his appearing. H. TODD.

LETTER FROM BR. STORRS.

PROVIDENCE, R. I., January 1, 1844.

Dear Brother Southard,—I wish you a happy new year; and the happiness I wish you is, that you may have a part in the glorious and everlasting kingdom which we believe is now on the eve of being set up. Have we at length arrived at the year so long looked for by apostles and martyrs? Yes; it is even so. Praise the Lord. *This year*—very soon this year, I do expect our glorious Lord to appear to gather all his redeemed into their eternal inheritance. May we all be found watching and doing our Master's work faithfully when he comes. I have given four lectures in this place, and design to give several more. Some of the notable "Mr. Dowling's" church-members are out to hear, and I learn are like to become converts, not to "Millerism used up," but to "Millerism" itself. What a pity the Philistines could not bind Sampson: but their "green withs" and "new ropes" are no better than "rotten wood." They must try again; but they will succeed no better unless they can get us into the lap of some of their modern "Delilahs," where most of our opponents have had their "heads shaven," not of their "hair," but of sound Scriptural theology. Mid. Cry.

BIBLE PREACHING.

The Christian Reflector, a Baptist paper at Boston, bears the following testimony to facts which show how dangerous it is to follow the popular theology of the age.

"We have in this age too little Bible preaching, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little scriptural truth, or real gospel, in many sermons delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprised of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is so little read by Christians generally, and why their knowledge of its doctrines is so superficial. If they have made that word their 'choice,' and 'lasting heritage,' they certainly do not show that in this, their

'noblest powers rejoice—
And warmest thoughts engage.'

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden treasures, and drink from its living springs?

"We are aware that a demand exists, and prevails, indeed, *to a wide extent*, for preaching which is original, novel, exciting. Certain semi-infidel—'transcendental' preachers, in this community, are said to be very popular. The simple word of life should satisfy the minister whose object it is to honor God and prepare sinful men for a heaven of holiness; and it should not discourage him, or induce him to resort to unhallowed measures of any kind, because *Bible preaching* is unpalatable to the multitude. It is this only that will feed the Christian;—it is this only that will convert and save the soul."—Mid. Cry.

"How hardly shall they that have riches enter into the kingdom of heaven."

MUSINGS.

BY MRS. SARAH J. HALE.

I wonder if the rich man prays—
And how his morning prayer is said:
He'll ask for health and length of days—
But does he ask for "daily bread?"

When at his door, in posture meek,
He sees the poor man waiting stand,
With sunken eye and care-worn cheek,
To beg employment from his hand;

And when he tells his piteous tale,
Of sickly wife and children small;
Of rents that rise, and crops that fail,
And troubles that the poor befall;—

I wonder if the rich man's thought
Mounts free, as nature's hymn, to heaven,
In gratitude, that happier lot
By Providence to him is given.

And does his heart exult to know,
He too, like heaven, hath power to give?
To strengthen weakness, soften wo,
And bid hope's dying lamp revive?

And when around his gladsome hearth,
A troop of friends the rich man greet,
And songs of joy and smiles of mirth
Add grace to flattery's homage sweet;

I wonder if his fancy sees
A vision of those wretched homes,
Where want is wrestling with disease,
And scarce a ray of comfort comes.

O world! how strange thy lots are given—
Life's aim how rarely understood!—
And men, how far estranged from heaven,
If heaven requires a brotherhood!

MINISTERS OF THE GOSPEL AT THE LAST DAY.—Soon we shall appear with our respective charges before the judgment seat of Christ. What a scene will then open between a pastor and his flock, when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an Omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line on his paper, and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left hand, behold a company of wretched spirits, sending forth their loud lament that you had not warned them with a stronger voice, will you not regret that all your sermons were not more impassioned, and all your prayers more agonizing? But what is that I see? A horrid shape, more deeply scarred with thunder than the rest, around which a thousand dreadful beings with furious eyes and threatening gestures, are venting their raging curses! It is an unfaithful pastor, who went down to hell, with most of his congregation; and those around him are the wretched beings whom he has decoyed to death. My soul turns away, and cries, give me poverty, give me the curse of a wicked world, give me the martyr's stake, but O, my God, save me from unfaithfulness to Thee, and to the souls of men."—Dr. Griffin.

SIGNS, PERILS, &c., OF THE LAST DAYS.

NEW COMET.—The New Haven Courier announces the discovery of a Comet in the constellation Orion. It was first seen in the Clark telescope belonging to Yale College, on the 27th of December last.

LUNAR RAINBOWS.—The *New Haven* (Conn.) Courier of the 1st inst., states that during Saturday evening, some of the most beautiful lunar rainbows we ever saw were visible. Clouds obscured the moon, and as they *passed beyond its disc, the most* brilliant and gorgeous arches would appear and disappear high up in the heavens. They continued at intervals until near midnight.

☞Later news from Buenos Ayres has been received. Gen. Oribe was pressing hard on the city of Montevieda—while the inhabitants were in a state of starvation and could not hold out much longer.

NEW YORK MORALS.—The report presented to the board of Alderman in New York city, says there are 350 houses of ill-fame in one ward alone, and that the majority of the owners of the houses devoted to such infamy are considered as worthy, respectable and pious men. The high rents which houses of this kind pay are probably the motive which induces the owners to let them to such purposes.

FROM HAYTI—INSURRECTION.—A later arrival at New York from Aux Cayes, reports that on the 5th of December there was a large gathering of the disaffected blacks *about fifteen miles from* that city. General Revere sent one of his aids to ascertain the purpose of their assembling, but they, instead of respecting his mission, committed such violence upon him that he died soon *after. Gen. Revere then* marched against the insurgents, attacked and routed them taking their leader prisoner. The latter was shot at once, and when Capt. B. sailed all was quiet.

☞A volcano has burst forth of late in *Rabun county*, Georgia. The smoke issues from fissures in the rocks in the mountains, and there is a continued rumbling sound.

Abridged from the Signs of the Times.

NEW YEAR'S ADDRESS.

TO THE ADVENT BELIEVERS, WHICH ARE SCATTERED ABROAD—GREETING.

"The curfew tolls the knell" of forty-three,
Another New Year's hallow'd Morn we see!
Another year! *How thrilling is the thought,*
That ere its close this world may come to nought,
The quick be chang'd, the sainted dead awake,
Prophets and patriarchs their graves forsake,
And all the blood wash'd throng with psalms sweet,
Ascend in air, their glorious King to meet!
Another year has fled! Here let us pause
And mark how God has own'd this glorious cause.
A few short years, and all were slumbering o'er
The advent of the Lord, just at the door:—
Engross'd with pleasures, settled on their lees,
And only dreaming of inglorious ease,
But, suddenly a sound broke on the ear,
And thousands started from their sleep to hear:
The Bridegroom cometh, was the midnight cry;
Go, trim thy lamp, the Master draweth nigh!
The voice of one alone, for years, was heard;
But God his message bless'd, 'twas the sure word.
For that cry years was pass'd by as a dream,
An idle tale—a visionary scheme:
But few believ'd; men heard and turn'd away,
Pursu'd the business of each passing day,
And vainly dream'd, while counting o'er their gold,
That time would never end, as is foretold.
A change came o'er the spirit of their dream,
And men began to love the glorious theme.
Sinners that came to scoff, remain'd to pray;
And cold backsliders cast their sins away.
The bold blasphemer paus'd in his career,
And infidels drew nigh, the word to hear,
And all who lov'd th' appearing of the Lord,
With joy and thankfulness receiv'd the word.
Men search'd the word of God, that they might know
Whether the *Scriptures* taught these things were so;
And there they found, written by holy men,
Inspir'd of God, that Christ would come again,
To change the living, judge the quick and dead,
And raise the saints from out their dusty bed,
The elements should melt in that great day;
The heavens with a great noise should pass away;
The earth should be dissolv'd, and all therein
Should be burn'd up to make an end of sin.
Nevertheless, the promise standeth sure:
The earth renew'd forever shall endure.
These truths were seen, but then the TIME, how near?
It is reveal'd *when* Jesus will appear!
Yes! FOUR GREAT KINGDOMS must arise and fall,
And then God's kingdom triumph over all.
Great Babylon and Persia o'er the world,
With Greece and Rome, have each their flag unfurl'd;
Fulfill'd the prophecy, which God has given;
And now the kingdom waits her King from heaven:
Waits, till the Man of Sin is made *to yield*,
And all the tares are gather'd from the field:
And waits, until the Bridegroom shall appear—
The Saviour, whom we hope to see this year.
The "DAYS" are ending, *signs in earth and heaven*,
Which Christ has promised have to man been given,
So those who saw believed, and ran to give
The midnight cry, that all who would, might live.
Like magic spread the word from north and south,
From east to west the messenger went forth:
On swiftest pinions flew the joyful sound,
And far and wide the tidings spread around.
Where'er the cry was given, men paus'd to hear,
Surprised to think the END could be so near;
Their Bibles read; to their astonish'd sight,
The Lord unseal'd the word: they saw the light.
The Bible *now another* book became;
Nor seem'd to those who knew it best, the same.
Parts of one perfect whole, each part was seen,
With no link wanting to connect between.
A beauty and a glory, thus came o'er
The sacred page that ne'er was seen before.
The glorious kingdom, that will soon be giv'n
Unto the children of the King of heav'n,
Was brought to view; and paradise restor'd,
Taught men to love the appearing of the Lord,
The doctrine spread, believers multiplied,
Thousand confess'd the truth on every side,
And willing men went forth to give the word,
And preach the speedy coming of the Lord.
The labors of these self-denying men,
Were bless'd of God, and souls were gathered in,
A harvest rich, who trust their sins forgiven,
And joyfully await the Lord from heav'n.

As on the crumbling verge of time we stand,
And cast our eye on towards the wish'd for land
How bright the prospect! how o'erwhelming too!
How awful, and how glorious the view!
The Lord himself we soon expect to see
Descend from heaven with royal majesty,
With the Archangel's voice—a fearful sound,
And which will wake the righteous under ground.
He, who was once for dying sinners slain,
Will come again, a mighty King to reign;
To bruise the serpent's head and earth restore,
That it may bloom as Eden evermore;
To make the wilderness with joy to sing,
And every desert waste, its increase bring.
Then, the kingdom "under the whole heav'n,"
Will *to the saints* of the Most High be giv'n,
Then, all the godly ones of Adam's race,
From Abel, down to the last child of grace,
Raised incorruptible, and rob'd in white,
Will dwell forever in eternal light.
Our Father Abraham will then no more
A stranger be on promis'd Canaan's shore;
He and his seed, in number as the sand,
Who died and saw in faith the promis'd land,
They who were tempted, mock'd scourg'd, ston'd, and slain,
Will then for earthly loss, receive the gain.
This mortal, then, immortal will put on,
And all the ills and woes of life be gone,
In darkness, then, the blind will grope no more:
The sufferings of the sick will then be o'er;
The dumb will sweetly sing, the deaf will hear;
The lame will leap as speeds the bounding deer;
All tears will then be wiped from every eye,
And the grim tyrant, death itself shall die.
The New Jerusalem—our happy home,
Like to a bride adorn'd, from God will come.
Like to a bride adorn'd from God will appear,
With gates of pearls, and walls like crystal clear,
Her streets all pav'd with pure transparent gold,
And precious stones: transporting to behold!
The city then will need no more the light
Of Sun, or Moon; and there will be no night.
The glory of the Father there will shine:
The light thereof will be the lamb divine.
The nations that are sav'd will there attend,
Walk in her light and to her Sov'reign bend;
And kings their glory there will freely bring,
In humble adoration of her King.
From out the throne a river pure will flow,
And on each side, the trees of life will grow;—
Their leaf for medicine, their fruit for meat,
Of which the promis'd seed may freely eat.
The wilderness like Eden then restored,
The desert, like the garden of the Lord,
And barren vales with roses blossoming,
All deck'd in beauty, then will sweetly sing.
The curse remov'd will prove his promise true,
Who said, "Behold, I now make all things new."
The Tabernacle of the Lord will then,
In the new earth, forever be with men:
The will of God will then on earth be done,
As now in heaven; and all shall serve the Son,
The knowledge of the Lord will cover o'er
The world, as waters spread from shore to shore;
And no man, then, shall to his neighbor say
Know ye the Lord, or walk ye in this way;
For, all shall know the Lord, both small and great,
Who gain admittance to that heav'nly state.
Beside still waters then the Lord will lead,
And in green pastures all his flock will feed;
He in his arms, the gentle lambs will bear,
And ere they call, will answer every prayer,
In all God's holy mountain there will be
Nothing to mar its full felicity.
Such is the happy state for which we sigh,
And such the kingdom which is drawing nigh.

Reader, are you a trav'ler in that road,
Which leads so soon to glory and to God?
If you've begun the journey, ne'er give o'er
Until you reach fair Canaan's happy shore.
Faint not, nor be discouraged by the way,
Though skeptics sneer, and fools refuse to pray;
Though watchmen on the walls who will not look,
Can find no warning in God's holy book,
His household like the evil servant treat,—
Withholding from them seasonable meat,
And in their hearts delight themselves to say,
My Lord his promis'd coming will delay;
And though the last-day scoffers claim that all
Things now remain, as ever since the fall,
And ask what signs denote that Christ is near?
Or where the promise that he will appear?
They willingly are ignorant, that God
Destroy'd the old world by a mighty flood;
And that the heavens and earth by the same word,
Are kept unto the coming of the Lord,
In store, to be dissolv'd by fire, and then
Will be the judgment of ungodly men.
The narrow path, men ever will depise;
'Tis shunn'd by all the proud and worldly wise;
An humble few delight therein to go;
The multitude take the broad road to woe,
As 'twas in Sodom, and before the flood,
They mock'd the messengers and word of God,
They revel'd on, and knew not till the day
That God destroy'd and took them all away,
So will the coming of the Saviour be,
When to the rocks and mountains they will flee.
Then fear not little flock, the watchful care
Of Him who made all things, is yours to share.
And though the lamps of many may go out,
Keep yours well trimm'd, and loins well girt about;
And live like men that for the Master wait,
That you may enter through the heavenly gate;
For though all men prove liars, yet sure the Lord,
Will vindicate his ever faithful word;
And soon, what Adam lost, Christ will regain,
His kingdom then forever shall remain.

Boston, Jan. 1st, 1844. B.

HISTORY AND STATE OF THE CAUSE.

The doctrine of a millennium has been held ever since the canon of Scripture was closed. The word millennium signifies nothing more nor less than a *thousand years.* A little more than a hundred years ago, Dr. Whitby, author of a large commentary, wrote a book of about 800 pages, to show that the millennium will be a thousand years of glory to the Church, before the resurrection, instead of beginning at the first resurrection, as Scripture plainly shows. Dodridge, Scott, and others, fully embraced the pleasing notion, and the Church have eagerly drank it in. There have been many humble souls, however, like Joshua Spaulding, Congregational minister, at Salem, Mass., Amzi Armstrong, Presbyterian Doctor of Divinity, in New Jersey, and a host of others, who never embraced it.

Those who receive Dr. Whitby's comment instead of God's word, cannot look for Christ's personal return now. Hence they must give fanciful interpretations of all the *Scriptures which teach us to "look,"* and eagerly long for his return to receive his disciples to himself.

It is this doctrine, which opposes the strongest barrier to the second advent faith. More than twenty years ago, *William Miller, of Low Hampton, N. Y., had his attention* Arrested by the Scriptures which show that corrupt, blasphemous, and oppressive powers, are to continue till the judgment sits, and the everlasting kingdom is possessed by Christ and his saints. He also noticed the prophetic periods, and their harmony in ending with the year 1843. He first published his views in the Vermont Telegraph in 1831, and afterwards collected them in a pamphlet, which he distributed gratuitously. An edi-

tion of his most important Lectures was printed in 1836, and excited considerable attention.

In 1838, Josiah Litch, an Episcopal Methodist preacher in Massachusetts, published a work entitled, "The Probability of the Second Coming of Christ, about A. D., 1843, shown by a comparison of Prophecy with History, up to the present time, and an explanation of those Prophecies which are yet to be fulfilled." He commences his Preface by saying, "The writer would here acknowledge himself indebted to Mr. William Miller's valuable Lectures for the leading ideas of this book." In that work, it was clearly shown that the fifth and sixth of the seven trumpets relate to the Ottoman Power, and that the period of Mahomedan ascendancy over the Eastern or Greek division of the Roman Empire, would end in August, 1840. The events fully confirmed the exposition, but instead of waking up the world, they were overlooked, or denied. But many were aroused to examine that system of truth to which God had so manifestly set his seal.

In 1840, Joshua V. Himes, a minister in the Christian Connexion, commenced the publication of a paper called "Signs of the Times" in Boston. It was first without subscribers or funds, and was published but once in two weeks, but it gradually excited attention all over the country. Near the close of 1841, it was published weekly,—tracts and occasional papers were also scattered, a host of faithful lecturers were raised up, and, in 1842, camp-meetings were held, which were the means of bringing multitudes into the faith. The last one of the season was in November, at Newark, N. J. On the 17th of the same month, the Midnight Cry was started in New York, and continued daily twenty-six numbers. At the end of that time, means were furnished for scattering papers over the country, which were faithfully distributed, and though we made very little effort to obtain regular subscribers, they have continued to increase till our regular edition is nearly 5000. A paper called the Second Advent of Christ has also been issued a year at Cleveland, O., and added much to the interest in that region. A paper called the Glad Tidings was published thirteen weeks at Rochester, and the Western Midnight Cry is now issued weekly at Cincinnati, edited by Enoch Jacobs, Methodist Protestant Minister, and formerly editor of the New York Luminary. The Philadelphia Alarm was published by Br Litch, in Philadelphia, for several months, and some of the numbers, of large size and great value, very widely scattered. The Second Advent Witness, The Jubilee Trumpet, and various other papers have also, at different times, been published in this country, and two or three papers in Canada, one of which, called the Voice of Elijah, is largely circulated in Great Britain and the Provinces. Meetings are held regularly in all the large cities of the Northern States, and many are going to and fro, lecturing to crowds of deeply interested hearers. During the year more than *thirty-five hundred* letters have been received at this office, and they continue to come, expressing the faith, and manifesting the zeal of the thousands of believers scattered abroad. Still, we are every where a minority, and we know that the truth on this subject will be despised by the multitude till Christ comes to their sudden consternation; but we gladly labor in the joyful hope that a remnant will be saved. May you, dear reader, be of that number.

Mid. Cry.

WHITFIELD.

In one of the early sermons of Whitfield, on Mark xiii. 33, written about 100 years ago, he says:

"Yet *a little while*, and the Lord will ease him of his adversaries. Methinks, by faith, I see the heavens opened, and the holy Jesus coming, with his face brighter than ten thousand suns. * * * Watch, that is, be on your guard, and keep your graces in continual exercise, for, as when we are commanded to watch unto prayer, it signifies that we are to continue instant in that duty; so, when we are required to watch, in general, it means, that we are to put on the whole armour of God, and live, *each day, as if it were our last*.

"And O that the Lord may now enable me to lift up my voice like a trumpet! for had I a thousand tongues, and could I speak so loud that the whole world might hear me, I could not sound a more useful alarm than that contained in the text. Watch, therefore, my brethren, I beseech you: by the mercies of God in Christ Jesus, *watch*; be on your guard; 'Awake, ye that sleep in the dust; for ye know neither the day nor the hour when the Son of Man cometh;' perhaps to-day, perhaps this midnight the cry may be made; for in a moment, in the twinkling of an eye, the trump is to sound."—Whitefield, Sermon 15, p. 600.

In the same sermon he exhorts Christians, in words which are truly appropriate now:

"Watch and pray, at this time especially, for perhaps a time of suffering is at hand. The ark of the Lord begins already to be driven into the wilderness. Be ye therefore on your watch, and still persevere in following your Lord, even without the camp, bearing his reproach; the cry that has been lately made has awakened the devil and his servants; they begin to rage horribly; and well they may; for I hope their kingdom is in danger. Watch, therefore, for if we are not always on our guard, a time of trial may overtake us unawares; and, instead of owning, like Peter we may be tempted to deny our Master. Set death and eternity often before you. Look to Jesus, the author and finisher of your faith, and consider how little a while it will be, ere he comes to judgment; and then our reproach shall be wiped away; and we lodged in heaven forever, with our dear Lord. * * * Let that cry, 'Behold, the Bridegroom cometh,' be continually sounding in your ears, and begin now to live, as though you were assured, this night you were to go forth to meet him."

"But did not Whitefield refer to death here?" it may be asked. Read the next sentence.

"May the Lord so closely unite you to himself by one spirit, that *when he shall come in terrible majesty*, to JUDGE MANKIND, you may be ready to go in with him to the marriage."

The Poor in England.—Mr. Weed, of the Albany Evening Journal, in a letter dated 24th of August, thus describes a scene he saw the day before in London:

"In walking up Regent street yesterday, I witnessed a scene of anguish new to me, but not so to those better acquainted with the abodes of destitution. Observing a crowd gathering upon the opposite side of the street, I crossed over, and saw an infant that had just breathed its last in the arms of its mother, who had been sitting or standing all day in that street, endeavoring to sell matches. The child died for want of food and nourishment, and the mother, who was still pressing her dead infant to her bosom, was a picture of destitution and despair. There was scarcely strength enough in her trembling limbs to bear her to an apothecary's shop, where the restoratives tried in vain upon her child, were needed by the fainting mother. The poor woman, by her language and deportment excited much sympathy. She was evidently in a greatly debilitated state from want of food. She had only received two half-pence for matches in two days, and had no other means of support. Regent street, where this mother and child sat starving, dazzles the eye and bewilders the imagination with its wealth and magnificence. The mines of Potosi and the treasures of Golconda, seem to have been poured into the luxurious lap of Regent street. But amid all this wealth and luxury, a mother toiled in vain for the coarse food that would enable her to give nourishment to a dying infant! And thus is human life in this great city painfully diversified."

In the same letter Mr. Weed describes the pomp and show of the Queen's movements about London, in her gorgeous coach, covered with gold, and drawn by eight cream-colored horses. The moral of it all he beautifully sets forth in the following paragraph:

"This royal demonstration exhibited in bold and striking relief, the contrast that exists between the Rich and Poor of England. The trappings upon the horses that drew the Queen's Coach, would have furnished the whole Poor of London with a sumptuous repast. The livery of a fat coachman who held the reigns, would have made the infant I yesterday saw die in its mother's arms, comfortable for the ordinary term of human existence. The solid gold with which that coach is so expensively and ostentatiously adorned, would raise a thousand families from indigence and suffering, to a competency and to happiness."

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☞Our box of books sent from Boston, as per "Signs of the Times," has not yet come to hand.

☞Our Paper is in debt, and needs funds.

Will Br. Himes send us one dozen of the "Prophetic Inquirer?"

Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of *the vision*, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by the Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that *the vision* of Daniel begins 457 years before Christ; take which from 2300, leaves 1843 after Christ, when *the vision* must be finished. But the objector may say, "Perhaps your vision does not begin with the seventy weeks." Let me ask two or three questions. Does not the angel say to Daniel, ix. 23, "Therefore understand the matter, and consider *the vision*?" "Yes." Does not the angel then go on and give his instruction concerning the seventy weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's seventy weeks are a part of *the vision*, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards *the vision* is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish *the vision*, that is, make it sure; for if the seventy weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.

And now, my dear hearer, are you prepared for this great and important event? Are you ready for the judgment to set, and the books to be opened? Let this subject sink deep into your hearts; let it follow you to your bed-chambers, to your fields, or your shops. Not one jot or tittle of the word of God shall fail. If he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared. Compare *the vision* with the history of the kingdom, and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time, and that time but seven years. Think, sinner, how good God is to give you notice, and prove it a thousand fold. Remember the old world; they thought Noah was a maniac; but the flood came, and they were reserved in chains of darkness unto the judgment of the great day. Remember the cities of the plain. Lot was unto them like one that mocked; but the same day God rained fire and brimstone upon them, and they are suffering the vengeance of eternal fire. Be warned, then; fly to the ark, Christ Jesus, before the gate is shut; escape to the mountain of the house of the Lord, before the Lord shall rise up to the prey, and you be driven away in your wickedness. *Amen.*

LECTURE IV.

DANIEL ix. 24.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Our text is one of the many found in the word of God, which prove the authenticity of the Scriptures, give us a powerful weapon against Judaizing teachers, and meet the Infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestible evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow-heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfil all his promises, according to the letter and spirit of his word

This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and nation."

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, 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," 1 Peter i. 10, 11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again; to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come;" that is, the seventy weeks were not yet fulfilled, John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled. And then, at last, when Jesus had completed his work, when the fulness of time had come, he finished transgression, and made an end of sin; he then cried, "It is finished, and gave up the ghost." The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck his last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft? And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

I. I shall show what is to be done in seventy weeks.

II. When the seventy weeks began, and when they ended.

I. The text tells us, "*Seventy weeks are determined upon thy people, and upon thy holy city;*" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "holy city." The first question which would naturally arise in the mind, would be, What for to do? The text and its context must tell us.

1st. "*To finish the transgression.*" When was transgression finished? I answer, At the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the new testament, that by means of *death*, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "*And to make an end of sins.*" This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 5, "Ye know that he (Christ) was manifested to take away our sins."

3d. "*And to make reconciliation for iniquity.*" Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

4th. "*And to bring in everlasting righteousness.*" "This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death he brought in everlasting righteousness.

5th. "*To seal up the vision and prophecy.*" What does "to seal up" mean? I answer, It means to make *sure, certain, unalterable.* Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a *seal* upon thine heart, as a *seal* upon thine arm;" that is, make me *sure* in thy love, and *certain* by thy power. John says, "He that hath received his testimony hath set to his *seal* that God is true," John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and *sealed* to them this fruit;" that is, made *sure* the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth *sure*, having this *seal*, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "*And anoint the Most Holy.*" The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Savior in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 27, "For of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, the cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant, of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial

law to his cross. This is strong evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, it must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once* when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks began, and when they ended.

The angel Gabriel tells Daniel, ix. 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment! we may inquire. I answer, A command that will finally *restore* the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, It must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand *the* vision." What vision! The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21—23.

Then Gabriel begins his instructions by giving him seventy weeks of the vision, and then shows him, verse 24, when his seventy weeks begin; or, which is the same thing, "*the vision*." To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, it must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "*the vision*," says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the sum of the matters." Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet *the vision* is for many days." What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. xi. 2, he begins his instruction to him of *the vision*, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2d, Ahasuerus; 3d, Artaxerxes, (the first;) 4th, Darius; 5th, Artaxerxes (Longimanus;) this last being the king who gave a commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra i. 1—11) cannot be the decree meant by the angel, for the four following reasons:—

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra vi. 1—14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra vii. 8—28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from me." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 30 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah both of them having served as governors 49 years.

Here, then, we find the fulfillment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—"*the vision*." This decree was given 457 years before Christ: the seventy weeks began; and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, what is seven weeks for? he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B. C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; "by which offering we are sanctified once for all." For he need not offer himself often, as the high priest did, under the law. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26. Therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; "for there remaineth," says the apostle, "no more sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Median and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3—8. "So that he, as God, sitteth in the temple of God, showing himself that he is God." Gabriel says, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;" that is, against God; the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming; as says Paul; but as Daniel has said, "by the stone cut out of the mountain without hand:" or, as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him that he had come to instruct him, and give him skill and understanding into the vision of which we have been speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is

given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking; the angel Gabriel has told us when they began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which make the seven weeks of years, and carry us down the stream of time to the year 408 B. C.

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner, John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and bring us to the very year of "the beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, (making seven years, called one week,) and then Messiah cut off, and not for himself, (Christ crucified,) ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of *facts and circumstances*, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? No one but a Jew ever disputed but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah," in our context, mean Christ. This surely would make a Jew blush. I confess that I never anticipated that any objection could be raised on these points, without a wilful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an *unaccountable*, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion? and I understood they could get no answer. Now, suppose these same clergy and D. D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was *his* bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy and Messiah mean Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death are not only the key to unlock the commencing of the vision, but show conclusively how and when, and the manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years, ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says, "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last *end* of the indignation; for at the *time* appointed, (2300 days,) the *end* shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was *long*. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now, let the *objector quarrel* with Gabriel and Daniel if he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed this vision to Daniel? By whose command was the answer given, 2300 days? Who revealed the seventy weeks, the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till the *end be*, for thou shalt rest and stand in thy lot at the *end* of the days?" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has man become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that he may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?" God has not revealed the *time* of the *end*, say you; therefore it will be no harm for you to say in your hearts, "My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh?" For this must be before he comes—no time then to cry; for it will be as sudden as the lightning, says the dear Savior.

Let the objectors look to it, that they do not reject the counsel of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day should overtake you as a thief." *Amen.*

29589

LECTURE V.

PAGAN ROME NUMBERED.

REV., xiii. 18.

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

THIS text has caused as much speculation as any text in the whole Bible; rivers of ink have been shed to explain its meaning; brains have been addled in trying to find some great mystery which the wisdom of this world, as was supposed, could only discover; and in trying to be wise above what was written, men have lost their balance, and fell into absurdities too ridiculous to mention. Some have searched through all the vocabulary of the Greek names, to find one whose numerical letters would make the number 666, and they have been wonderfully blest, for they found a number; but here again there remained a difficulty to surmount, which required as much ingenuity as the former; but to remedy the evil, every Greek scholar chose the one his fancy dictated, wrote his book on the number 666, and then died, and his wonderful name died with him; for every wise Greek had his own favorite name. Also, the Latin book-worms, not wishing to be outdone by their Greek brethren, rummaged all the old goatskin parchments and musty books in the cloisters of all the monks in Christendom; and behold, a much greater harvest was the fruit of their labor; for now every Latinus had three or more names to his share; and in all this wisdom, all other nations were left without any wisdom, except what they borrowed from their neighbors, the learned Greeks and Latins. But I hope, my dear hearers, that you have learned that if there is any mystery of God not explained by the Bible, it is not for us to understand. Therefore, in treating upon this subject, I shall endeavor to present the Scripture on the point, and then leave you to judge whether we have light or not.

I. Show what wisdom this is spoken of in the text.

II. Speak of the beast numbered, and show what beast.

III. The number, and what we may understand by it.

I. The wisdom spoken of in the text.

1st. Is it the wisdom of men, or of this world? I answer, No. For Paul says, 1 Cor. ii. 4, 13, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." Now, if Paul would not preach the wisdom of men or the world, surely the angel would not instruct John to use the wisdom of man or of this world, "for the wisdom of this world is foolishness with God," 1 Cor. iii. 19. And if Paul said our faith should not stand in the wisdom of men, neither would John have given anything that depended on the wisdom of men for a foundation of our faith. But Paul has taught us what true wisdom is, by saying, "Christ, the power of God, and the wisdom of God;" "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." And Paul tells us how we may exercise this wisdom, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Here, then, my dear hearer, is the great secret of wisdom, to compare spiritual things with spiritual; and then we have the mind and will of the Spirit, and shall not be very liable to err. Let us, then, follow this rule while we try to explain.

II. The beast numbered in the text. And

1st. Let us inquire what beast it is. I answer; it is the first beast. See our context, 12th verse, "And he exerciseth all the power of the *first beast* before him;" that is, the beast which John saw come up out of the sea, (the Roman Government,) "having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." By this beast, I under

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, JANUARY 27, 1844. [No. 7.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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

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

WESTERN MIDNIGHT CRY.

CINCINNATI, JANUARY 27, 1844.

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz. each evening in the week except Saturday, and three times on the Sabbath.

The new Baptist Church on Webster Street, opposite the Asbury Chapel, has been hired for the use of the Second Advent Association, a short time, where Lectures will be given regularly each evening, except Thursdays and Saturdays.

The house on Fifth street is undergoing some repairs, and when completed due notice will be given of the lectures in that place.

THE MEETINGS.

In consequence of some repairs being made upon the house in Fifth street, there was no meeting in that place last Sabbath, and the congregation in that part of the city were disappointed. The day was rainy, but the congregation in the Lawrence street house was as large as usual. At the close of the morning lecture, seven or eight were baptised at the foot of Lawrence street.

Brother Kent preached for us in the afternoon, and at the Baptist Church on Webster street, in the evening.—The interest still continues in that place. We had a season of much interest in the Lawrence street house on Sabbath evening. Seventeen came forward for prayers, a number of whom found peace.

Bro. Kimball lectured for us on Monday evening; Bro. Jones on Tuesday evening; Bro. White on Wednesday evening, and Bro. Maull on Friday evening:—all of them local preachers recently from the Methodist Episcopal Church. We think them very valuable laborers in the Lord's vineyard.

Brother Kent purposes soon to leave for Indianapolis, Indiana. We are sorry to part with him, as his labors have been abundantly blessed in this place.

THE PAPER.

About two-thirds of our present edition is distributed gratuitously in this place, and by mail, in the surrounding country. It is not our present purpose to discontinue this gratis list, but to make a proposition to those friends who are receiving their papers free. It is this.—We wish you forthwith to spend *one half day*, in procuring subscribers. If your work is faithfully done, each of you will procure at least *two subscribers*, and ONE DOLLAR, which you can hand to the Post Master with the names, and he will send it without cost, directed "Western Midnight Cry," Cincinnati, Ohio. This will enable us to publish DOUBLE the number we now do: and of course to spread the truth over twice as much ground.

What thou doest, do quickly.

BRO. STEVENS

Writes from Quincy, Ill. January 11, (on business.) He is in company with Bro. Chittenden—they are both well, and join in their respects to the friends in this place. They have disposed of all their spare charts, and most of their books, and write for more. "The cause is evidently *enraged*," Bro. Stevens says; "my own faith is not in so active exercise as I could wish; yet I intend to persevere and wait patiently till my Master comes. Our course from here is southward, and to St. Louis when our books are exhausted."

Nothing particular is said about the state of the cause in St. Louis. For their general movements we are referred to the "Midnight Cry." Perhaps Brethren Stevens and Chittenden are not apprised that the "Western Midnight Cry" is published weekly in this place; and that we are not so *fashionable* but what a history of their "general movements" would give us much pleasure; even if it does not come by the way of New-York.

BRO. W. H. MAULL'S LECTURE.

We have not room this week to make the extracts we intended from this lecture; and the necessity of this is obviated, as brother Maull is about publishing it in full. The copy is in the hands of the printer, and the work will probably be ready for delivery early next week. Its substance is the application of the 21st and 22d chapters of the Prophecy of Isaiah, to the present Methodist Episcopal Church. It is to be published in pamphlet form, and we suppose may be had at the rate of about six dollars per hundred.

* The initials as inserted last week were wrong.

"THE VOICE OF TRUTH."

We have received the first number of this paper, edited and published by Dr. Joseph Marsh, formerly editor of the "Christian Palladium." It is dated at Albany, N. Y. January 1st, 1844. We copy his terms:

1. Twenty-five cents for one copy of twelve numbers.
2. One dollar for five copies.
3. Without charge to those who are unable to pay.
4. One dollar per hundred, for this number, to those who wish it for gratuitous distribution.
5. Pay must invariably be in advance.
6. Without charge to those who are owing me for the Palladium; providing they will pay up their Palladium accounts. ☞ Remember this.
7. Those to whom this paper is sent need not return it. If you wish to become a subscriber, let me hear from you immediately; but if not, read and circulate the paper.

Letters must be post-paid or free. Your post-master is authorized to send remittances free.

It comprises four pages of the size of the "Midnight Cry," is neatly gotten up—devoted to the Second Advent cause, and breathes a good spirit.

THE THRONE OF JUDAH PERPETUATED IN CHRIST, *and ascended at his Second Advent; verifying the hopes of Israel; with evidence that this sublime event is nigh at hand, even at the door.* By R. HUTCHINSON, author of "The Abrahamic Covenant."

This is a neat pamphlet of forty-eight pages, published at Montreal. The subject matter is founded upon the following text. Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." A very clear, and comprehensive view is given, of the great Kingdom that is very soon to be set up.*

BRO. STORRS.

From a private letter, we learn that Brother Storrs is at present in Philadelphia.

THE WEATHER.

It appears to us more like the month of April than January. We find it perfectly comfortable without fire.

THE DIFFERENCE IN EDITORS.

MILLERISM.—Somebody has laid upon our table a "Synopsis of Miller's Views" on the Second Advent of Christ, which we have glanced over. It astonishes us that ridicule and abuse should be heaped upon the disciples of Miller by *religious* editors and teachers. If half the time thus spent were employed in preparing themselves, their readers and hearers, for the great change that is rapidly approaching, whether the theory of Miller be true or not, it would be productive of more good. Rev. Mr. Craig, formerly of this place, arrived in the Acadia a few weeks ago, and commenced lecturing in the streets on the speedy dissolution of the world, and drew such a motley assemblage that the authorities, fearing a breach of the peace, requested him to desist, and in future obtain a room for that purpose.—[The Olive Branch, Halifax.

Now look under the "Scoffers' Department."

SCOFFERS' DEPARTMENT.

"The New-York Luminary is dead, and cannot get its poor carcass put into the ground, for want of funds: and as there are no poor funds for Newspapers, the worms will have time enough to whet their teeth well, before they get their expected supper. In the meantime, the corpse is putrid, horribly offensive, and likely to breed a wasting distemper. The Publishing Agent is sick already, and the Type man is alarmingly ill.—The Pub. Committee are nearly defunct: and the Editor has fled to Cincinnati, to burn up that part of the world for the worthy and learned Mr. Miller."

Methodist Protestant.

We recommend Br. Hicklin to go and try the effect of his "midnight howl" upon him, [a professed Second Advent believer, that he claims to be in his debt: Ed.] and if he can only alarm him so that he will pay us our just dues, we will be very thankful to him, beside we will give one half for collecting, as we consider it a very doubtful debt.—[Western Recorder.

One more question for Br. Lovell of the "Olive Branch:" Are the above brethren engaged in "the good cause of Methodist Protestantism?"

"On last Sabbath week, we took occasion to hear Mr. Jacobs, who is their editor in Cincinnati, and one of their leading preachers. His text was in the twelfth chapter of Ezekiel, where the prophet speaks of the desolations of Israel, and the cities being left desolate. The preacher applied this desolation to the *Millerite coming of Christ*, and observed that those who interpreted the passage in a limited sense, in reference to desolations that already had taken place, are bound to show the rule in the Bible for such interpretation."—[Western Christian Advocate.

FUNNY.

We have thought best to open the following department for the benefit of the "Daily Commercial," and *any other of the Cincinnati editors who may choose to join him.*

[Western Midnight Cry.

SCOFFERS DEPARTMENT.

A TIMELY HINT FOR PARSON MILLER.—The last Jackson (Miss.) Southron says: "Parson Miller has certainly missed a figure in his calculations. The continued rains for the last six weeks have so completely saturated the earth that it will not burn during the present year, and no mistake. He will have to put off his burning until some time during the summer, or make a complete failure.—[Daily Commercial."

We call this a funny proceeding, from the fact that the above was not inserted in the Millerite paper here with any other motive, than to create a little mirth at our expense. Every one knows that our course has always been directly to the contrary, as regards scoffing or *speaking light* of the opinions of others. let those opinions be what they may.* The above paragraph has been copied into a number of our city papers, we presume to show the state of the weather in Mississippi. We hope Brother Jacobs, the editor of the Western Midnight Cry, will inform us why he did not include all those papers who have quoted the above, under his Scoffer's Department;† and further, what he thinks of a doctrine which has failed to *burn the world* up in 1843, as predicted so often!‡—[Daily Commercial.

* What excellent proof of this!

† Read again.

‡ The best in the world, as is proved by the "Commercial" man, who is waiting for TIME to disprove a position, which he cannot do by *argument.*

COMMUNICATIONS.

LETTER FROM BRO. BARTHOLOMEW.

"Behold he cometh with clouds and every eye shall see him."

To all that love our Lord Jesus Christ in sincerity, called to be saints; with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, *are the following brief remarks* humbly dedicated.—Should the reader receive any benefit by the perusal of my humble and imperfect effort, the sincere prayer and earnest desire of my heart will be realized. Dearly beloved friends: We are permitted to live in an age of the world in which the signs of the times,—the almost simultaneous impressions made and resting on *the minds of* a great part of the christian world, and the termination and literal fulfilment of some, if not all except one, of the most important and deeply interesting prophetic events, most clearly indicate the rapid approach of some *great and important crisis* in the history of the world.—The inquiry naturally arises, What event is at hand or about to transpire? There is one event in which the *Christian world are happily agreed*, and that has been impressed upon the mind and inspired by the universal prayer of the church militant for 1800 years, viz. "Thy kingdom come, thy will be done in earth *as it is done* in heaven." But unfortunately, there are different views entertained in reference to the nature of this kingdom, which must admit is about to be established. A large majority are looking, as were the Jews at the time of the first advent of our blessed Lord and Saviour, for a temporal kingdom,—a spiritual reign,—in which the earth shall be filled with righteousness, universal purity and peace; *where none shall be found that do not know the* Lord: And that this state of universal holiness shall, from its commencement, continue at least one thousand years prior to the establishment of the everlasting *kingdom of* our blessed Lord and Saviour,—and at the close of this thousand years, that old serpent which is the Devil and Satan, who has been deceiving this whole period, shall be chained in the bottomless pit—his power completely destroyed—again be loosed out of his prison and let loose on the subjects of the millenial kingdom. There is another class which have arisen in modern times, both in *Europe and America, whose numbers, graces*, and talents, are by no means diminutive, which are spreading and rapidly increasing in most parts of the habitable globe. These take the ground, and firmly *believe that* the millenium or thousand years reign of Christ will take place after the coming of Christ, as represented by John in the Rev. xx. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bot*tomless pit, and shut him up*, and put a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." *Now this, they do most sincerely* believe will be the Second Coming and personal advent of the blessed Jesus; and will be as literal and real as was his ascension from Mount Olivet. They believe the declaration of the angels who appeared on that most interesting occasion, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into heaven." In reference to the former view of a temporal millennium and spiritual reign of Christ before his personal advent, *enough appears on record in the living oracles*, to cast a veil around it so dense that an eagle eye cannot penetrate, and the most giant intellect by no means fathom.

If nothing had been said or written on this subject but what is recorded by the two witnesses in plain simple language, dictated by the Holy Spirit, I think we might say in all good conscience, Lord, it is enough. Thy truth shall stand: yea, let God be true, but every man a liar. *Though heaven and earth should fail, not one jot* or tittle of the word of God shall fail till all be fulfilled. The same remarks will apply in reference to the theory of the literal return and restoration of the carnal Jew to the land of Palestine; both of which, I may here remark, I have been taught to believe from my childhood, and have so continued to believe for the space of about forty years; during the most of which time the Bible has been my main study, but not until about one year since, has my attention been arrested and called to the contemplation of the subject of the Second Advent at hand. This *was through the means of the Signs of the Times*, and the Midnight Cry. I commenced my Bible anew with solemn prayer, and a sincere desire to gain instruction, light, and knowledge, and while reading it through by course with this desire, I was truly delighted and not a little surprised to find many, very many passages which I had often read before, appear in an entire new light, and a most beautiful harmony existing and running through the whole; connecting the two witnesses, in both the Old and New Testaments, as it were with a *massive chain of* burnished gold, which can never be cut asunder. While reading, new ideas would involuntarily present themselves to my mind, upon which I found myself *divested of my former prejudices and prepossessed* opinions, and *free* to exercise my faith. This, to me was a fruitful source of unspeakable pleasure, and great delight. And here I would embrace the *opportunity* to express my gratitude to those dear brethren in the patience and kingdom of Christ, who, under God, were the means of awakening me, as it were, from a delusive dream, by means of the inestimable gift of the *Signs of the Times, and the Midnight Cry*, by which my attention was called to the all important consideration of the speedy coming of the blessed Jesus, and the consummation of the only hope of the Christian. *As soon* as my mind and faith became settled on this subject, I felt a strong desire to strive to impart some little light to others on a subject which I considered of *the vast and vital* importance. I accordingly made a small collection and forwarded for the Midnight Cry, which was read with much interest by many, and quite a number of pious faithful souls received the truth, and began soon *to rejoice in the blessed hope* of the speedy coming of the Saviour. This was noised abroad, and I soon heard as a current report through the neighborhood, that myself and wife had become *perfectly deranged, and altogether* disqualified for any business,—that we had our ascension robes, and would sit with them alternately through the night in the grave yard to await and see our friends arise. This was reported in the presence of an old preacher of our circuit, who had made my house his home for at least fifteen years, while on the circuit, and up to the time, or about the time of our embracing the *Second Advent faith; since* which time he has "passed by on the other side"; His reply was, he had heard so, but he could hardly credit it. He had seen me regular at the appointed *means of grace, and could* hardly believe I was insane. (This is the man who has a standing appointment to preach the funeral sermon of Millerism on the 22d of March next.) This watchman on the walls of Zion, (now a presiding elder in the M. E. C.) was heard to disavow his faith in the Second Coming of the Saviour, in any other manner than which has already been manifested, viz. at death, conversion, and by a *great profusion of his spirit* in the latter day glory. O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united! I tremble when I discover *the scepticism and infidelity manifest* in the churches called Protestant; not only among the laity, but standing where it ought not, in the sacred desk.—Will not God visit such a nation as this?

But I have stepped aside from my design. The reader has discovered that I have fully and most assuredly embraced the latter view of a personal advent and reign of the Saviour, for at least one thousand years, *commencing with the first, and ending with the second* resurrection. * * * * * * * I must confess I can see no promise whatever, in the word of God, of any *definite period in which the Christian shall realize* the consummation of his hope,* which hope, says Paul, we have as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, *whither the fore*runner for us hath entered. And in his epistle to the Colossians, iii. 4, he informs us when this hope shall be realized, viz. "When Christ who is our life shall appear, (not before) then shall ye also appear with him in glory." And again, in his second epistle to Timothy iv. 6, 7, 8, he says, "For I am now ready to be offered, and the time of my departure is at hand, I have fought a *good fight, I have finished my course, I have kept* the faith: henceforth, (from the day of my death forward to the time to come,) there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day, (meaning the day of his coming as follows) and not to me only, but unto all them that love (not dread or oppose) his appearing." Now if the Elder above named, (who declared in the public congregation that he would not give his chance for heaven for that of any other man living,) would examine himself by his own theory whether forty years ago *the time of his conversion, or at any subsequent* period, he did really appear with Christ in glory, he might be able to determine with some degree of certainty, whether there was not a bare *possibility of his being* deceived. I judge him not, but sincerely hope he will examine himself, whether he is truly in the full faith of the Gospel. Thus it appears quite obvious that the apostle Paul (and with him agree all the apostles) did not expect to receive the completion of his hope, or a crown of life until the appearing of the great God and our Saviour Jesus Christ; and if Paul, after all his labor, *extreme sufferings and privations, and suffering* martyrdom under the reign of Nero, for the cause of Christ and his Gospel, did not expect his crown and deliverance from the bondage of corruption, *until the coming of* Christ and the resurrection of the just, I ask, is it not altogether vain, yea, the height of presumption, for modern Christians, who appear to be willing to heaven as on flowery beds of ease, for a moment to entertain a theory so baseless and visionary as that of entering heaven, where is fulness of joy, the moment death, the King of Terrors, has executed his office?

Admitting then, that the only hope of the Christian rests alone on the th ory that the righteous dead, and *living saints, receive the end of* their faith and completion of their hope, at the first resurrection, when the Lord Jesus shall come in the clouds of heaven with all his *holy angels*; I must confess that I have *not* been able to account for the bitter opposition which seems to be manifested by a large majority of the Christian world, not only to the Bible doctrine of the Second Advent at hand, but also the very uncharitable expressions, in reference to those whose faith is founded on the Word of God,—the sure testimony from which they do most sincerely believe that the end of all things is at hand; un*less such opposition originates* from a consciousness of their unprepared state for that all-important event. But then, from former associations and Christian fellowship, with many thus opposed, *we hardly feel willing to* admit this to be the ground of their opposition. But if such be the fact with why, we must leave it for the decision of that day which is fast approaching, and soon, very soon, will burst upon an astonished world with all its eternal realities. In the mean time, let us not forget to intercede at a throne of grace, while the door of mercy is still open, not only on their behalf, but for ourselves *and all who love the appearing* of our Lord, that they may be found stedfast to the end and have part in the first resurrection, or be found unto praise and honor and glory, at the appearing *of our Lord Jesus Christ*. But I know it is said by some who attempt to account for the opposition manifested by the professed follower of Jesus, that such feelings originate from principles pure, benevolent, and philanthropic. O, say they, how can I for a moment entertain the thought of the Lord's coming to destroy the wicked, and burn up this poor sin-cursed earth, while I have so many children and friends which are *so dear, and entwine and intermingle* with all the affections and fine feelings of my heart?—That are exposed to the destruction consequent upon the completion of that predicted event. *These, my friends*, are feelings truly commendable, and are doubtless engraven in indelible characters on every Christian heart; and can be accounted for on strict philosophical principles. But can you do more for your children and friends, and show a greater degree of mercy and goodness than the blessed Jesus has already manifested; by not only taking upon himself our nature, but giving his life a ransom to redeem *us from the curse of a broken law, that we might stand* before him freely justified, and obtain full deliverance, when, to all that look for him, he shall appear the second time, without sin, unto salvation! *No doubt you love* your children and friends, and feel an anxious solicitude for their present and future happiness: but let me ask you in all sincerity and Christian affection, do you love them better and have you more sympathy for them than you have for the blessed Jesus and the honor of his kingdom? I know this is a grave and serious question, but it is made one test of the Christian character. For our *Saviour says, if any man love father or mother, wife or* children, more than me, he is not worthy of me.

Now let me ask again, you to whom the doctrine of the Speedy Coming of the blessed Savior is undesirable and repulsive from the foregoing considerations, have you as a philosopher, philanthropist, and a christian, knowing as you do their enmity and opposition to the government of God, and their non-conformity to the *requirements* of the gospel, by reason of which they are momentarily exposed to everlasting banishment from the presence of God and from the glory of his power, *and that they are daily increasing the weight* of their condemnation by continuing in sin, I ask, have you manifested your anxious desire for their happiness by plain pointed and continued reproof, and fervent prayer to God for their salvation? If not, have you not some little reason to fear and distrust the *sincerity* of your affections? And if in reference to your friends, your affections appear to be based on wrong premises, should you not without delay see to it, that your hopes and desires, your heart and affections, are all truly based on the blessed Jesus, a foundation that can never be shaken? *so that when Christ, who is our life, shall appear*, ye may also appear with him in glory.

D. BARTHOLOMEW.

AURORA, January 10th, 1844.

* We think Bro. B. has here placed himself under obligation to give *his friends an exposition of Dan.* viii. 13, 14, and xii 11—13, or at least, his views of these and *similar texts.*

☞ A number of interesting Communications are omitted for the want of room, and time to give them proper attention.

LETTER FROM BR. HEDRICK.

LAUREL, In. January 7th, 1844.

DEAR BROTHER,

My desire is to gain all the information possible, as the enemies of our blessed hope are active and powerful in the neighborhood in which I reside; yet blessed be God, there are a few of us we trust by his assisting grace, that although iniquity alarmingly abounds, cannot be moved from the hope of the speedy coming of our blessed Lord. The more I read my Bible, disconnected from the wild speculations of the day, and there learn the impress which Divine inspiration has fixed upon this word which is to be the flaming herald of his glorious presence, and to direct our attention to the rumbling of his chariot wheels; the more am I convinced that the end of all things is just at hand: And I would anxiously inquire, Why is it, that more of our heavenly father's children, animated as we are by one purpose, and aiming at one end, do not see this glorious truth set forth in bold relief upon the page of inspiration? It cannot be for want of evidence, for this is abundant; but a want of living faith in the word of Jesus and his apostles. Let us pray, dear brethren, that God may cause his spirit again to visit the hearts of his professed people, and again detach our affections from the world, and place them upon himself, and then we shall rejoice that our redemption draws nigh.

I shall endeavor to procure more subscribers to your useful paper. I admire the spirit in which it is conducted, and think it cannot but be instrumental in God's hands in preparing his children for his glorious Coming. If those religious periodicals of the different churches, instead of spending the few precious moments yet allotted us, in more than useless controversy, would but enquire whether these things be so, the results would be very different. They have departed from the great waymarks or beacons which God in his word has given us to point out error, and to lead us into all truth; and are daily causing the friends of Zion to mourn, and the enemies of Jesus to rejoice. In these days of rebuke and blasphemy, we are also taught that the most illogical deductions will be received and revered as the most reasonable and wholesome of truths; But let us work while it is called day, that we may be found at our post as faithful sentinels, and we shall better acquit ourselves than those watchmen who are crying peace and safety, when sudden destruction is just upon the ungodly.

THOMAS P. HEDRICK,
Local Preacher of the M. E. Church.

If the writer of the above had taken a little more time and written intelligible, his communication would have appeared last week.—ED.

LETTER FROM BRO. ASHTON.

PEQUA, January 16th, 1844.

DEAR BROTHER JAMES,

Having an opportunity by a friend who is about to visit your city, I hereby send a pressing invitation for thee to visit our town and give a course of Lectures on the Second Advent of our glorious Lord.—We have had a course of lectures by a young man named Hall: my health was so poor that I did not get to hear him; but some said he was clear, others said he did not *know much*. The Baptists procured Dr. Lind's pamphlet, and that has left them to slumber on; and some think they have 1000 years yet, and then they will get religion. We have had one lecture from Br. Hicklin. One man stepped up after the lecture and called him an impostor. I am the only one in the place that believes in the Advent, and the time; and I have felt very anxious that we might have a Second Advent Band in this place. I commenced my religious course in the year 1804, and not long after began to call sinners to repentance. By a reference to the old bound Minutes of the M. E. Church, thou may see that I entered the Itinerant field in the Philadelphia Conference, in the year 1809, where I labored until I became a cripple, and still remain such. When the Protestant Methodists separated from the M. E. Church, I went with them. There was no society in this place, and for the benefit of my family I connected myself with the M. E. Church, where I continued until last season; when I seemed compelled to come out, in order to have liberty to preach the whole gospel. The last sermon I preached in their house was on "Therefore being made free from sin ye became servants to God, and have your fruit unto holiness and the end everlasting life." A local preacher told me soon after, it was the last time I would get the pulpit, and I think it is probable. There are a few in the M. E. Church that believe in all the Advent Doctrine, but the time; and they expressed a wish for thee to come and deliver a full course of lectures. They say their house may be had, and it is the largest in the place.

Come, or send on an appointment by the bearer of this. The Lord says, have faith in God; and I do feel faith to believe if thee, or some assistant Lecturer will visit us, the Lord will raise a band of believers in this place. I am now old and quite infirm, and write with a trembling hand: but glory to God! as my outward man grows weaker, my inward man is renewed day by day. Since I have come to a knowledge of the Prophetic periods, and see where I am now standing—the near approach of our glorious King—when he will reign on David's throne forever and ever, I feel a most fervent desire, every day, to be entirely consecrated to God. I have long believed in the doctrine of Sanctification, and sometimes thought I enjoyed something of it: but I now feel that I love God with *all my heart*. I have never had such joyful hopes O how delightful to my poor soul, that I can lift up my gray head and rejoice, believing my redemption draweth nigh! Yes, I am expecting, and looking daily, for the coming One. O that God Almighty may bless thee and thine! baptise and fill thee with the Holy Ghost! And I fervently pray, that God may enable thee to hold on in this glorious cause, for truly, it is the cause of God.

My soul says "come Lord Jesus, and come quickly:" even so, Amen.

DANIEL ASHTON.

By permission of a friend, we give the following extracts from three several letters received from a female relative in the State of Vermont. We have no doubt they will be perused with interest; and that the lover of Jesus will discover the spirit of his Master breathing through her communications.

"Sister C****, has had a great deal of company lately, in consequence of a Second Advent Meeting, which was held near the village. They had their large Tent which they transport from place to place, and can accommodate from three to five thousand people. It was really a meeting of great interest. Mr. Himes, from Boston, was in attendance, also Mr. Miller, the first lecturer upon this doctrine. The old man lives but a few miles from this place. Their doctrine speaks much comfort to the true child of God. They believe the Second Advent near, and their reckoning of time appears very plain. I never saw a doctrine *more fully proved by the Bible* I think it cannot be all fantasy and delusion. If people were ever honest, I think they are. I wish you could have heard them: I suppose you have heard *of them*, but that does not make you *know* of them. *** [The above was dated November 1st, 1842.

"I do not feel that I am sure of many days, and I hope I shall ever be willing to trust the future with my God: and whether he comes sooner or later; whether by death or in the clouds of heaven: I may be found ready and waiting; then I shall be sure all will be well. You touched me a little on Millerism in your last, from which I infer from what you wrote, that you had not got so correct an idea of the doctrine they advocate as you would have from a personal acquaintance with them. You at least have the advantage of misrepresentation. But my time will not admit of saying much upon this subject, and if I had time and space you might not consider it advantageous; but you must bear with me when I say, judge not too hastily—throw not your influence into a channel that might divert others from immediate attention to their soul's salvation. If we should live to see each other in the spring, we will give the subject a liberal discussion." **** [The above is dated November 27, 1842.

BENSON, November 8th, 1843.

My dear Uncle,

"Your kind epistle of the 24th came safe to hand, and I hasten to express my gratitude for your kind remembrance, although something delayed. I see by your writing, you have had refreshing times with you of late, and indeed I almost regretted I were not with you to take a part in your joy. I can truly say I never enjoyed meetings better than those where the Advent of the Savior into this world soon, was the theme on which God's Ministers loved to dwell, and where they laid before their listening audience the peaceful blest repose, and resplendent glories that await the weary, faithful traveller to another world. O how soul reviving it is, to one who has long been a wanderer on the shores of time, to meditate upon that rest to which we are hastening! and to think that there, in yon blest world, we shall realize the fullest enjoyment; That there we shall have done with all pain and disquietude, all disappointment and bereavements;—There our fond anticipations will never be blasted, and deep and heartfelt grief shall never come. There the immortal mind shall stretch her wing for glory, nor rest till lost in perfect praise;—There the tear, if perchance it should gather, shall be wiped away by his own soft hand, and we shall be led forth to bask in the sunshine of blessedness forever and ever. O how can Christians fight against such blest anticipations? Can they? I ask, can those who really feel that they have such an inheritance, be opposed to coming in possession of it? I think they cannot. I think I am warranted in saying it is folly, it is madness to oppose it. And yet how many there are who profess to love their Lord with all their heart, who cannot endure the thought that he is coming to put them in possession of his kingdom.

You say, I have said nothing in my letters of late about the Second Coming of our Savior: That I acknowledge; yet, I have never lost sight of it for a single day. It is true I cannot always realize that the end of all things is to be this year, yet I cannot see any reason why it should not be so. The word of God teaches that that day will surely come; and though it may not come this year, yet it *will* come, and will not tarry; therefore it becomes us to be watchful, with our mind's eye constantly upon it, that it do not overtake us as a thief. O pray for me that I may never lose sight of that important period, but that I may be found ready and waiting for the coming of the Lord.

"I thank you for the papers you sent, and if it would not be too much trouble to you, I should like all the numbers that are printed. You inquire, how the people are disposed toward the Second Advent of our Savior, in this place? There are many who appear quite hostile to the doctrine, as I suppose there are in every place. But there are a goodly number that feel to favor it, and rejoice in the prospect. The line of distinction seems to be drawn, each having taken rather a decided stand; So that at present, there is but little excitement. Our friends are most of them quite favorable to it. B**** says he understands the Bible in many particulars, very different from what he used to do. R********* says, he thinks people are in very poor business in opposing it. He thinks we ought to guard well the door of our lips, that we be not found fighting against the truth.—Br. C**** considers Mr. Miller his spiritual father; it being under his preaching that he obtained his hope of happiness. Space will not allow me to say more.

Yours, E. R. C.

FOR THE WESTERN MIDNIGHT CRY.

We are instructed by him who spake as never man spake, to "search the scriptures." We are likewise taught, that "*all* scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Also, that no prophecy of scripture, is of any private interpretation. Therefore the beloved apostle John, when he had received a revelation of things to come, was commanded to "seal not the sayings of the prophecy of this book:" Moreover it is added "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein." But, say some, the prophecies are so dark—so metaphorical, that we cannot understand them It is not so: God has given ALL scripture for our instruction; and if we do not understand it, it is our own fault. True, we are fallible—we are liable to err, and often feel as did the Eunuch, "how can I understand unless I have some one to guide me?" But the Lord has provided a guide—one instructor for all such, "even the *spirit of truth*:" "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," saith the Savior. Without the aid of this teacher, all our efforts to understand will be vain. As well might the word be locked up in the eternal vault of heaven, as to be committed to man without this guide:—yea, better; for then men could not do despite to the word of His grace. But thanks be to God! he has not left us comfortless. He has promised the Holy Spirit to them that ask him, with the assurance that he is more willing to give it to them, than "earthly parents are to give good gifts to their children." More willing! How much more! I answer, INFINITELY. Then, is it not our own fault if we are yet in the dark? Let us not charge God with folly, by saying that his words are darkness and of no profit to us, since he has given them to be a lamp to our feet and a light to our path.

The reason why so many of the present day (and I speak of those who having eyes see not, and having ears hear not) do not understand, but cry "the vision of all has become unto us as the words of a book that is sealed," is because there is not light in them. It is because they are strangers to the Holy Ghost; to the life and power of Truth, and enemies of the cross of Christ. Hence, they see no danger, for they have closed their eyes, stopped their ears, folded their hands together, and are carelessly crying, PEACE, PEACE! Where, say they, is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning"—"to-morrow shall be as this day, and much more abundant." "They say still unto them that

despise me, the Lord hath said ye shall have PEACE; And they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you; For who hath *stood in the counsel of* the Lord and hath perceived and heard his *word*? Who hath marked his word and heard it?" Thus, they strengthen the hands of the wicked, that he *should not return from his wicked way*, by promising him *life*. Such are those of whom the prophet spake, when he said "in the latter days ye shall consider it perfectly." Isa. *xxiii. 20. Such are* they of whom it is written, "they are all greedy dogs, which can never have enough, and they are shepherds that cannot understand: They all look their own way, every man for his gain from his quarter." Isa. lvi. 11.—For from the least of them even unto the greatest of them, every one is given to covetousness." "They lay wait as he that setteth snares, they set a trap, they catch men: As a cage is full of birds so are their houses full of deceit. Therefore, they are become great, and waxen rich. The heads thereof judge for reward, and the *priests thereof* preach for hire, and the prophets thereof divine for money: Yet, will they lean upon the Lord, and say *is not the Lord among us?* none evil shall overtake us." "Thus saith the Lord God unto the shepherds; Wo, be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye *eat the fat and ye clothe you with* the wool, ye KILL them that are fed; but ye feed not the flock." Thus in God's word we find the character of those exhibited, who cry *peace, peace. They preach for reward* [money.] I have often thought, if the salary of "our beloved Brother Paul," viz forty stripes save one, five times—thrice beaten with rods—*once stoned, &c. were substituted* for theirs, we should soon find the money loving, world applauding ranks of the clergy, thinned and broken. Methinks you would see them *pursuing a different* course to obtain worldly treasures, by turning "one to his farm, another to his merchandise," &c. Let us, therefore, no longer heed the voice of those whom God thus describes,—who say, "we cannot understand the scriptures;" but let us heed the voice of God, who has said, "whoso readeth LET HIM UNDERSTAND," "He that hath ears to hear LET HIM HEAR." For we know that he who caused the light to shine out of darkness will grant to all those who diligently seek him to know the truth: His holy spirit to enlighten our understanding to lead us into all truth—to sanctify them wholely and prepare them to abound in the work of the Lord, and to receive an eternal weight of glory at the revelation *of Jesus Christ.* J. H. K.

LETTER FROM BRO. PRIOR.

DELAWARE co. O. January 18th, 1844.

BRO. JACOBS,

I have been for some time watching the "*signs* of the times," during which time, I have been warning men to flee from the wrath to come, and prepare for the solemnities of the *great burning day. And being fully* satisfied that time is short, and all that is to be done to wake up a sleeping Church, and a guilty world, must be done without delay. There appears to be an evil servant in almost every pulpit in the land, as far as my *knowledge* extends, who are crying *peace* and *safety*, "my Lord delayeth his coming," "no body knows any thing about the time of the Second Advent of Christ, for the Bible *does not* reveal the time." One has put off the Judgment about three thousand years, and another eleven hundred and fifty-one from the 25th day of June last; *and others are trying to* bring back the poor wandering Jews, and have all the world converted. But alas! they are, in many places, unwilling to say any thing on the subject of *Christ's Coming, unless* by way of *ridicule*.—But amidst all the opposition, there are a few in this country that are trimming their lamps, and looking out for the return of *king Jesus*.

And now, dear brother, can you not come and spend a little time in this section of country, or send some person to give us a few Lectures up in the *all absorbing subject* of the return of the Nobleman?

I remain yours in the blessed hope of soon seeing Jesus.

J. PRIOR.

The papers are *sent as ordered.*—ED.

"VOICE OF ELIJAH."

The last number of this paper, (published in Montreal by Br. R. Hutchinson) is very interesting. We make the following extracts.

ENGLAND.

LONDON, November 3, 1843.

DEAR BROTHER HUTCHINSON,

I feel great pleasure in returning you thanks for the liberal *supply of "The Voice of Elijah." We have* received four bundles at different times. It is the means of great encouragement to know by this, that you, and the dear friends in America, do not forget us on this side of the Atlantic.

No doubt we also have the prayers of many of the Lord's children.

The papers which have been sent have been of great use. We have given them as wide a circulation as possible, and could have distributed many more, as those who believe the truth are anxious for them.

I am sorry we cannot send you money for them; all we *can collect* is used *in* spreading the truth in this country. You are aware a number of books and papers have been printed here, many of which have been given away. *The following is a list of the numbers:*—

2000 copies containing six of Miller's Lectures and Chronological Charts.
4000 Fleming's *Midnight Cry.*
2000 Great Crisis.
2000 Expositions of Daniel's Visions.
5000 Clue to the Time.
4000 Evidences of Christ's Coming—by C. Morley—price 2d.
1000 Synopsis of Miller's Views, and fifteen Ways of Proving Time—price 2d.
5000 Voice of Warning.
1000 Miller's Chronological Chart.

* * * * *

We have a good number of books on hand. *If we* could sell them, so as to meet our demands, we should have more printed, to give away. As time is short, it is our wish not to suffer the least opportunity to pass, of spreading the light.

We are sorry in not having the pleasure of seeing some of your efficient Lecturers, whose labors would no doubt have been the means of arousing this city. The fields are white for harvest; the laborers are indeed few. May we not yet hope that a more efficient Midnight Cry will be given here? It is very painful to see the awful *state* of the world and the church; in the latter the spirit of Antichrist seems to be prevalent. I am led to exclaim—

"Immersed in sloth and folly,
Thy servants, Lord, we see."

Yet, notwithstanding, *there are a few aroused to see the* things that are coming upon the earth. Thank God, the efforts we have made, although feeble, have not been in vain.

Brother Winter is travelling in the North and Eastern Counties of England. He says:—"This blessed truth is flying in every direction, and doing much good in these parts. Many are embracing it and proclaiming it to others. I have as much as I can do to attend the calls, which are numerous and very urgent. This doctrine is producing more powerful effects than ever I have known it before in this country. Many sinners are converted. Some ministers are striving if possible to prevent its progress, but in vain. Their efforts prove fruitless as they bring no proof; all their objections fall before the fores of truth. Notwithstanding all this, the Chapels are thrown open for me in many places."

Brother Burgess, who was travelling with him, is now separated from him, in order to spread the truth more extensively; and sends a similar account.

Brother Routon, recently from New-York, is now in Leicester. He has lectured several times in two Independent Churches.

Praise God, good is being done by the sounding of the Midnight Cry; yet there are many large towns and cities that have not heard the sound.

O may the Lord send his servants here, to proclaim his coming before that great and notable day of the Lord, or before the door of mercy is forever shut.

Yours, in the blessed hope of soon seing the Lord Jesus in the clouds with his holy angels,

E. LLOYD.

21, Parker's Terrace, Neckinger Road,
Bermondsey.

The paper contains other interesting letters, showing a deep interest in the Second Advent cause, in North *Shields, Yorkshire, and in the island of Guernsey.* A published list of books is given, to be had as above.

PROF. STUART.—Says Mr. Hinton, in his work, p. 231,—

"We regret that, in the midst of the great moral conflict with Antichrist which is now carrying on, those into whose hands "the saints" were so long "given" should find an able a coadjutor. Without, of course, for one moment, intimating any such ambitious design, we are clearly of opinion that the worthy Doctor of Andover has already earned a Cardinal's hat; and if *his forthcoming work should be equally ingenious in* behalf of Romanism, the Pontificate itself would be only an adequate reward! We have, however, no fears that Christians of sound common sense, and capable of independent thought, will, *after a candid consideration* of the scheme which excludes Papacy from the page of prophecy, and that which traces in the prophetic symbols a faithful portraiture of its *abominations, make a* wrong decision. Since we have read the work of the learned Stuart, we have rejoiced the more that our humble abilities have been directed to the defence of the "old paths."

"Nothing hath the just to lose
By worlds on worlds *destroyed*,
Far beneath his feet he views
With smiles the flaming void.
Sees this universe renewed,
The grand Millennial reign begun,
Shouts with all the Sons of God
Around the eternal Throne." WESLEY.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to *any part of the country, or to Europe, by mail.*

The following Numbers comprise the Library.

		Price
1.	Miller's Life and Views,	37½
2.	Lectures on the Second Coming of Christ,	37½
3.	Exposition of Matthew xxiv. and Hosea vi. 1–3,	18¾
4.	Spaulding's Lectures on the Second Coming of Christ,	37½
5.	Litch's Address to the Clergy on the Second Advent,	18¾
6.	Miller on the True Inheritance of the Saints, *and* the twelve hundred and sixty days of Daniel and John,	12½
7	Fitch's Letter on the Advent in 1843,	12½
8.	The *Present Crisis*, by Rev. John Hooper, of England,	10
9.	Miller on the Cleansing of the Sanctuary,	6¼
10.	Letter to Every Body, by an *English Author*,—"Behold I come quickly,"	6¼
11.	Refutation of Dowling's Reply to Miller, by J. Litch,	15
12.	The Midnight Cry, by L. D. Fleming,	12½
13.	Miller's Review of Dimmeik's Discourse, "The End Not Yet,"	10
14.	Miller on the Typical Sabbaths and Great Jubilee,	10
15.	The Glory of God in the Earth, by C. Fitch,	10
16.	A Wonderful and Horrible Thing, by C. Fitch,	6¼
17.	Cox's Letters on the Second Coming of Christ,	18¾
18.	The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	12½
19.	*Prophetic Expositions*, by J. Litch, Vol. 1,	31¼
20.	" " " Vol. 2,	27½
21.	The Kingdom of God, by William Miller,	6¼
22.	*Miller's Reply to Stuart*,	12½
23.	Millennial Harp, or Second Advent Hymns,	12½
24.	Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25.	Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss,	10
26.	Bliss' Exposition of Matthew xxiv.,	12½
27.	Synopsis of Miller's Views,	6¼
28.	Judaism Overthrown, by J. Litch,	10
29.	Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Harvey,	18¾
30.	New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Harvey,	12½
31.	Starkweather's Narrative,	10
32.	Brown's Experience,	12½
33.	Bible Examiner, by George Storrs,	18¾
34.	*The Second Advent Doctrine Vindicated*,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the *Tabernacle Committee*, pp. 107,	20
35.	A Solemn Appeal to Ministers and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36.	Second Advent Manual, by A. Hale,	18¾
37.	Millennial Harp, Second Part,	12½
38.	Chronology of the Bible, by S. Bliss,	6¼
	Review of Dr. Pond, by A. Hale,	12½
	Exposition of Zechariah xiv., by S. Bliss,	4
	Miller's Life and Views, bound,	50
	" Lectures, "	50
	Spaulding's Lectures, "	50
	Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
	Millennial Harp and Musings, "	37½
	German Tract, by J. Litch, pp. 16,	6¼
	Bibles, Charts, Tracts, &c. &c.	

stand the same as Daniel's fourth kingdom, the Roman government; by "names of blasphemy," I understand a mode of worship which would be idolatrous or blasphemous; by the dragon, we must understand the civil power of the same government giving its power to the ecclesiastical beast, whether Pagan or Papal. 3d verse, "And I saw one of his heads, (of blasphemy, Pagan) as it were, wounded to death; and his deadly wound was healed, (by the substitution of the Papal blasphemous head;) and all the world wondered after the beast."

John then goes on to describe the civil power of this Roman government under this last head, and shows the length of time they would exercise this last power —"forty-two months"—which is the same as Daniel's time, times, and a half, or John's 1260 days, mentioned Rev. xi. 3, xii. 6. His power to make war and overcome the saints is foretold. In the tenth verse he shows us how this civil power should be destroyed, by captivity and the sword; and this was fulfilled in 1798, when the pope was carried a captive into France, and the states of Italy were conquered by the sword of the French army. In the 11th verse he gives us a discovery of the same beast in his ecclesiastical power; Pagan Rome in the first beast, and Papacy in the image beast; and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast—for the civil power of that beast was before numbered in the 5th verse, —but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, (Dan. xii. 11,) the one which Paul said, "he who now letteth will let, until he be taken out of the way."

In this passage it is evident the apostle alludes to the same power, although he calls it the "working of Satan." John also gives a similar description in Rev. xii. 9, "And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." But I have another evidence that the beast numbered was Pagan Rome, and I think it must be conclusive testimony, in Rev. xvii. 3. In this chapter one of the seven angels that had the seven vials came to instruct John, and to show him "the judgment of the great whore with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored *beast*, full of names of blasphemy, having seven heads and ten horns."

Here the same idolatrous *beast*, having seven heads and ten horns, is described; the woman sitting upon this *beast* is the same as Daniel's little horn which came up among the ten horns, and shows plainly that it was that part of Roman power which was prior to the woman, and was of course called the *first beast*. When John saw this woman on the scarlet-colored *beast*, he wondered with great admiration, and says, Rev. xvii. 7, "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the *beast* that carrieth her, which hath the seven heads and ten horns. The *beast* that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the *beast* that was, and is not, and yet is." "That was," Pagan Rome before John saw his vision; "and is not," yet in its last stage of Papal Rome; "and yet is," in the same spirit, for Papal Rome is but an image of Paganism, as says the Apostle, 2 Thess. ii. 6, 7, "And now ye know what withholdeth, that he may be revealed in his time, for the mystery of iniquity doth already work." And, 1 John ii. 18, "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christs, whereby we know it is the last time." And again, Rev. xvii. 9, "And here is the mind which hath wisdom;" evidently referring John right back to our text, "Here is wisdom; let him that hath understanding," the same as *mind* in the above quotation. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the *beast* that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." These texts explain the whole matter; for it is evident that the *beast* here alluded to was the seven-headed monster who was then in existence when John wrote, for five of its executive forms of government (of which kings and mountains are figures) had fallen. Republican Rome had five different offices under that particular form of government —her *senatorial*, *tribunate*, *consular*, *decemvir* and *triumvirate*. These were fallen. One is, (that was when John wrote his prophecy,) *imperial*, and the other had not yet come, *kingly*, which is the same as the ten horns; for when the Western Empire fell, Rome was divided into ten kingdoms. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." These have one mind (that is, were all converted to the Catholic faith,) and shall give their power and strength unto the beast, Papal Rome. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." And although this beast, whatever form it may assume, whether Pagan or Papal, may for a season tyrannise over and trample on the followers of Christ, through the agency of the evil power of empires, kingdoms, states, or republics, yet He who rules over all, will, in the end, destroy all these powers, and himself reign King of kings and Lord over all. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire."

This text has been literally accomplished within a few years; and those kingdoms which were of the ten kingdoms which first gave power to the beast, have of late persecuted and destroyed her, who is the abomination of the whole earth. Witness the transactions of Great Britain, France, Spain, Portugal, Austria, Naples, and Tuscany, the seven kingdoms which were not plucked up by the little horn; each of these nations have in their turn resisted the power and pretensions of the Pope of Rome, until his civil authority is reduced to a cipher in all these kingdoms. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Then must the Papal beast, the image of Paganism, be numbered and finished, and like a weighty mill-stone sunk in the deep; he must, with the Pagan beast, sink forever and ever.

Thus we see the two beasts, although supported by the same power, "the great red dragon, or Roman kingdom," exercising the same authority over the bodies and souls of men, partaking of the same spirit of Satan, made like each other, one being but an image of the other, having the same names of blasphemy on their heads, and both having, at the close of their times, the same ten horns, and both have, and are to have, their civil power destroyed by the same ten horns. Yet we see them kept separate and distinct. Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." The last abomination was numbered in the same chapter where our text is found, "forty and two months." And why not give us the number of the first beast? He has: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." This brings us to our next proposition.

III. To show what we may understand by the numbering of the beast. And,

1st. What may we understand by numbering anything of this kind in Scripture? For the Scripture must be our guide, as we have before said.

I answer, It is to count, to finish, or to destroy, when used in a figurative sense, or in prophetic Scripture, as in Isa. xxii. 10, "And ye have *numbered* the houses of Jerusalem, and the houses have ye broken down to fortify the wall." They were accused by the prophet of destroying houses, by numbering them or counting them for destruction. Also see Isa. lxv. 12, "Therefore will I *number* you to the sword, and ye shall all bow down to the slaughter." Here again it is used in the same sense: I will reckon or count you to the sword. Again, Dan. v. 25, 26, "And this is the hand-writing that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath *numbered* thy kingdom and hath finished it."

As, therefore, the idolatrous and blasphemous kingdom of Babylon was numbered and finished by God, whose decree was conveyed by the hand-writing on the wall to the knowledge of Daniel and others, so was John commanded, by the inspiration of the Holy Spirit, to write in this last book of prophecy, the MENE, TEKEL, of this last idolatrous Pagan beast. "Here is wisdom." Let a wise Daniel, or him that hath the wisdom of God like a Daniel; or "let him that hath understanding" in the word of God, or him that will compare scripture with scripture, "count the number of the beast," or the number of his name.

Let us inquire what is the name of this beast. His name is *blasphemy*, because he causes all, both high and low, rich and poor, bond and free, to worship stocks and stones, idols of gold, and silver, and wood, that can neither see, hear, nor talk. See the 1st verse of our context, "and upon his head the name of *blasphemy*," which teaches us what the name of the beast is, and shows us that we are to count, or reckon, how long before the blasphemies of this Pagan power will be finished; "for it is the number of a man." And what, you may inquire, is the number of a man? I answer again, We must apply to God's word for "the number of a man."

Moses says, Exodus xxiii. 26, "The number of thy days I will fulfil." Job, speaking of man, says, xiv. 5, "Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass." David says, Ps. xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." Therefore, we may reasonably conclude that the "number of man" is the number of his days; and the Scriptures often speak of man in connection with his time of sojourn on the earth, calling it *days*; as, "few and evil have been the *days* of my pilgrimage." "died, being old and full of *days*;" "length of *days* is in her right hand," "all the *days* of thy life," "I will wait all the *days* of my appointed time until my change come." If this is the understanding of this part of our text, which I cannot see any reason to doubt, then our text has this plain meaning. Here is *need of spiritual* wisdom. Let him that hath understanding count the number of his *days*; for his days are numbered as a man's; they are six hundred threescore and six. This power (Rome Pagan) would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

They must have been begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man-child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God: and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews. Then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian then, and not till then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan. xi. 23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bacchides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. XII., chapter x. sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way, to make room for the abomination of desolation? I answer, take 158 from 666, and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer: that about the year A. D. 476, the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings, and history informs us that in the city of Rome

and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes, when I reflect on the simple truths of the word of God, and the exact fulfilment of the prophecies, that more do not believe, repent, and turn to God.

LECTURE VI.

DANIEL'S VISION OF THE LATTER DAYS; OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

DANIEL x. 14.

Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

THIS is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel viii. 16. This was 553 years before Christ. The second time he came was when Daniel was praying for the deliverance of his people from their Babylonish captivity, fifteen years after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and four years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning *the vision* in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel ix. 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy weeks, Daniel ix. 25; Ezra vii. 1—11. For the first Persian king was then on the throne, Daniel x. 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom "there should be yet three kings," which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, iv. v. and vi. chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, *Cambyses*; 2, *Smerdis*, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not "noted in the Scripture of truth," (see Daniel x. 21, "But I will show thee that which is noted in the Scripture of truth,") therefore the language of our text now under examination will be this—"There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all," &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra vii., and the first and only king of Persia, "noted in the Scriptures," who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. xi. 2, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those," (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans! Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel xi. 5—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Dan. xi. 14, "And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." The king of the south, in this verse, without any doubt, means king of Egypt; but what the *robbers of thy people* means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of *thy people*," &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in *the vision*? Again; "*to establish the vision*," must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some *other nation* which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the *vision*, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself," &c., the same as exalt himself, Daniel vii. 7, 23; viii. 10—12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, *the vision* will be completed, fulfilled, established. "But they shall fall," says the angel, in the verse under our present examination; "they shall fall;" that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) "shall come and cast up a *mount, and take the most fenced cities*; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." This was *about fifty years before* Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and *made them subjects* of the Roman government. See verses 16 and 17, "But he that cometh against him" (Pompey coming against Egypt) "shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones *with him*," (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—"upright ones with him." And "thus shall he do: he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him." When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Cæsar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Cæsar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Cæsar with her whole fleet, which turned the fortune of the day in favor of Julius Cæsar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Cæsar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Cæsar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Cæsar's) reproach he shall cause it to turn upon him," (Pompey.) 19th verse, "Then he (Cæsar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Cæsar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Cæsar, who first taxed the Roman provinces, Judea being taxed (see Luke ii. 1, 5) when our Savior was born; but Octavius Cæsar, afterwards called Augustus Cæsar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown *from before him*, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Cæsar, who was the successor of Octavius Cæsar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks, this prophetic history being divided into four divisions: the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Cæsar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league, 23d verse, "And after the league made with him he shall work deceitfully; he shall come up, and shall become strong with a small people."

Let us in the first place inquire, Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards; and that the fourth or Roman kingdom was to work deceitfully, "and through his policy also he shall cause craft to prosper in his hand;" see Daniel viii. 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was

small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, "Now I am come to make thee understand what shall befall *thy people* in the latter days." See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this *vision;* and, secondly, when and how the Roman kingdom became connected with *the vision*. If I am thus far correct, then the angel has reference to the league made with the Romans 158 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Maccabees ix. 72. For the history of this league, you can read 1 Maccabees viii. and Josephus B. XII. chap. x., sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, "He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time." This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by their munificence and benevolence in the outset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves. 25th verse, "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." This is a description of the war in Egypt, under the government of Mark Antony and Octavius Cæsar. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain." When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. "And both of those kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." These two kings are Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarrelled; Octavius Cæsar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ. 28, "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land." Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Savior, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, "At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter." The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. "He shall return, and come towards the south," not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verse, see 30, "For the ships of Chittim shall come against him;" the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. "Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant."

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. "And arms shall stand on his part," that is, the force of the empire would be on the side of Paganism. "And they shall pollute the sanctuary of strength." *They*, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. "By sanctuary of strength," is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. "And shall take away the daily sacrifice." The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel vii. 24. This is evident by his using the plural pronoun instead of the singular, as before or as he does afterwards, when the little horn obtains the power. To "take away the daily sacrifice," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. "And they shall place the abomination that maketh desolate" *They*, meaning the ten kings, *shall place*, shall put in the room or *place* of the *daily sacrifice* or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. xvii. 12, 13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but *shall* receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;" that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years,—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 158 years B. C., would end the beast's reign A. D. 508, having reigned but a short time, (*one hour*, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls "the abomination that maketh desolate." This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel xii. 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days,—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1798, being 1260. This, then, is the history the angel will give us next. 32, "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33, "And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, "*many days*," suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, "the bloody city which has reigned over the kings of the earth." 34, "Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries." This text agrees with one in Revelation, xii. 16, "And the earth helped the woman." "But many shall cleave to them;" that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of this image beast's reign, which time is appointed, as I have already shown, to be "time, times, and a half," 1260 years, ending A. D. 1798. 36, "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done." *The king* here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. xiv. 12—15; Rev. xiii. 5, 6. The same Paul has described in his Epistle, 2 Thess. ii. 1—8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—"*their fathers;*" and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things." It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family,—each one having their patron saint to rule over them, by the appointment of the Pope,—were strange gods indeed; and rational beings might truly wonder

when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, "*and at the time of the end*," meaning the end of his power to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

LECTURE VII.

DANIEL'S 1260, 1290, AND 1335 DAYS EXPLAINED.

DANIEL xii. 8.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

PREVIOUS to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "*time, times, and a half*," as in Daniel vii. 25, and xii. 7. But he had been informed of many events which should transpire after his "*time, times, and a half*" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfilment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his little horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, —therefore the propriety of Daniel's saying in our text, "Then I heard, but I understood not." He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "What shall be the end of these things?" "And he said, go thy way, Daniel; for the words are closed up and sealed till the *time of the end*;" that is, my mission is closed, the words are finished, and registered in the roll of God's word; they are *sealed*, that is, made sure, unalterable, will stand until every word has its fulfilment, which in the end shall be accomplished; not, as some suppose, that Daniel's prophecy is *sealed*, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. x. 4, "Seal up those things, and write them not." But it is the reverse; for he says in the next verse, 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." You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

	490
	475
	1335

would make the sum total of his whole vision, 2300 years. And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his number, one thousand two hundred and ninety, as given him by the angel, from the 1335, thus—

	1335
	1290
	45

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ,	490
From crucifixion to taking away daily abomination,	465
From taking away Pagan rites to the setting up abomination of desolation,	30
From setting up Papal power (time, times, and a half) to the end of his civil reign,	1260
From the taking away the Papal civil rule to the resurrection,	45

Now add these together, and you have the whole 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot! But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way:—"The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D., 508. The papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, "and at the time of the end" of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: "And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. "And he shall enter into the countries, and

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, FEBRUARY 3, 1844. [No. 8.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

THE MEETINGS.

There is no falling away in numbers among our hearers. The revival still continues; There were nine forward for prayers in the Lawrence street Church on Tuesday evening; and one well informed man, that had hitherto been much opposed to the Second Advent doctrine, and had listened to Mr. Kilbreth's sermon against "Millerism," last Sabbath, came out and declared his full conviction of its truth, and was much blessed in the belief of it. On Wednesday evening we lectured at the Baptist Church opposite the Asbury Chapel, to a crowded congregation. The foundation of the Lecture, "Is Antiochus the subject of Prophecy in Dan. 8: 9—14?"

Br Maull lectured at the Lawrence street house, and had a powerful time. The mourner's benches were crowded—the power of God displayed, and many were blessed.

On the Sabbath, the severity of the snow storm pre- [illegible] the Congregation [illegible] we were [illegible] What [illegible] will be discontinued for the present.

THE ENEMIES OF OUR HOPE.

The opposers of the Second Advent of Jesus Christ, at hand; seem to be putting forth their most powerful efforts to rob us of our glorious Hope. Yes, our Glorious Hope! For what hope is more glorious, than that of meeting the King of kings in his everlasting kingdom? The Hope of being "caught up" from a world of temptation, trial, and opposition, to meet the Saviour of sinners! The Hope of being made free from sorrow and sighing, sickness, pain, and death—of becoming *immortal*—with bodies "fashioned like unto Christ's glorious body!" The Hope of enjoying, forever, the society of Abraham, Isaac, and Jacob—Noah, Job and Daniel; with the whole army of the once despised followers, of the once despised Jesus; and above all, of being *forever* with the Lord: The Hope of inheriting the earth in its renovated form, and dwelling therein forever: This we feel to be a Glorious Hope: Such an one, as none but God can inspire.

If the hope of enjoying all this glory, even at a *remote period*, be *really* comforting to the hearts of Christians, in a state of trial; surely there is no principle of Scripture, or logical reasoning, to show that this comfort can be impaired, (not to say destroyed) by bringing the consummation of our hope *directly before us*. The husbandman labours *cheerfully*, while he is sowing his seed, and *patiently* waits for the early and later rain; But what joy fills his soul, and kindles in his eye, as he takes down his sickle, and sings the Harvest Song! The pilgrim's joy *increases* the nearer he approaches the city of pilgrimage. The steps of the weary, way-worn traveler, become more firm, and his figure more erect, the nearer he approaches that loved spot, called HOME. The weather beaten sailor performs his duty with more activity, and mounts the rigging with greater ease, after he has heard the shout, "Land Ho!!!" And when his own loved hills rise to view, and his *cottage home*, shows its curling smoke upon the mountain side, his vessel is hardly able to hold him. He feels like leaping at once the surging waves, and throwing himself into the embraces of those he loves.

These natural things but faintly shadow forth the work of grace. "The path of the just is as a shining light that shineth *more* and MORE until THE PERFECT DAY."

Peter's anxiety to be with his Lord, even in his Humiliation, was so great, that he actually *left his vessel*, and went forth in bold defiance of the boisterous waves, to meet him. If we *really believe* the Government of God's Kingdom, to be *better* than that under which we live; and the future inheritance of the saints, *better* than the one we now possess, we shall "groan" with Paul, for the "Redemption of our bodies," and cry with John, "Come Lord Jesus, and come quickly!" We *do* feel our Hope to be a *Glorious* one; such, as is neither the policy, or prerogative of the devil to inspire. And who, but the devil or wicked men, will try to take it from us? Yet, what mean these efforts, to convince community that *such* hopes are fallacious?—a mere fable—a chimera of the brain—a phantom: and all this without attempting to bring an *argument* against the position we have taken that the Scripture proves that this blessed Hope is *very soon* to be realised by every true lover of Jesus. The periodicals of the day (those called "*religious*" generally taking the lead) abound with declamation, [illegible], and misrepresentations, of Second Ad- [illegible]; while they carefully avoid the point at issue, viz Does the Bible teach these things? They say it does not; but do not prove, and at this late day, hardly attempt to prove, our views of Christ's speedy Coming unscriptural.

These long tirades of abuse and misrepresentation, appear to us, designed for no other purpose than to divert our minds from the great work which God has committed unto us, of crying "Behold the Bridegroom cometh!" "Fear God and give glory to him; for the hour of his JUDGMENT is come." If the opposer will point us to a single obstruction, in what we have taken for the true channel that leads to the harbor of Glory, we will pause to consider it: Or in other words; if they will bring *one single* scripture argument against the position we, as Second Advent believers have taken, however weak that argument may be; like men and Christians, we will honestly reply, or confess our error. Until such a course is substituted for the one of misrepresentation that they are now pursuing; like Christians we shall have nothing to do with them, unless it be to hold them up, as a warning to others.

Man's *immortality* is his all; and is too valuable to be decoyed upon the shores of destruction by these *false lights*. It is therefore our bounden duty, to hold up the true light (the word of God)—to cry aloud and spare not—to lift up our voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins; that the unsuspecting traveller may see his danger and flee from it before it is too late. What folly, for the heirs of immortality and a crown; to have their attention diverted from the clustering evidences of the Eternal Morning's speedy dawn; by the Billingsgate slang of the multitude around them.

Let us then compose our souls in God, calmly relying upon the promises of his word. Fret not thyself because of evil doers; be patient; establish your hearts: for the coming of the Lord draweth nigh. "So that ye come behind in no gift; *waiting for* the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8.

ADVOCATE AGAIN.

The question has been asked us, Why we passed by the long article headed "The Spirit of Millerism," in the last week's number of the "Western Christian Advocate?" Our reasons, in brief are these.

1st. There was no argument, nor pretensions to any; against the *doctrines*, as generally held by Second Advent believers.

2d. All that appeared to be aimed at, was, to show that Millerites possessed a *very bad spirit*, because they have said certain things, which he gives in his article; but does not attempt to prove the incorrectness of those statements in any other than his usual way, viz. *It is so.*

3d. The article contains many things that are not true: among which are the following.

[1] "Now we have ample proofs, that the Millerites make the *bare belief* of the Advent of Christ in 1843, to be the *great test* of Christian character."

[2] "They deal out against the *wisest and best Christians* the most unmeasured censures, *merely* because they cannot believe *Miller's exposition* of certain texts of scripture."

[3] "They condemn those *whom God approves of*, and stand forth, therefore, as the accusers of the brethren."

In speaking of attending a Lecture of ours on the 14th ult. he says,

[4] "We were surprised to find that he inculcated the idea that unless a grammatical, or [illegible] rule were found in the Bible, as [illegible] or Grammar, the hypothesis of Miller must be true."

[5] "The unfortunate man *not knowing the difference* between the *Goal* or place aimed at, and *Jail* a place of confinement for criminals."

[6] "We learned, also, that he argued with a friend of ours, that Arch-bishop Usher established his chronology by the aid of Ferguson's astronomy."

[7] "Mr. Jacobs entered largely into the trite Millerite slander of *all Christian ministers* and Christians who were not of his school."

In speaking of the Lecture of Bro. W. H. Maull, he says:

[8] "At the close, the regular Millerite preacher got up, and apologized for what had been said: he did not believe one-half that had been advanced."

---

[1] This he cannot prove. A LOVE for the appearing of Christ, is a Bible test, and we urge no test that varies from this. 2 Tim. iv. 8.

[2] The severest censures he complains of, is the application of scripture expressions to an apostate church; leaving those to whom they belong to make the Personal application. He must settle that with his Bible.

[3] This conclusion appears to be drawn from four general questions, that were thrown out (in a paper published by us in New-York) in order to find out the true application of Rev. xvii 5, and Zech. ii. 7. We suppose by the readiness of his application, he has found out their meaning.

[4] The truth or falsity of Mr. Miller's hypothesis *was not* once adverted to in view of any rule; neither was any such idea inculcated by us, as is above stated, either on that or any other occasion.

He says "we wondered much at such a strange expression," but his "wonder" ceased," at what, think [illegible] single monosyllable. The word "Goal" was pronounced "Jail." Up to about the close of our Lecture, it seems he had taken us for a learned man: But that *little word* was pronounced wrong; as we *first* learned it from the

Fathers of Methodism in New-England: He then makes a new discovery.

[5] The thing itself was named in the exhortation.

[6] We never held any such argument.

[7] No "Christian minister" or "Christian" was "slandered," unless the language of the 12th and 13th chapters of the Prophecy of Ezekiel slanders them.

[8] No such statement was made, neither was any such idea conveyed.

Furthermore, this editor did promise, more than two months since, to publish a series of questions that were handed him by a Second Advent believer, and give his own views upon them.* This he has not done; while the above is a specimen of the course he has pursued towards us. The doctrines of the Adventists are troublesome ones to overthrow, so he attacks their "spirit." Not having courage to attack the *substance*, he attacks a *shadow*, and the above is the "spirit" in which it is done. We have no rule of judging the "spirit" but by "the word," and from the "spirit" here shown, we pray "Good Lord deliver us."

Hereafter, we hope no one will mention the name of this editor to us, until he holds the *truth* more sacred than this; for in our opinion, he has rendered his sheet more worthy the name of "Christian Calumniator," than what it is now called. We choose to have nothing further to do with "men who consent not to wholesome words, *even the words of our Lord Jesus* Christ, and the doctrine which is according to godliness; —Men who are doating about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness. From such turn away.' 1 Tim. vi. 3—6.

* Since the above was in type, we understand *he denies* having made a positive promise. Suppose he only gave encouragement; still he has withheld from his readers that which would have shown our position, and given us such as the above.

SECOND ADVENT CONFERENCE IN N. Y.

By the last "Midnight Cry," we learn that this conference, previously noticed, is to be held in the Congregational Church, on the corner of Christie and Delancy streets, commencing February 6th, and to continue several days. Bro. Miller is expected to be present and Lecture each evening.

CONFERENCE AT PHILADELPHIA.

A Second Advent Conference is also advertised to commence in Philadelphia, February 11th.

We expect to give some extracts in our next number from an interesting Sermon, entitled "The Sanctuary Polluted;" Preached by REV. JOSHUA L. WILSON, of this city, in 1828. Whatever a man of his learning and influence may say upon such a subject, will, of course be anxiously sought for.

By the last Advent papers from the east, it appears that the friends in that section are more encouraged than ever with the prospects of the Lord's immediate Appearing. Conferences are called in various sections, which we should notice but for the want of room.

Bro. Weston writes us from New Ipswich, N. H. that the friends in that section have had the most powerful Second Advent Conference, in Claremont, that he has ever attended. The glory of God filled the place.

TRACTS.

We have received a few sheets of Second Advent Tracts, of two pages each. Eighteen different numbers, entitled "Word of Warning." They contain a vast amount of information.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 48 pages. *Price* 12½ *cts.*

SCOFFERS' DEPARTMENT.

"We admit at once that the time it would take to examine scripture in order to overthrow the starting points *leaped* upon by the Millerites, would put it fully *out of our line*, therefore, *we* cannot do it by argument. It is *quite satisfactory*, however, to know that the thing has been completely done—*satisfactorily done*—and what is the use of longer making an exploded "humbug" the foundation of solemn religious exercises. * * * * To sum up our opinion of this Millerite destruction of the world doctrine, in one word, *we say*, that if it was the intention of the Deity, that we, his creatures, should *know when the interesting event, the destruction of the* world should take place, it would have been made known in characters not to be misunderstood by any one.

Daily Commercial.

THE APOSTLE'S CREED.

"He that cometh to God must believe that HE IS, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

CREED OF DAVID REED,
[Pastor of the Asbury Chapel.]

He that cometh to the Methodist Episcopal Church in *good standing* must believe that the wicked are IMMORTAL.

PROOF.

"This is to certify that Isaac Kimball has been a Local Elder in regular standing in the M. E. Church, in Asbury charge, Cincinnati, Ohio Conf.—with this exception, that he does not believe that the wicked are ENTITLED to IMMORTALITY."

DAVID REED, PASTOR.

January 29th, 1844.

DOES THE NOMINAL CHURCH BELIEVE IN THE SECOND ADVENT OF CHRIST?

"This doctrine they claim, but the *whole of it* they do not teach. (On this subject see 1 Thes. 5: 1—4.) "But of the times and seasons, brethren, ye have no need that I write unto you." "But ye, brethren, are not in darkness, that that day should overtake *you* as a thief."—Here it is plainly stated, that to some the day of the Lord will come as a thief in the night, but to others it will not; for they will be looking for or expecting it. The first part they teach—the latter part they deny. To show that their claim is not good, I will, by way of illustration, turn your attention to the first recorded evidence of Solomon's wisdom.

"Two mothers presented themselves before him with a child, both claiming to be its mother. The wise man, in order to see who was the real mother, called for a sword to divide it, and give to each a half. The woman whose claim was not good, was willing it should be destroyed, rather than give it up; but the *real mother* consented to give it up sooner than see her child sacrificed; thus giving evidence that she was the real mother.—Thus, with this doctrine, they are willing it shall be cut in two; admitting Christ will come, but denying at the same time the possibility of our knowing any thing about the time of his coming; in opposition to what is said in the 1st and 4th verses of the chapter just quoted."—*W. H. Maull's Lecture.*

POETRY.

FROM THE CINCINNATI GAZETTE.

He spake to the troubled wave, "be still,"
And it sank to calm repose;
He touched the eyes of the blind, and light
To their darkened vision rose.
He healed the sick—and with a touch,
To life restored the dead;
E'en devils trembled with affright,
And from his presence fled.

The leper cried, "I am unclean,
Yet thou canst heal me Lord;"
"I will," the loving Saviour said,
And cleansed him with a word.
He stood with Mary by the tomb,
Where a fond brother slept,
And He, whom angels had adored,
Bent o'er that grave and wept.

Our Saviour! who could love like thee,
And who like thee can save,
Who pity all the woes we feel,
And brighten e'en the grave?
Ah! some may DREAM of reaching Heaven,
Unaided by thy power,
But *I* will trust alone to THEE,
In the last trying hour.

LIDA.

COMMUNICATIONS.

A SIGN OF THE LAST DAYS.

MILLERISM USED UP.

BRO. JACOBS,—I wish to say through the medium of the "Western Midnight Cry," that on Sabbath morning last, I attended the Methodist Episcopal Church on Webster street, to hear the Rev. Mr. Kilbreth use up Millerism. This he did, by making the Little Horn of Dan. viii. 9—14, that stood up against the Prince of princes, to be Antiochus; [1] and the 2300 days to be 1150 literal days [2] which was *just a fit*, by a *guess of* 60 *days*.

To close up, he stated that the end of this world *could not be yet*, for there were many prophetic events yet to take place; [3] among which was the *Return of the Jews* to Palestine, [4] and the *world's conversion*, with the exception of *a few*, [5] whose numbers would be so small that their influence would not be felt. He then very zealously charged his hearers not to go away and tell that he had once said "My Lord delayeth his Coming." But he assured them, that the Millerites would say so, after the 21st of March. [6]

My memory being rather treacherous, I employed a *Stenographer to take down his discourse, so that if we* were used up, we might have the sermon to look at, and know the fact for ourselves: But the speaker spoke so fast that the Stenographer could not follow him correctly; And at the same time observing that the speaker was reading his discourse, he gave it up, supposing the manuscript could be readily obtained. Ascertaining this fact, I went on Monday to Mr. Kilbreth, to ascertain whether his discourse was to be published. He said it was not [7] I then told him if he would let me have the manuscript I would get it published. He replied that he should not let it go into our hands. I then told him, I would not ask the manuscript, but if he would himself place it in the printer's hands, and himself correct the proof sheets, we would be at the expense of printing it, provided he would give us the whole: and that if he had "used up Millerism," he ought to be anxious for the world to know it. He stated that he believed the discourse had accomplished what he intended—that there were some whose minds were affected with the subject, and ONE of them, he had SATISFIED; [8]—And furthermore, that he had not gone fully into the subject —this was only a SQUIB, and that if he was to open his ARTILLERY, [9] in less than twelve months he could prove Mr. Miller's Chronology wrong in *fifteen* different ways. He stated, in his discourse, that Mr. Miller had to make the Bible tell *one* or *two* lies, and he was modest enough to make it tell *only one* [10]

If I have here stated any thing that is not strictly true, I hope Mr. Kilbreth will make the correction. But I think I have given an accurate statement. YOURS,

JAMES ESHELBY.

[1] He died 164 years before the Prince of Princes *was born.*

[2] "Until two thousand three hundred days. Heb. "Ad ereb boker alpayim ushelosh meath," literally "Until evening morning two thousand three hundred."

That the phrase "evening-morning" is used like the Greek *nuchthemeron*, night-day" for a day of twenty-four hours, will be obvious by a comparison of Genesis i. 5, where the same words occur. *Prof. Whiting.*

[3] "Son of man, behold, they of the house of Israel say, The vision that he seeth is for *many days* to come, and he prophecieth of the times that are *afar off*. Therefore say unto them, Thus saith the Lord God; There shall *none* of my words be prolonged *any more*, but the word which I have spoken *shall be done* saith the Lord God." Ezek. xii. 27, 28.

[4] "For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto ALL that call upon him." Rom. x. 12.

[5] "Enter ye in at the straight gate, for *wide* is the gate and *broad* is the way, that leadeth to destruction, and *many* there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it. Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii. 13–15.

"Because with lies ye have made the heart of the *righteous sad, whom I have not made sad; and strengthened* the hands of the wicked, that he should not return from his wicked way, by *promising him life*. Therefore * * * * * I will deliver my people out of your hand." Ezek. xiii. 22, 24.

[6] "Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified: but he *shall appear* to your joy, and they shall be ashamed." Isa. lxvi. 5. "Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest I have not sinned." Jer. ii. 35.

[7] "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, *because* their deeds were evil." John iii. 19.

[8] "They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; And ye shall know that I am the Lord God. BECAUSE, even BECAUSE they have seduced my people, saying, PEACE; and there was *no peace*." Ezek. xiii. 9, 10.

[9] "Their mouth speaketh great SWELLING WORDS, having men's persons in admiration because of advantage." Jude xvi.

[10] "Now is come salvation, and strength, and the KINGDOM OF OUR GOD, and the power of his Christ: for the accuser of our brethren is cast down, which accused them *before* our God day and night." Rev. xii. 10.

Editor.

LETTER FROM BRO. EASTMAN.

PARIS, In. January 22d, 1844.

DEAR BRO. JACOBS,

More than twelve months ago I commenced, at home and abroad, lecturing on the Second Coming of Christ; during which time I have been in the gospel field, "wrestling against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places."

I trust the great day will show that I have been the humble means of awakening a large portion of country, and bringing into the field several very able advocates. But at present I am at home, sick; just able to use my pen.

If we had fewer and more pointed publications;—more uncompromising and zealous lecturers, it would be better for the cause. The world is full of papers, books, and libraries; yet it is full of ignorance, oppression, partyism, vice and crime. Every day shows more cowering under human systems; more shuffling and wresting the word of God to support "their human theology;" "providential coming;" "indefinite data," &c. And every hour reveals more of the incompetency of our opponents to upset the arguments of the Adventists; and discloses the wickedness of the present age, the fates and fortunes of the children of men, as sketched by the finger of inspiration. If ever there was an age of avarice and profanity, it is now. If ever there was a time when Preachers would parley over truth, preach and pray for money; and vie with each other for higher wages, it is assuredly now. If ever there was a day when the fulfilment of dates and prophecies; the history of the world; the signs of the times; indicate a mighty revolution, the Coming of the Son of man, it is now. The turbid waters of sectarianism still lash the troubled shore; and the *men made systems*, still crumbling, bind with adamantine chain its advocates to their popular and long cherished *theology*.—While heaven's watchmen, free and independent (from the taunts, the threats, the frowns, and the scoffs of a licentious and wicked world; a selfish and idolatrous church; a mercenary and exasperated priesthood;) are proclaiming "the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Many, very many of the "orthodox," as they please to call themselves, are invidiously saying, Not many of our "regulars" have gone over to the Second Advent cause; and boastingly affirm that they intend soon to preach the funeral of "Millerism." Shame! O shame on such free born sons of America! that they should be fettered, and bound to support such tyrannical systems *of orthodoxy*. Better, far better, read their "sing song," Ezek. xii. 27; Their standing, Isa. lvi. 10—12; Ezek. xiii. 3—6; Their obligations, Ezek. iii. 17—19; Their own funeral doom, Jer. xxv. 34—37; as written by the finger of inspiration. Better do as the Ninevites did. Jonah, iii. 8. Let the scoffing Editor, and religious demagogues turn and read the fate of the Antediluvians—Sodom and Gomorrah—Pharaoh and his host—and see if there is not something that teaches that they, ere long, "Shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. And they shall gnaw their tongues for pain. And I will plead against him with pestilence and with blood; and I will rain upon him an overflowing rain, and great hailstones, fire, and brimstone. And they shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For as a snare shall it come on all them that dwell on the face of the whole earth. When he ariseth to shake terribly the earth. The heavens shall be rolled together as a scroll, and it shall reel to and fro as a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. Heaven and earth shall pass away. And the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Therefore the inhabitants of the earth shall be burned and few men left." Amid these scenes of dread and alarm, when the whole political, moral, and religious heavens are shaken; and the groanings of enslaved and distressed nations; and the loud whisperings of "the dates are past," "no danger," "peace, peace," suddenly as the blaze of forked lightning—unexpectedly as the trap upon the ensnared animal—and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of the earth. It is the voice of the archangel! It is the trump of God!! It is the descent of the Son of God; and the holy angels to gather together his elect from the four winds, from one end of heaven to the other. He cometh with ten thousand of his saints;—He cometh with his mighty angels, in flaming fire taking vengeance!!—Behold, he cometh with clouds to Judge the earth; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. His dead saints spring from their dusty beds. His living saints in a moment—in the twinkling of an eye, are changed, and fashioned like unto his glorious body: and both together are caught up far above the clouds to meet him in the air. Even so, come, Lord Jesus, come: O come quickly! Amen.

B. EASTMAN, M. D.

The following letter was carelessly mislaid. We give such extracts as are of general interest.

LEXINGTON, Ky. January 2d, 1844.

DEAR BROTHER,

After an absence of some weeks, I take an opportunity to let you know something of the state of the Second Advent Cause in this, and the places where I have been. I left Frankfort yesterday, and arrived here last evening. I find the way open here for Lectures. The seeds of truth have already been sown.—Some of the Baptist brethren tell me their Church can be had. They seem extremely anxious for light upon the subject of the Lord's Coming. I hope some efficient Lecturer will come to this place immediately, for the harvest truly is great, and laborers few. Cannot Bro. Cook or Br. Kent come and labor in Georgetown, Frankfort, and in this place?

Dear brethren, let not their blood be upon us in the great Day of Judgment. O give heed to their cries!

Brother Rhodes, pastor of the Baptist church, is quite favorable to the doctrine; as also a number of others. I regret that this section of country has been so much neglected.

Last Friday I called at Col. R. M. Johnson's—found him busily engaged in writing; but I had access to his family. They appeared to be willing to learn upon the great subject. I gave them "Miller's Views," and some papers. Col. Vanderslice, who lives with Col. Johnson, gave me a book, (Biography of Col. R. M. Johnson) and the Colonel's name as a subscriber to the "Western Midnight Cry"—direct to White Sulphur Springs, Scott county, Ky.

At Frankfort a Second Advent Lecture had never been delivered. I talked for them on Sabbath eve. The pastor of the Baptist church in this place, Br. Goodell, is an acquaintance of Bro. Cook, and seems considerably interested. I gave him "Cook's Appeal."

I have spoken a number of times in different places since I left Cincinnati, and have been blessed abundantly. I have seen the Power of God manifest in some of my congregations, in the awakening of sinners. I expect to leave here for Harrodsburgh, on my way to Proctor.

I had a personal interview with a physician the other day, who attempted to disprove the Second Advent doctrine, by proving the Bible untrue.

My health is good, and my hopes are beating high for a speedy deliverance from this world of sorrow and trouble. Your's in the blessed hope.

W. W. NELSON.

LETTER FROM BR. CREEK.

LIBERTY, Union co. Ind. January 24, 1844.

DEAR BRO. HIMES,

The seed sown in this part of the country by Brethren Storrs and Stevens, has doubtless been productive of considerable fruit. The prejudices of many have been removed, and the faith of believers strengthened; But it is to be feared that some of the seed is dying for the want of proper culture. We have but two ministers in this part of the country (Bros. Perkins and Crouch) that preach the doctrine of the Advent near; and they are both poor men, and have to labour with their hands for the maintainance of themselves and families: Consequently it is impossible for them to attend to the numerous calls that are made for Lectures upon this all important subject. Therefore, I wish you to send us, if possible, a good Lecturer; either Bro. Cook, or some other man that will remain among us till May next, if time should last so long. * * * We will endeavor to make them comfortable, as far as this world's goods are concerned, while they remain with us. * * * *

Your's in the blessed hope of soon meeting the Lord in the air.

JOHN CREEK.

We have attended to Bro. Creek's request, as far as we were able. Bro. Kent encourages us that he will go to Liberty, as soon as he shall get through his course of Lectures at Indianapolis, if time lasts so long. This will probably be about the 15th or 20th of February.—[ED.

LETTER FROM BRO. GREEN.

ROSSVILLE, January 1st, 1844.

DEAR BRETHREN,

We have longed to see some of you here again, to talk to us about the speedy coming of the Lord.

We have had but few lectures in this place. Brethren Porter, and Boyer, labored with good success when they were here, and a number embraced the Second Advent doctrine.

Brother Hicklin has since been with us and lectured four or five times, and his labors were blessed. He established prayer meetings, which, by the blessing of God have been productive of a great deal of good. The commencement was small, but now we can hardly find a private room that will hold the people. They are the most interesting meetings I was ever in. Brethren, from different sects, here meet to tell of the blessed Hope they have, of soon seeing the King of Saints, coming in the clouds of Heaven. Some backsliders have been reclaimed, and some lukewarm professors have been stirred up to activity in the discharge of duty. It did my soul good to hear a blind man, of the Episcopal order, tell how the Lord had reclaimed him, and the hope he had of *soon seeing* his blessed Lord.

The churches are getting angry, and talk of bringing us to an account for this hope of ours. An aged sister, of the Baptist order, had to pass an examination before her church for believing this doctrine; but such a course only strengthened her faith.

What astonishes me most is, that some who first embraced the Advent doctrine, have turned back to the cry of *peace and safety*; or to the fable of a temporal *Millennium*, and *return of the Jews*.

I saw a letter in the "Western Midnight Cry," from Bro. Porter, from which I learn, that his faith is still strong. I understand that Bro. Boyer is still in the city, and also from the paper, that a Bro. White, from the Asbury Chapel, has embraced *this truth*. Will he and Bro. Boyer come and labor with us a week? I see by the apers that the Lord is doing wonders in your city. O how can you all remain there, while souls are perishing here for lack of knowledge!!

O come! tarry not! Souls must soon be saved, or lost forever!

Your's in the Blessed Hope of the speedy coming of our Lord and Saviour Jesus Christ.

ELI GREEN.

PHILADELPHIA.

The brethren there sustain two meetings, one at the Museum, and one at a meeting house in Juliana street, which, providentially, was offered to be let a few weeks ago. We received a letter from Bro. Storrs, too late for the last paper. His audiences were large and deeply attentive. He said: "the meeting house in Juliana street, is about the size of the one, corner of Catharine and Madison streets, New-York; but a much more pleasant house. Three quarters of the hearers I should think, are new faces, persons that have never heard on the subject; and the interest is deeper than at any place where I have lectured since the meetings in New York, last winter. Several were forward for prayers last evening, (Jan 15th) and many more rose up desiring prayers.—*Midnight Cry.*

LETTER FROM BRO. MILLER.

DEAR BRO. HIMES:—I am now, January 8th, 1844, at my home in Low Hampton, after an absence of about nine weeks. The first place I visited was Rochester. Here I found the Second Advent cause very prosperous, under the labors of Bro. Barry, and a number of choice lay brethren. I tarried about eight days at this time, and four or five on my return home. The Lord was with us, and many souls, as we hoped, were converted to God, and many more comforted by the truth, and rejoiced to learn that Jesus was at the door. There is apparently no wavering in our brethren in Rochester.—They believe that Christ will come this year, and they say it will be this year until he comes. Amen! So say all. The regular clergy, with but few exceptions, were out against us, crying peace and safety. Dr. Whitehouse, of the Episcopal church, preached an excellent good Second Advent discourse on the last Sabbath of the year 1843, and warmly admonished his people to be ready, for the coming of Christ was at the door. A few more such men as Dr. Whitehouse, would take off the stigma in part attached to the D. D.'s in this country. One of the D. D.'s in Rochester, Mr. Lusky, of the Methodist church, wrote a pamphlet against Millerism, called his lords and ladies into the house of the Lord, made a great feast of oysters and other picnics, Belshazzar like, drank their coffee and tea, and eat their costly delicacies, and sold their ice cream and sweet-meats, and his pamphlet against the Second Advent of the dear Saviour. The night before I left, another of the reverend gentlemen had his picnic feast at a public house or hall, and sold as above his tickets, ice cream, and sweetmeats. I was happy to hear that some of the churches of the different sects did not approve of such Babylonian feasts, and I do hope in my soul, that not all of these sectarian churches will be found "eating and drinking with the drunken" when Christ shall come. I am astonished that these reverend gentlemen do not see themselves in the glass of God's word; and I would recommend them to read Luke xiv. 12–14. Matt. xxiv. 48–51, Luke xiii. 25–28. 2 Peter ii. 1–3. Jude v. to xxi. These are the last times truly.

From Rochester I went to Lockport. Here I was received by Elder Galusha, a man of God; and in his family was kindly entertained for more than a week. His meeting house and heart were open to receive the blessed news of Christ's coming. Bro. Barry and myself labored here in three meetings a day for eight days. The Lord gave us a number of precious souls, as evidence of the truth, and the appearance was, that the Baptist church, with many more from other churches, would all believe in the Second Advent doctrine. Bro. Galusha remains firm, and I think will, by God's providence, be obliged to go forth and give the midnight cry, and proclaim "the hour of his judgment has come."

I next visited Buffalo, where we found no place for Christ's Second Advent in any of the elegant places of worship of which this city abounds. But the proprietor, or agent of the theatre, opened the same for our reception. This gentleman treated the subject and ourselves in the most kind and rational manner, for which he has my warmest gratitude. The theatre was crowded every evening to overflowing, and well filled in the day time, notwithstanding all the clergy in the city advised their floating members not to go to the Miller meeting, as they call our Second Advent lectures.

We next visited Lewiston, on the Niagara river, six or seven miles below the falls. Here I gave a course of lectures to the people under the charge of Elder Craighorn. Many came from the Canada side; and we had a good time. The people were very attentive, and we hope many went away to read and pray. I was here challenged to a debate by a Universalist minister, as at Rochester and Lockport. They are as displeased about Christ's coming as any of the sects, although they pretend to believe that all men will be happy in the next world. I will not contend with them; it would in fact be an admission that they might be right, which I cannot for a moment believe. Michael would not contend with the devil. Why? Because he would not admit he could be right. Was he afraid of the devil? No. But he said "the Lord rebuke thee, Satan." And so say I to his ministry.

The next place I visited was Penfield, where brother Bernard is pastor. I staid a week in this place. Some souls were converted, and many were brought to believe in the Second Advent and reign of the Lord Jesus Christ on earth. The Methodist and Presbyterian ministers, like the Pharisees in the days of Christ, would not go in themselves nor suffer others to go if they could hinder them; yet the house was full; and so methinks these evil servants will find it in the day of his coming; a house full, and they themselves shut out; for if they are ignorant it is wilful ignorance. I understood they took much pains to report the foolish stories about stone walls and new houses, &c. When pretended servants of God take such a course, we know they have not the spirit of Christ, and are none of his. A large number of Baptist ministers came out and confessed their faith in the doctrine. Some of them will go forth and give the cry. Bros. Bernard and Galusha must go forth or the Lord will not prosper them. If they go forth they will do much good, as there is a great call for help in that region.

I then left Penfield and returned to Rochester, where I staid a few days and then started for home. I came to my old friend's, John McMurray, in Lansingburgh, staid there one night, went to meeting and found Bro. Moore in the enjoyment of the Advent faith, and laboring alone in a protracted meeting. The few Second Advent brethren in this place are firm and unwavering in looking for that blessed hope.

On Saturday, January 6th, I arrived at home, having been absent from home about eight weeks, and given 85 lectures; I have seen a number of infidels converted to God, and more than a hundred have obtained hopes where I have been. Among all the churches where the doctrine of the Second Advent is shut out, I have not heard of one case of revival; and where they have excluded their members for their connection with the Adventists, they are to all appearance cursed of God. And why should it not be so? Has not God commanded us all to watch? and what we watch for we expect every moment; therefore when we say we expect him this year, we certainly break no Bible rule.

It is one of the most unnatural and unaccountable things ever heard of, that the Christian churches should exclude this doctrine, and their members for this blessed hope. I know some of the Baptist churches say they do not exclude them for their faith, but for their communion with the Advent believers. Then if it is not for their faith in a Coming Saviour, why am I excluded from their pulpits, who have never communed with any but the Baptist church? It is a false plea. But this cannot be the plea of the Methodists and Presbyterians; for they believe in mixed communion. What do they exclude for? I heard of some being excluded for "*hymning*" Second Advent melodies; others for insanity; when all the insanity proved against them was, they were watching for Christ. Oh God, "forgive them for they know not what they do."

I have read Bro. Hawley's article; he appears to labor hard; but in my opinion darkens counsel, and makes nothing clear. I am as ever.

WILLIAM MILLER.

FROM THE SIGNS OF THE TIMES.

"THE MIDST."

DEAR BROTHER BLISS:—Brother Hawley, it seems, has given me a passing notice in his late effort to make the 2300 days extend to 1847. I think you have sufficiently refuted his position, yet, if you please, I will say a few words.

The phrase, "*in the midst*,"—"*the midst*," &c. occurs more than two hundred times in the Bible; and there are not probably much, if any, over fifteen or twenty times where the term "*middle*" could be substituted and make sense, or without obscuring the meaning. Let any one who is disposed, make the trial.

The view I now have of the subject, I conceive, makes no difference whether our Lord was crucified in the middle of the week, or near the close. One thing is now almost universally admitted—that is, our Savior was born four years before the vulgar, or common era, called A. D. 1.

Luke tells us, Chapter iii. 23, that when Jesus was baptized, he "began to be about 30 years of age." This being the case he must have commenced his ministry in the year, A. D. 26 or 27. Seven years from that time would carry us to A. D. 33 or 34. Hence, if he was crucified in the middle of the week, it must have taken place in A. D. 30 or 31. In that case, *the week* would end in 33 or 34. Whatever view, therefore, is taken, as to what part of the week our Lord was crucified, I conceive it is impossible to remove the termination of the seventieth week beyond 33 or 34.

It has also pleased our Heavenly Father to give us two numbers in Dan. 12th, which I call *binders*, viz. 1290 and 1335. The first, reaching to "the time of the end," which is admitted by all Adventists, I believe to be 1798; the other (1335) extending 45 years beyond; and therefore cannot extend to 1847, as that would take 49 years. But Daniel is to "stand in" his lot at the end of "these days." Thus we have an immovable guard to the whole subject of time. Yours in the hourly expectation of seeing our blessed Lord.

GEORGE STORRS.

Philadelphia, Dec. 1843.

THE BIBLE.—"Many shall run to and fro, and knowledge shall be increased." In the year 1272 a Bible sold for one hundred and thirty-three dollars. Now it can be had for a few shillings. *Second Advent.*

THE LAST DAYS.

SUBSTANCE OF A LECTURE, BY E. JAQUES.

"*An end is come, the end is come: it watcheth for thee: behold, it is come.*"—Ezek. vii. 6.

This language has been supposed to refer to the *end* of the Jewish state; but if it means no more than this, the reading in verse 5, cuts off their restoration; for this *end*, whatever it may be, is there said to be "an only [or final] evil."

The idea that allusion is here made to the destruction of the earth that is to follow the Second Coming of Christ, is strengthened in the second verse: "The end is come upon the four corners of the land." This term is used in Job i. 19, for complete destruction. "Behold, there came a great wind from the wilderness, and it smote the *four corners* of the house, and it fell," &c. See also Rev. vii. 1—3. "I saw four angels standing on the *four corners* of the earth, [the land,] holding the four winds, that they should not blow on the earth." Verse iii. "Saying, hurt not the earth, neither the Sea, nor the trees, till we have sealed the servants of God," &c. Are not these the four angels that are to bring this "only evil" upon the "four corners of the land?" The question arises, Has the time now come when we are fully authorized to apply the awfully solemn warning contained in this text.

"THE END is come," or rather *the end cometh*, so near that "it *watcheth* for thee" as the lion watcheth for his prey.

Many things are urged as reasons for delaying this alarming Cry. The millennium or world's conversion, return of the Jews, unoccupied territory of the earth, &c., &c., all of which unscriptural objections have so frequently been set forth in their real character, that I pass them over in order to record a few of the things that God says relative to the condition of the earth and its inhabitants, when the end is approaching or "watching" for us. Acts ii. 19, 20—"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. [The Aurora Borealis.] The sun shall be turned into darkness. [May 19, 1780,] and the moon into blood, [on the night of the same day,] before that great and notable day of the Lord come." Rev. vi. 13—"And the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when shaken of a mighty wind." [Nov. 25, 1833.]

Now read the four following verses, and cautiously judge whether the next events we are to look for are the world's conversion, return of the Jews, or an increase of the population of the earth. "And the heaven departed as a scroll when it is rolled together, and *every* mountain and island were removed out of their places. And the kings of the earth, and the *great men*, and the rich men, &c., hid themselves in the dens and the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of *Him* that sitteth on the throne (the throne has then appeared,) and from the wrath of the Lamb; for THE GREAT DAY OF THE WRATH IS COME, and who shall be able to stand?" These things are the *first* (noticed in the prophecy,) that follow the falling of the stars.

If we are enquired of, why our learned or "great men" have not found out these things, we have only to say that it would seem from this, as well as much other Scripture, that they are in the wrong place to find out any thing that will be of lasting benefit to a perishing world.

2 Tim. iii. 1—5, "This know also, that in the *last days*, perilous times shall come; [not a world's conversion,] for men shall be lovers of their own selves," &c. When has our earth been as productive of selfishness, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unholiness, and crime of every kind here enumerated? Forty or fifty years ago, Methodist Ministers could exultingly tell of majorities of their societies enjoying the blessing of sanctification or holiness. Now, if one in *forty* be found entirely consecrated to God, it would be a wonder; and that society is not alone. The last characters in the list are lovers of pleasure more than lovers of God, and to finish the tale of horror, the whole list have a *form* (make a profession) of godliness. Let any candid man tell us whether he can discover any marked difference between the great mass of professors of religion, and the great mass that profess none. Loving pleasure more than God is obvious, not only from the luxuries sought after and enjoyed at home, but from the multitude of highly ornamental houses of worship, supplied with silver-toned instruments of music, and preachers whose style of living seem to compel them to please their hearers rather than God. Here, on their cushions of down, multitudes, with music, oratory, and soothing songs of "peace and safety," are lulled into a deep sleep, from which, it is to be feared, nothing but the notes of the last trump will arouse them. Another thing is said of these professors of religion that should be noticed. Verse vii. "Ever learning, and never able to come to the knowledge of the truth."

What truth? That concerning the "perilous times" of the *last days* among others.

2 Peter iii.—"Knowing *this first*, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Is this a world's conversion, or the return of the Jews? This epistle was written purposely to put the children of God on their guard against these *scoffers* that should arise in the last days, and to lead them to cleave closely to the *prophetic* as well as apostolic writings. See verses 1–3. Do we hear the enquiry, Where is the promise of his coming? And though the world is pointed to that promise again and again, yet, at this time, almost the whole professedly christian world is ringing in angry tones, WHERE is the promise of his coming? This, remember, is an inquiry of the last days. Specimens of scoffing are so abundant that we need not here pause to give any. Besides other places, they can be found emanating from pulpits and religious presses.

James v. 3—"Ye have heaped together treasure for the last days." "Your gold and silver is cankered," &c. It is a well known fact that there has not for centuries been as much specie "heaped together" as at the present time. The extensive mines of gold and silver throughout the whole world have been more faithfully wrought, than common, for a few years past, which, of course, has increased the quantity of the precious metals; And the recent pecuniary embarrassments, not only of our own but all other countries, has tended to throw the great bulk of gold and silver into the hands of the wealthy, where it is literally "heaped together" for the "last days." For specimens of the oppression practiced by this class, see verses 4—6. Let the poor, despised, and rejected follower of a once despised and rejected Saviour, take the heart-cheering advice in the 8th verse: "Be patient: establish your hearts, for the coming of the Lord draweth nigh."

In 1 John ii. 18, you will learn that it is the existence of anti-Christ in the world, and not the world's conversion, that is to be a warning of the approaching end. In Jude xvii. 18, we are referred to Christ and his apostles as evidence that "there should be mockers in the *last time*, (not all converted,) who should walk after their own ungodly lusts." We are almost daily accosted with specimens of mockery very similar to that which the forty-two children heaped upon God's prophet, Elisha—"Go up, thou bald head;" or, in other words, "You have not gone up yet." This kind of mockery comes as frequently from priests and professors as from any other quarter. Matt. xxiv. 37—"But as the days of Noah were, so shall also the coming of the Son of man be." If the world were all converted then, so it will be when the Son of man comes." Verse 41—"One shall be taken and the other left;" (not all converted.) Matt. xiii. 39, 40—"The harvest [not millennium,] is the end of the world." As therefore the tares [children of the wicked one, v. 38,] are gathered and burned in the fire, so shall it be in the end of the world." You have also, in Matt. xxiv. 48, in the last days, the evil servant saying in his heart, "My Lord delayeth his coming," held up to us as a warning; the Lord well knowing, that his children would need no more particular caution against those who should say with their lips, "The Lord cannot, or will not yet come for years." "You need not be alarmed." "Quiet your fears," &c., &c.

[Mid. Cry of June 15, 1843.

FROM THE SECOND ADVENT.

COMFORT FOR BEREAVED PARENTS.

The Resurrection and Everlasting Life of little Children.

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away with aching hearts and deposite their remains in the cold—cold grave.—We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and the gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure which we possessed in them, and filled our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings out their little life, and we lay them in the dust and turn away and weep. We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart are over, and it is painful to think that we shall see them no more.

But shall we see them no more? Let the word of God answer. Compare Matt. ii. 16, 17, and 18, with Jeremiah, xxxi. 15, 16 and 17.

In Matthew, we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama was there a voice heard, lamentation, and weeping and great mourning—Rachel weeping for her children, refused to be comforted because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord that thy children shall come again to their own border."

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ "Of such is the kingdom of God." Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ. With what exultation will they hail them and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly 20 months old, by his side. These, with two which lie buried at the east, make the half of our family now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God that cannot lie: "Refrain thy voice from weeping, and thine eyes from tears, they shall return again."

From weeping let thy voice refrain,
And let thine eyes withhold their tears,
Thy children shall return again,
When Christ the Lord of Life appears.—[C. FITCH.

ENGLAND.

An interesting letter from London has the following:

"There are several clergymen of the Church of England who have examined the American Second Advent publications, and are preaching the doctrine and distributing the works among their parishioners.

"There are many in this country who seem constrained, independent of these works, to study the prophetic parts of Scripture—chiefly among the clergy of the Establishment. Yet there are some, who, although till late they have been asleep on the most important parts of Scripture, through the reading of your works on the prophecies have discovered the nature and importance of the subject. "Litch's Exposition" has been of great use to ministers and students generally. Storr's "Bible Examiner" has been much called for, and "Litch's Address to the Clergy;" in short, they are *all* excellent and useful, and evidently are prized by those who have read with unprejudiced minds, to be the purest and most complete body of *sound divinity* ever laid before the British public. They are sweeping away the mists of error which have so long been palmed upon the religious public. They are bringing sinners to God, and awakening the sleeping virgins to trim their lamps, and cause the sons of Zion to shout for joy to know their deliverer is nigh.

"There has been a remarkable "sign in the sun," seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about 12 o'clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Brn. Winter, Burgess and Bonton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.

THE SUDDENNESS OF CHRIST'S COMING.

Let this be remembered by the fatigued pilgrim. His warfare will not be long ending. "In a moment"—"the twinkling of an eye." 1 Cor. 15: 52. Let it also be remembered by the careless sinner. His doom will not be long coming. "Sudden destruction." 1 Thess. 4: 3. Few who meditate upon the Second Advent give this point sufficient notice. Reader, if you are not ready to be killed by "lightning" you are not ready for Christ's coming. O be wise before it is too late.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

	Price.
1. Miller's Life and Views,	37½
2. Lectures on the Second Coming of Christ,	37½
3. Exposition of Matthew xxiv. and Hosea vi. 1–3,	18¾
4. Spaulding's Lectures on the Second Coming of Christ,	37½
5. Litch's Address to the Clergy on the Second Advent,	18¾
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John,	12½
7. Fitch's Letter on the Advent in 1843,	12½
8. The Present Crisis, by Rev. John Hooper, of England,	10
8. Miller on the Cleansing of the Sanctuary,	6¼
10. Letter to Every Body, by an English Author,—"Behold I come quickly,"	6¼
11. Refutation of Dowling's Reply to Miller, by J. Litch,	15
12. The Midnight Cry, by L. D. Fleming.	12½
13. Miller's Review of Dimmick's Discourse, "The End Not Yet,"	10
14. Miller on the Typical Sabbaths and Great Jubilee,	10
15. The Glory of God in the Earth, by C. Fitch,	10
16. A Wonderful and Horrible Thing, by C. Fitch,	6¼
17. Cox's Letters on the Second Coming of Christ,	18¾
18. The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine,	12½
19. Prophetic Expositions, by J. Litch, Vol. 1,	[illegible]
20. " " " Vol. 2,	[illegible]
21. The Kingdom of God, by William Miller,	[illegible]
22. Miller's Reply to Stuart,	[illegible]
23. Millennial Harp, or Second Advent Hymns,	[illegible]
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward,	10
25. Inconsistencies of Colver's Literal Fulfilment of Daniel's Prophecies, by S. Bliss,	10
26. Bliss' Exposition of Matthew xxiv.,	[illegible]
27. Synopsis of Miller's Views,	6¼
28. Judaism Overthrown, by J. Litch,	10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey,	18¾
30. New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey,	12½
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32. Brown's Experience,	12½
33. Bible Examiner, by George Storrs,	18¾
34. The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107,	20
35. A Solemn Appeal to Ministers and Churches, especially to those of the Baptist denomination, by J. B. Cook,	10
36. Second Advent Manual, by A. Hale,	18¾
37. Millennial Harp, Second Part,	12½
38. Chronology of the Bible, by S. Bliss,	[illegible]
Review of Dr. Pond, by A. Hale,	12½
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Miller's Life and Views, bound,	50
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Spaulding's Lectures, "	50
Prophetic Expositions, by J. Litch, bound, 2 vols.,	80
Millennial Harp and Musings, "	37½
German Tract, by J. Litch, pp. 16,	6¼
Bibles, Charts, Tracts, &c. &c.	

LECTURES.

Lectures are continued at the Lawrence Street Church as usual, viz. each evening in the week except Saturday, and three times on the Sabbath.

The house on Fifth street is undergoing some repairs, and when completed due notice will be given of the lectures in that place.

LETTERS AND RECEIPTS.

Levi Morrill, P. M. 3 00; John H. Thomas, P. M. 1 00 (20 subscribers in all) W. Mounts, P. M. 2 00 (we sent such of the books ordered as we had, but we now send again) L. Morrill, P. M. 1 50; S. Stewart, P. M. 1 00; E. Collins, P. M. 2 00; E. T. Chapman, P. M. 2 00; James Nelson, 1 00; E. French, 2 00; E. French, 1 00; John Creech, 2 00; D. Bartholomew, D. Ashton, 1 00; Thomas P. Heddrick, 2 10; A. G. Bostwick, P. M.; E. B. Young, P. M. .25; J. Weston, (15 subscribers); B. Tubbs, P. M. 1 00; J. H. Hardy, 2 00; James D. Wesson, P. M. 1 00; D. Bartholomew; J. B. Cook; Milton J. Nelson.

shall overflow, and pass over," was literally accomplished. "He shall enter also into the glorious land," (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightsome country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. "And many countries shall be overthrown." It is said that Bonaparte conquered three kingdoms at the battle of Marengo. "But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon." Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, "escaped out of his hands." 42, "He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape." "*Hands*" signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt." Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. "And the Libyans and Ethiopians shall be at his steps." When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt —what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, "But tidings out of the east and out of the north, shall trouble him." This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France.

The news of this alliance caused him much trouble, and also his immediate return to France. "Therefore he shall go forth with great fury to destroy and utterly to make away many." This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain," (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan,—Italy lying between two seas. To "plant the tabernacle of his palace" would be to establish him as king. "Yet he shall come to his end, and none shall help him." This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. "Yet he shall come to his end and none shall help him." How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. "He shall come to his end, and none shall help him." Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where is the empress Maria Louisa, and the young king of Italy! "And none shall help him." Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come to his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ *stands up* for his people to accomplish; one is their faith, and the other their judgment, Jer. iii. 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity: but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delay;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.* "And at that time thy people shall be delivered, every one that shall be found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Every one, the poor and despised child of God, will then be delivered, when he makes up his jewels. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for at "the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only had been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the "children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. x. 1—6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters, Rev. xvii. 1, 15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. vii. 1—3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. x. 6, "that there should be time no longer," or, as some translate it, *that there should be no longer delay*; which must of course have one of two meanings—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter iii. 9. Take either one or both positions, and it proves my object, that a part of the 45 years, the history of which we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come," Matt. xxiv. 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after, Rev. xiii. 3. 7th verse, "And I heard the man clothed in linen, which was upon the

* Opponents have made a great handle of this passage to destroy the influence and the correctness of the calculations of Mr. Miller, by claiming a failure of one of his calculations. Mr. Miller first adopted Guthrie's date for the commencement of the invasion of Greece by the Turks, and which, according to him, was in 1298. Gibbon, however, fixes it upon the 27th of July, 1299. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third woe: when the sixth angel had ceased sounding, it is said "the second woe is past; and behold the third woe cometh *quickly*," Rev. xi. 14. The time that would intervene between the close of the second woe and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "*quickly*," and which was not so immediate as Mr. Miller supposed.

It would seem that the present turpitude of public morals, the defalcations, bankruptcies, frauds, duels, murders, etc., etc., and the breaking up of all confidence in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the anarchy of these times, his anticipations have not been altogether unrealized.

waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly, that it is the same angel which John saw in Rev. x. 1—7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Daniel vii. 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. xi. 2. Forty-two months, (three years and a half,) to give the holy city to be trodden under foot. Again, the same time is given, Rev. xi. 3, for the two witnesses to prophesy, clothed in sackcloth, 1260 days. Also, Rev. xii. 6, 14, for the church in the wilderness; and, again, in Rev. xiii. 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fall on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, "the scattering of the holy people;" a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian abomination, and the "lo heres" and the "lo theres," by dividing the people of God into parties, divisions and subdivisions. And methinks I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yes, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-masons, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel xii. 11—13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz., A. D. 508, which would end in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, which is forty-five years, the difference between the two numbers, 1290 and 1335. I then began at Daniel xi. 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleeps in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you, witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

LECTURE VIII.

THE NEW SONG.

REV. v. 9, 10.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

THERE is such harmony, beauty, and knowledge in every part of the word of God, that the Bible student, whose heart is interested in the same, has often, while reading, been led to stop and admire the order, wisdom, and light which burst upon his enraptured vision, at the unfolding of the figures and truths which until that moment, perhaps, lay in darkness, doubt, and obscurity, and seemed to be wrapped up in a mysterious veil that almost makes the reader quail, and come to the conclusion that he is treading on forbidden ground; but, perhaps, in an unexpected moment, the inspired penman, seemingly having anticipated our ignorance or darkness, throws out a spark of that live coal which had touched his lips, and our darkness is dispelled, ignorance vanishes before the fulness of knowledge of the word of God, and we stand reproved and admonished for our stupidity and ignorance in the figures and truths before explained. Our text is a brilliant spark of that fire which is upon the altar between the cherubim, and gives us a clear ray of light to discover the allusion of the figures contained in the fourth and fifth chapters of this book. It is conveyed unto us by way of a chorus, like the angel's song at the birth of our Savior in Bethlehem of Judea. It explains to us, in a divine song, what the four beasts are, and gives a key to unlock the mystery of the twenty-four elders, and clearly shows who opens the seals of the book. I shall, in illustrating this subject, inquire,

I. Who they were that sung this new song;

II. Show the song, and the occasion of it; and,

III. Speak of the reign and the place where.

I. We are to inquire who are the singers in this grand chorus. The prophet calls them "the *four* beasts," or, as it might have been more properly translated, *four animate beings*; and the "four and twenty elders," he also calls them "saints." See the 8th verse, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then comes in our text, "And they *sung* a new song," &c. The four beasts is a figurative representation of the whole New Testament church, not only in character, but in chronology, representing the four different stages of trial through which the church should pass in her pilgrimage in the wilderness of this world, before she would enter the visible kingdom of her glorious Redeemer, the New Jerusalem, and reign on the earth. And every individual Christian, who may live any length of time after his conversion, passes through some or all of these states of trial. The four and twenty elders are the twelve patriarchs, which are sometimes called *prophets*, and the twelve apostles of the Lamb. For it is said, we are built on the prophets and apostles, Jesus Christ being the chief corner-stone; and figuratively it may represent the faithful and true ministers of Jesus Christ; the same as the twenty-four courses of the priesthood under the Jewish economy. See 1 Chron. xxiv. 7—19. And the four beasts are typified by the four grand divisions of the Jewish camp under Moses. The first, on the east, was to follow the standard of Judah; that on the south side, and second in the march, was the standard of Reuben; on the west side, Ephraim, and his was the third standard in the march; on the north side was Dan's standard; and Dan brought up the rear in the march of the Jews through the wilderness. What their several standards were, I cannot tell, except that of Judah, which marched in front, immediately after the ark, which in all probability was a lion. And the "first beast" under consideration was "like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These represent the four grand divisions of the gospel church. The first represents the church in the apostolic age, when the church went forth, bold as a lion, preaching and proclaiming the gospel among all nations. The second state or division of the church was the times of persecution and slaughter by the Roman emperors, represented by the calf. The third state of the church was in Constantine's day, when the church enjoyed privileges as a man, and became independent, and like a natural man, proud, avaricious, and worldly. The fourth and last state of trial was when the anti-Christian beast arose; and, under the scourge of this abomination, the church having two wings given her, like the wings of an eagle, she flew into the wilderness, where, a place being prepared for her, she is nourished from the face of the serpent a thousand two hundred and threescore days, Rev. xii. 6, 14.

This of course would include the whole Christian church until Christ's second coming, when anti-Christ will be destroyed, and the church delivered from all her foes, and brought into her New Jerusalem state, where John now sees in his vision the whole family of the redeemed, singing the grand chorus as in the verses following our text. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands." In this vision John has the same view which Daniel had in his vision. See Daniel vii. 10. Daniel saw the same throne, and the same numbers stood before it; which proves, almost beyond a doubt, that Daniel's vision carries us into the eternal, immortal, and glorified state; for John, in the next verses, carries us into the eternal state of the righteous.

12th verse, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." Nothing can be more evident than that John here saw the whole family of the redeemed, as they will be after the first resurrection; for he gives the several situations of every part of the whole family as they actually were, that is, in body, or the situation of their bodies at that very time when he was writing; "every creature," that is, in person, in their bodies, as they will be after the resurrection; not all mankind as some vainly suppose, but those who are redeemed, or who may hereafter be redeemed, "out of every kindred and tongue, and people, and nation." See our text. If it had been "all nations," &c., he would not have said, "out of," &c. Therefore we must take the whole in connection. But John saw every creature whose bodies then were some of them in heaven, as Enoch and Elijah; every creature who was then alive on the earth like himself and brethren; every body of the saints that had slept and been buried under ground, or in the sea, and all the saints who were yet in the loins of their fathers. In one word, he saw the whole general assembly and church of the first-born, whose names were written in the Lamb's book of life. These four beasts are the same living creatures which Isaiah saw when he had a view of the glory of God. Isa. vi. 1—3, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Ezekiel also saw the same living creatures that Isaiah calls "seraphims," and John "four beasts." Ezekiel calls them "cherubims." See Ezek. i. and x. chapters. John says, Rev. iv. 8, "And the four beasts had each of them six wings about him," the same as Isaiah's "seraphims." These wings are the graces of the Spirit, as is strongly implied by Ezekiel i. 12, "And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went." "With two they covered their face"—humility and repentance; "with two they covered their feet"—that is, they walked by two of the graces, faith and patience, faith in God and patient in tribulation; "and with two

they did fly"—hope and love. They "mount up with wings as eagles; they shall run and not be weary, walk and not faint," says the prophet Isaiah, xl. 31. And again, John says, they were "full of eyes before and behind, and they were full of eyes within;" showing that they would have just views of sin, of God, and his word, and of themselves: they could look back and see their sins, and the pit from which they had been delivered, and with gratitude remember their Redeemer. They could with eyes of faith look forward and believe in the promises of God, and have a view of the glory that shall be revealed at his second coming. With eyes within, they could look into their own hearts, and see the remaining corruption and hidden depravity that lie lurking in every corner of the soul, and by this means put off the old man with his deeds. They are represented by John as being praying souls, "and golden vials full of odors, which are the prayers of saints." Every one had these vials, says John. How then, I ask, can the prayerless man or woman think to join this celestial throng? "Having every one of them harps;" showing that all of them would have new hearts, be born of God; so they would be enabled to sing in the New Jerusalem state the new song.

These are the characters and persons which John saw represented by *the four and twenty elders* and *the four beasts*. I shall now,

II. Show what we may understand by the new song, and the occasion of it.

The prophet John had been led by the angel through seven different stages of the church, by the vision of the mystery of the seven stars and seven golden candlesticks, under the name of the seven churches of Asia, which ought to be understood symbolically down to the time when the Judge stands at the door, ready to enter in to the supper of the great God, when all wicked flesh will be destroyed, and till the marriage supper of the Lamb arrives, when all the righteous will be raised, enter into the glorified state, and live and reign with him on earth. Then it is perfectly natural that after we had read the history of the church through all her trials, persecutions, and imperfections, we should be led to see her deliverance on the other side of the banks of Jordan, or beyond the power of death, and to hear a part, at least, of that new song which no man can sing unless he is redeemed from the earth.

In the second and third chapters of Revelation, we have the history of the church, as I have endeavored to show in my lectures on the churches. In the fourth and fifth chapters we have a view of the glorified state, and the characters given of those who will enjoy the privilege of that state, the song which will employ the golden harps, and the place where. The characters I have already given. The song is represented as a *new song*. It is *new*, because it is sung only in that state where all things are made new. See 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Rev. xxi. 5, "And he that sat upon the throne said, Behold, I make all things new." Now John saw, in Rev. iv. 2, the same throne, and him that sat upon it, and in the verse above quoted he speaks as though he had mentioned before "him that sat upon the throne." And as he has not mentioned him in this language in any other place, we may have strong reason to believe that the time and subject matter are the same in the 4th chapter of Revelation as in the 21st chapter. Again: we are expressly told that no man could learn the *new song*, but those who are redeemed from the earth, Rev. xiv. 3. And redemption from the earth is nowhere spoken of until the resurrection of the body. Christ says, in Luke xxi. 27, 28, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And Paul says, Rom. viii. 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." In this state they can sing, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." It is also a holy song; for they cry, "and rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The church in this state are not all holy; they have but a faint view of the holiness of God's character, his law or government; neither could they endure the sight; for when God has seen fit to reveal a small part of his holiness, men have fainted under it. Isaiah cried out, "Woe is me." Ezekiel fell upon his face, Ezek. i. 28. Daniel's comeliness was turned into corruption, so that he retained no strength, Dan. x. 8. Therefore it is evident that this holy song can only be sung in a state of immortality, when we shall be holy, even as God is holy. This new and holy song will not cease, for they rest not day and night, which proves it to be in the eternal state. And the dress and crowns of the elders,—"clothed in white raiment," and they had on their heads "crowns of gold," and they "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power,"—all prove that the new song is sung after the second coming of our Lord Jesus Christ; for Paul tells us, that a crown is laid up for him which the righteous Judge shall give him at that day; *and not only him*, but to all them also that love his appearing. So neither the elders nor the beasts can sing this new song until the New Jerusalem is formed, their bodies redeemed from the earth, and they brought into the eternal state of the righteous. It will not be sung until the last child is born into the kingdom—the last enemy conquered—the elect gathered from the four winds of heaven, and the cap-stone brought forth, when the heavens will ring with this general chorus. "Holy, holy, holy is the Lord God Almighty: blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever; and the four beasts will say, Amen."

III. I shall now show the reign spoken of in our text, and the place where.

There is much speculation at the present day on the reign of Christ on the earth, which is promised in his word, and in the text. Some have supposed that it would be purely spiritual, by the Holy Spirit's influence, when all, or a large share of mankind who then should be on the earth, would be regenerated and become the subjects of his spiritual kingdom; that there would be no tempting devil to deceive, nor any kingdoms on the earth, but what would be subject to Christ's spiritual reign, and the church would enjoy a long Sabbath of rest; and the long-desired period of some who profess to be the servants of Christ would come; when church and state would be united; and war would cease to the end of the world, and the world would increase in riches, arts, and science to an amazing degree, beyond anything we have yet conceived; thousands would inhabit the earth where there are but tens now, and man would live to a good old age, and nations be born in a day. This theory is the most rational one I have been able to discover, aside from the glorious reign of Christ with his people in a state of immortality.

To the above theory I have many scriptural objections. Although the advocates of this theory call it spiritual, yet a large share, if not all, are temporal blessings of this kingdom, and are exactly the same that the Jews believed they should possess at Christ's first coming. Again: they must suppose, if this be true, that the rulers of the world must all be Christians, or professedly so. Then what must we say to Christ's words, "My kingdom is not of this world!" and again, "In the world ye shall have tribulation!" The world hate you, and if ye live godly, ye shall suffer persecution; and these (meaning the whole family of the redeemed) have come out of much tribulation. How could those millions, who are born or live in this happy period, come out of great tribulation? But where do the advocates of the above system prove their doctrine? Some pretend to bring the same passages in the Old Testament that the Jews did, to prove their temporal kingdom over the Gentiles, and do not see that much of the Old Testament prophecy was, and has been fulfilled in its typical sense. And it is very easy to show that the passages they pretend to bring in the Old Testament were all fulfilled 1800 years ago.

But, if they had believed in this theory, would not some of the New Testament writers have mentioned this important period? I remember, when I was but a child, of hearing an old minister of the gospel make a remark like this:—"All the Old Testament prophecies," said he, "which were not fulfilled when Christ came in the flesh, are carried into the New Testament, and further explained." I then thought there was reason and propriety in the remark; I think so still, for the two witnesses must and will agree. And where do the believers in this system bring us one word from Christ? Not one. But we can show much to the contrary. The parable of the tares and the wheat carries us to the end of the world; and he expressly says, "Let them grow together until the harvest." His prophecy and parables in Matt. xxiv. and xxv. give us a prophecy until his second coming, and not a word about a happy period previously, but much about "lo heres," and "lo theres," and wicked servants beating and bruising their fellow-servants, and eating and drinking with the drunken, saying in their hearts, My Lord delayeth his coming. Can this be a millennium? No. Too much devil in such conduct as this. Where does Paul, a very prominent writer, give us a hint of these important things? He must have understood the Old Testament as well as some, if not all, of our modern divines. But he, too, has given the reverse. In his epistle to the Thessalonians, he tells us plainly, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming," 2 Thess. ii. In his 2 Thess. i. he tells them of the necessity of patience and faith in all their persecutions and tribulations; which, he says, is a manifest token of the righteous judgment of God; and then goes on to show Christ's coming, and destruction of an ungodly world: nothing that looks like a millennium in this, or any part of Paul's writings, before Christ's second coming. Where, then, shall we find it in the New Testament? Perhaps they may say, in Rev. xx.; but this chapter can never be given to them until they do away the first resurrection; for all in that chapter is after the first resurrection, and, of course, is after the personal and second coming of the Savior; and all the arguments to do away or destroy the word *resurrection* are so futile and weak that it needs no argument to refute them; for what could do it in that place might in every other case, and we should be Sadducees at once. James, Peter, and Jude mention the last days in their epistles, and describe them as being very wicked, yet make no mention of a day of the spread of the gospel in this wonderful manner. James speaks of their heaping up treasures for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord; for the coming of the Lord draweth nigh." Can this be the millennium? No! unless proud, earthly pleasure, wantonness, and murder, are the spirit of the millennium. Yet, if it is temporal, this would be the most likely fruits, if we judge of the future by the past; for the greater the temporal blessings, the greater is man's rebellion. Read the second and third chapters of 2 Peter, where he expressly speaks of the last days. "Knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c., agreeing with what Christ said the wicked ministers would be doing when he comes. They would say in their hearts, My Lord delayeth his coming. Can there be this happy time described in the above theory? All must answer, No. Then let this suffice as answer to the above theory, until our opponents prove their own sentiments by the word. There are many more branches of the above system, but none that I have seen but are liable to the same objections.

I shall now undertake to prove that this reign is in the immortal state, after the resurrection; that Christ will be present with his people, and, of course, personally; and that it will be on the earth.

1. Then I am to prove that it will be immortal after the resurrection.

The present reign is called, in Scripture, a reign of grace; "So might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." This reign has been ever since Christ was in the world, for 1800 years past. We shall now show that this reign must continue until after the resurrection of the dead. See 1 Cor. xv. 23—26; "But every man in his own order; Christ the first fruits, (resurrection;) afterwards they that are Christ's at his coming. Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Here we have plain Scripture that the same reign of grace must continue unto eternal life; and in the other text, until the resurrection of them that are Christ's, and death, the last enemy to the church, is destroyed. Where, then, shall we get in a spiritual or temporal reign? We see evidently there is no change of the reign of Christ in the gospel, or grace, from the apostles' days until the time comes when the saints shall possess the kingdom in the immortal state. Paul says, Rom. v. 17, "For if by one man's offence death reigned by one, much more they which receive abun-

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

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WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 10, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever emaintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of this Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

The meetings have been resumed in the new Baptist Church, on Webster street, across the canal, and will be continued each evening, except Thursday and Saturdays.

☞ We leave our post on Wednesday of this week, to give a few Lectures at Rising Sun, Indiana. If any pressing articles should be omitted, our correspondents will please accept this as our excuse.

THE MEETINGS.

Last Sabbath showed an unusual increase of interest in our meetings. The Lord's Supper was administered in the Lawrence street house, in the afternoon. It was a season of refreshing from the presence of God. Most of the communicants partook the emblems kneeling around the table. The ordinance of baptism was administered at the close of this service, to a brother that had come 30 miles for the purpose. He was awakened and converted to the truth, by reading the "Midnight Cry." In the evening, the house was crowded to overflowing. The subject dwelt upon, was the great test of preparation to meet our coming Lord: viz. "The Love of God" with its fruits: a prominent one of which, is, a love for the Saviour's Appearing. At the close of the discourse, upwards of thirty came forward for prayers, many of whom were blessed.

The power of God was manifest on this occasion, as we have never before seen it in this place. The interest is still kept up at the new Baptist church in Webster street. Brother Jones lectured on Sabbath evening to a full house.

Our places of worship are too small for us, and the College Hall has been engaged for the Sabbaths. If faithful to our blessed Lord, we expect very soon to be called to worship in mansions prepared by the Master; where there is room enough and to spare.

Brother King writes from West Chester, Butler co Jan. 28, by way of enquiry as to what Mr. Kilbreth accomplished in his sermon against the Speedy Coming of Christ. In reply we would say, he has accomplished just what always has been, under such efforts to sacrifice the truth: viz. The eyes of many have been opened to see that Christ is at the door; And our congregations have been larger, more attentive, and more conversions. We do not think however, that all this has been the effect of Mr. Kilbreth's sermon *against* the Coming of our blessed Lord, but it has helped.

BIBLE EXAMINER.

Bro. Storrs has published No. 9 of the "Bible Examiner," in pamphlet form. The contents embrace his "views of the intermediate state of the dead, and the resurrection of the dead." 12 mo. 48 pages. Price 10 cents; one third discount by the hundred.

The last number of the "Second Advent" contains Brethren Fitch and Litch's opposite views of the final end of the wicked.

An interesting little sheet, entitled "THE SIGNAL—EXTRA," a Second Advent publication, has reached us this week. It is issued at Joliet, Ill. and contains an article headed "*The Dreamer.*"

☞ Can the Eastern Midnight Cry, give us any information respecting Bro. Brewer? His labors are much needed in this place, and vicinity.

☞ We bespeak a careful perusal of the extracts from Dr. Wilson's Sermon, found in another column.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 48 pages. *Price* 12½ cts.

TRACTS.

We have received a few sheets of Second Advent Tracts, of two pages each. Eighteen different numbers entitled "Word of Warning." They contain a vast amount of information.

EIGHTH AND NINTH CHAPTERS OF DANIEL.

The REFORMER, of Dec. 1st, published at New Paris, Preble co. has an article under the above caption, which demands a passing notice. He first tells his readers that a general want of acquaintance with the prophecies of Daniel, has been one cause of Mr. Miller's success in making proselytes to his theory. Fortunately then, we have a Reformer to enlighten us, and at this late hour to drive away the mists of darkness that have so long enshrouded the public mind relative to this important book. But let us see that there is no mistake in the information now placed before us. The writer (subscribing himself D. W.) classifies the visions of the seventh, and eighth chapters—passes on to notice the historical events noted in the prophecy—and tells us, *so far as he knows* there is no dissent from the *fourth* kingdom being the Roman, by any believer in Revelation. He also applies the "Little Horn," of the 7th chapter to Papacy, dealing in rather severe terms with those that have advanced views like professor Stewart, and others of a similar character. He proceeds with a tolerable aptness in his application of the eighth chapter, until he reaches the 24th verse. "He shall destroy the *mighty and the holy* people—that is, the Romans shall destroy the Jews." It would have been well for D. W. to have shown us where the Jews are recognized in the word of God, as either a "mighty" or a "holy" people after their connexion with the Romans. Until he does this we are bound to believe "the holy people" here spoken of, are those that are made such in the only way it can be done, viz. through faith in Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification and redemption: (1 Cor. 1: 30) and through whom alone we must be saved. (Acts 4: 12) Through faith in him we also become the *only true* seed of Abraham. (Gal. 3: 29) Such as these the Roman power has destroyed by MILLIONS, while they have destroyed Jews *only* by THOUSANDS comparatively.

We pass to his remarks upon the 13th and 14th verses, ch. 8: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." "The question," says he, "is a distinct and definite one, and relates exclusively to the desolation of Israel, their City, and Temple. How long shall be the vision concerning the daily *sacrifice*, &c.—to give both the sanctuary and host to be trodden under foot." "That is, in PLAIN TERMS, How long shall the Jewish nation, and their temple, &c. be trodden under foot?" "It is called the last end of indignation." "This evidently alludes to the end of indignation upon the Jews, and implies that when the Gentile period shall end, the indignation against the Jews will cease, and *favor will be again extended to them in some way*." Very plain to him, no doubt, and might be to us, were we used to taking man's testimony, rather than God's word upon these subjects. Where is the proof for this assertion? Favor "in some way extended to them again;" that, says he, is "implied." And God says "I will UTTERLY FORGET you, and I will FORSAKE you, and the city that I gave you and your fathers, and cast you out of my presence: And I will bring an EVERLASTING reproach upon you, and PERPETUAL shame, which SHALL NOT be forgotten." Jer. 23: 39, 40.

The writer sees, very plainly, a connexion between the 8th and 9th chapters. The seventy weeks are 490 years, and begin the 7th of Artaxerxes, or 457 B. C. but then they are not a part of the 2300 days. Oh no! these 2300 days do not begin till the 70 weeks end. The *vision* of 2300 days concerns only the daily SACRIFICE and desolation of the temple which began A. D.

70. So we must wait 490 years longer for Christ to come. These are the ideas advanced. As D. W. has undertaken to enlighten *the ignorant*; before we can embrace his views we must know where he has found the term SACRIFICE, and also the term CONCERNING: He of course is aware that these are supplied words.—Again if the 70 weeks are not a part of the 2300 days, from what are they "cut off," as the original text reads? Again, Why do these saints of God that are holding conversation for Daniel's information, deceive him by giving the length of only a part of the vision, when the question concerned the whole length as well as the transgression of desolation. "How long the vision?" The vision commenced with the "Ram pushing" [Media and Persia, ver. 20] and the 70 weeks commenced in the 7th year of a Persian king, which could not be far from the beginning of the vision; and were "cut off." Before entering further upon the merits of the question we wait for D. W. to answer some of the above queries, as truth is what we want.

As he has talked so largely of ignorance upon the prophecies of Daniel, our anxiety is awakened to find out what he knows about it. Upon calmly looking at his present effart, we have been reminded of a company of men determined to run a train of cars off from the track, the place where they *naturally* belong; and after every effort has failed, one of the number cries out in the distance, *You are all* mistaken in the *place* to get them off. I have found it, and am astonished at your ignorance.

POINTS OF DIFFERENCE BETWEEN ADVENTISTS AND THEIR OPPONENTS.

1. We hold that the prophetic days of Daniel and John are years; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard protestant commentators. Our opponents claim that they are simply *days* or half-days!

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And if the end is not brought to view by these prophecies, they are to us inexplicable.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

Dr. Hales renders Dan. ix. 27 thus: "But one week shall establish a [new] covenant with many; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the desolator."

He then adds, "This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed."

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

4. We believe that the longer prophetic periods mark the limits of probation; and that when they expire, the Lord himself will descend from heaven with a shout, raise all the righteous dead in incorruption and glory, change all the righteous living from mortality to immortality, restore the whole earth to its Eden state, and set up God's everlasting kingdom. Then the kingdom and the dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Our opponents locate their abode *above* the whole heaven.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

YOUNGSTOWN, January 27th, 1844.

DEAR BROTHER JACOBS,

Glory to God He still smiles on one so unworthy: he yet displays salvation. In Akron several have been hopefully converted: I had the pleasure of baptising eleven. Brother Richards is pressing on, pointing out truth, and cheering the "cheerful band of brethren dear." Several have been added to them from the Methodists and Baptists, as well as from the non-professors. In Cleveland twenty-eight were baptised; nine on Lord's day, and nineteen on Tuesday morning. By request of Brother Fitch I staid over Monday to give him an opportunity to present the subject of Baptism to his people, preparatory to his being baptised. His wife, together with a sister from the Episcopal church, was baptised on Lord's day. They greatly enjoyed the ordinance. "*In keeping his commands there is great reward.*" This is the love of God that we keep his commandments; and his commandments are not "grievous" as most vainly imagine.

Those who think lightly of this ordinance, should bear in mind that "Zacharias and Elizabeth were both righteous before God, walking in *all* the commandments and ordinances of the Lord blameless." Also that baptism must be as important as circumcision, to say the least. Now just see Ex. 4: 24. 26. "And it came to pass that by the way, in the inn, the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said *surely a bloody husband art thou to me.*"—It was *do it* or die—obedience or death." They should remember that the ordinances of religion are now sanctioned in their import, as binding on the conscience, and as salutary in their observance as during the ministry of John. Luke 7: 29, 30. "And all the people that heard and publicans justified God, *being baptised with the baptism of John*; but the Pharisees and Lawyers rejected the counsel of God against themselves, BEING NOT BAPTISED OF HIM."

Surely no one who loves Jesus (John 14: 15) will think or say that his promise relaxes our obligation to obey 'he that believeth and is baptised shall be saved;' but not a few tell me that this baptism is substantially what the Quakers and Universalists make it. They make it as our opponents do 'the Coming of the Son of man,' spiritual. Some good brethren seem to think that baptism is only of the Holy Ghost. Now as truth is that which is employed to sanctify, (John 17: 17) As all scripture is profitable, let me briefly bring out the truth. (Matt. 18, 19, 20.) Go teach—baptising them in the name of the Father, Son, and Holy Ghost. This baptising as well as teaching was to be done by the Apostles. They did it, and directed their fellow-laborers to do it; so that we have not *one* recorded instance where believers were not baptised. Acts 8: 36—39; 10—47. In Acts 2: 37, the command to repent is no more imperative than to be baptised. The *promise* encouraging them to submission is, "Ye shall receive the Holy Ghost." This is clearly distinct from Baptism.—Again it would be absurd to suppose that the Holy Ghost baptises "in the name of the Father, the Son, and the Holy Ghost." The baptism of the Holy Ghost is the peculiar prerogative of the ascended Saviour.—"HE shall baptise you with the Holy Ghost." Amen!

The solemn command of Jesus remains, 'Go teach—baptising.' The full toned promise remains, 'He that believeth and is baptised shall be saved.' I do desire to clear my skirts. 'The sword of the Lord' is coming, and many may be living in neglect of God's ordinances, as was Moses. Many may be like those above named, rejecting 'the counsel of God against themselves, not being baptised,' as Jesus requires.

I have come out from the sect to which I was attached, and appeal to God that quoting scripture is not sectarian. No, no, it is not safe to disobey God, our Saviour. 1 Sam. 15: 22-36; Num. 15: 32-36: Gen. 3: 1-20. Jesus has become the 'author of eternal salvation to all them that OBEY HIM.'

It is my purpose, Lord willing, to set off soon to go through the state to Zanesville, Granville, and Marysville, Union co.

Love to all the friends—tell them that the truth is spreading, and the Lord is Coming very soon.

Yours,

J. B. COOK.

REMARKS.

We have given Br. Cook's letter entire, notwithstanding it brings to view a subject that affords a fair ground for difference of opinion. If he has felt it his duty to speak out on the subject of Baptism, to 'clear his skirts,' it would have been wrong in us to suppress his message. He appeals to God "that quoting scripture is not sectarian." We hope then, that he will continue to exercise all charity for those brethren who tell us that "Christ sent them *not to baptise* but to preach the gospel," and that "in Christ Jesus neither circumcision availeth *any thing*, nor uncircumcision; but faith which worketh by love:" And also, candidly consider the words of those good brethren who say they can see no baptism in the commission under which they are now laboring, viz. to "Cry with a loud voice, Fear God, and give glory to him; for THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven and earth, and the sea, and the fountains of waters;" Rev. 14: 7.

Let every brother be faithful in his calling. It is ours to cry "*Behold he cometh!*"—ED.

* We think our brother is too fast here; There is no *pointed* Scripture proof, that *death* is the *sure result* of a neglect of the ordinance of water Baptism.

LETTER FROM BRO. BARTHOLOMEW.

AURORA, Ia. January 28, 1844.

DEAR BROTHER JACOBS,

I embrace the earliest opportunity to make some little correction, and to fulfil a supposed obligation which might seem to be resting on me, in and by the sentiments expressed in a communication in the last number of the Western Midnight Cry over my signature. I shall not attempt to express my views in reference to the texts or passages referred to in Daniel, as it would be a mere repetition of what I think might reasonably be inferred from the reading of the communication, and what has often been expressed by many others. Suffice it to say, that in reference to the 2300 days of Daniel, I can see no period for their fulfilment, (if our chronology be correct) but in the Jewish year 43.—The sentence referred to should have commenced, "and until this event, (the personal Advent of our Saviour, and the first resurrection) I can see no promise," &c. I would just remark, that I cannot but believe, that the Second and personal Advent, the first resurrection, and the termination of the 2300 days of Daniel, will take place simultaneously. But there is one sentence appears in the communication, which shows at least, a little aberation of mind, if not a species of insanity, neither of which I feel free to admit. It will be found in the closing sentence of the views given of those who hold to the modern theory of a temporal millennium.—It should have read, (and perhaps may so read in the manuscript) "and at the close of this thousand years, that old serpent, which is the Devil, and Satan, who has been bound this whole period, and chained in the bottomless pit, his power completely destroyed, shall again be released out of his prison, and let loose on the subjects of the millennial kingdom," &c.

As ever, your's in the blessed hope.

D. BARTHOLOMEW.

We regret the occurrence of the mistakes, and are happy to correct them, though from examination, we believe the fault was in the manuscript.—ED.

LETTER FROM BR. J. H. HARDY.

LEXINGTON, Scott co. Ia. Jan. 26, 1844.

DEAR BROTHER JACOBS,

It is with great joy I inform you, that I believe our Lord and Saviour will shortly visit our world. I had been very skeptical since I first understood Mr. Miller's theory. I was induced to say, "My Lord delays his coming;" for I fully believed that the literal Jews must first return to Palestine; and I had been looking with the greatest anxiety for some movement in Turkey, or for the Ottoman empire to be broken, and a way opened for the Jews to return. But thank God! since I have read the masterly piece written by Brother Storrs, and the pamphlet by H. D. Ward, every difficulty on that score has vanished like darkness before the rising sun; and now I see nothing to transpire before our Lord's return.

Indeed, I was made to rejoice with exceeding great joy, and cried, Come Lord Jesus, come quickly. Since being blessed with such exceeding great light, I have tried to sound the Midnight Cry in the best manner I can. I had hardly ever spoken in public, but when I understood the Lord was at the door, I was filled with such a strong desire to save some of my fellow men, that I have got over the fear of man in a great measure, and am determined by the help of God, to proclaim to the world that the Lord is at hand while time continues.

I bless God that I have heard the Midnight Cry, and have arisen and trimmed my lamp; and am now looking every hour the approach of the Bridegroom.

Your's in the hope of a glorious immortality.

JOHN. H. HARDY.

The order is attended to as far as we have the works named.—ED.

LETTER FROM BRO. NELSON.

Mount Auburn, Shelby co. Ind. Jan. 24, 1844.

To the Editor of the "Western Midnight Cry."

Dear Sir—I am no Millerite; Still I am not ashamed to confess myself one of the number that is looking for the glorious Appearing of the great God, and our Saviour Jesus Christ." While I disown all human names, in matters of religion, I am willing to acknowledge my obligations to those of superior talent and deeper research. I always wish to "prove all things and hold fast that which is good."

I am some times questioned relative to the proper application of the prophecy in Rev. 13: 11. 'This seems to be a different beast from the one in the former part of the chapter; from which some conclude that there is yet another great persecuting power to arise. Will you please consider this beast, and show when and where he lived, if the prophecy *has been* fulfilled?' As we are readers of your paper in this neighborhood, an explanation would be gratifying not only to myself, but to many others.

Yours in hope of a better state of things.

Milton J. Nelson.

"Revelation, 13: 11: "I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon." Was there any beast or government, just emerging from obscurity and coming into notice just as papacy went down in 1798? Observe, John says, "I *saw* another beast *coming up*." He was not already up at the time, but was just appearing. Just such a government we have in Bonaparte, who, in the winter of 1798, was appointed by the French, commander-in-chief of the foreign armies of the French nation. Up to that time he had been a subordinate, but from that period enjoyed an independent command in all his enterprises. "He had two horns like a lamb." This was the only lamb-like characteristic he possessed: "two horns."

A horn is a kingdom. Dan. 8: 20: "The ram which thou sawest having two horns, are the kings of Media and Persia." The two kingdoms of this beast were the French empire, and kingdom of Italy. He was crowned emperor of the former in 1804, and of the latter in 1805.

"He spake as a dragon." The dragon was the imperial power of Rome. Let the following extract from a circular mandate of Bonaparte, under date of July 13, 1809, illustrate this point. "Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was—the deliverance and salvation of souls. We, THE INHERITORS OF CESAR'S POWER, *are firmly resolved* to maintain the independence of our throne, and inviolability of our rights" [See the whole mandate, pp. 109-10.

If Bonaparte did not here speak like a dragon, it is difficult to see how he could.

Verse 12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast, whose deadly wound was healed." That Bonaparte healed the deadly wound of popery, is clear from history. After the revolution of the 11th of Nov. 1799, when Bonaparte, Sieyes and Ducos, were appointed a provisional consulate, one of the first acts of reform accomplished by them was "the discarding of the HEATHEN RITUAL, and the re-opening of the churches for *Christian worship*; and of this the credit was wholly Napoleon's, who had to oppose the *philosophic* prejudices of almost all his colleagues."—[*Lockhart's Napoleon*, vol. I, p. 154.]

The same month the college of cardinals was convened and entered on the election of a new pope; succeeded in the election of pope Pius VII. March 1, 1800. Thus Bonaparte exercised, as the pope had done, supreme power in the church, overruling all his associates, and restoring popery. He caused the earth, by this exercise of power, to worship the beast whose deadly wound was healed.

Verses 13, 14: "He doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men; and deceiveth them that dwell on the earth, by means of those miracles which he had power to do, in the sight of the beast."

That Bonaparte performed wonders or prodigies and imposed on the credulity of men, none who have read his history will doubt. The following extract from Scott's life of Napoleon, will illustrate the reference to fire.—[Vol. I, pp. 297-8.

"On entering the sepulchral chamber in the pyramid of Cheops, 'Glory be to Allah!' said Bonaparte; 'there is no God but God, and Mahommed is his prophet.'—'Thou hast spoken like the most learned of the prophets,' said the Mufti who accompanied him. 'I CAN COMMAND A CAR OF FIRE TO DESCEND FROM HEAVEN,' continued the French general, 'AND I CAN GUIDE AND DIRECT ITS COURSE ON EARTH.' 'Thou art the great chief to whom Mahommed gives power and victory,' said the Mufti." * * * * * "'Sheriffs,' he said, 'Ulemats, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge either in this world or the next. Is there any one blind enough not to see that I am the agent of Destiny, or merciless enough to call in question the power of Destiny over human affairs? Make the people understand that since the world was a world, it was ordained, that having destroyed the enemies of Islamism, and broken down the Cross,* I should come from the distant parts of the West to accomplish the task designed for me, show them that in more than twenty passages of the Koran my coming is foretold.—I could demand a reckoning from each of you for the most secret thoughts of his soul, since to me every thing is known; but the day will come when all shall know from whom I have my commission, and that human efforts cannot prevail against me.' It is plain from this strange proclamation, that Bonaparte was willing to be worshipped as a superior being, as soon as altars could be built, and worshippers collected together."

Also, the following from Lockhart's Napoleon, (vol. I, p. 118.) After relating the story of the Battle of the Pyramids, he says,—"Such were the immediate consequences of the Battle of the Pyramids. The name of Bonaparte now spread panic through the East; and the 'Sultan Kebir' (King of Fire, as he was called, from the dreadful effects of the musketry in this engagement,) was considered as the destined scourge of God, whom it was hopeless to resist."

Verses 14, 15: "Saying to them that dwell on the earth, that they should make an image to the beast which had the deadly wound by the sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Bonaparte, at a subsequent period, after the restoration of the pope, remodelled the papal system until it suited him, and required of the pope to acknowledge it, and gained his reluctant assent; of which however he most heartily repented when it was too late.

Bonaparte did profess to alone have power to restore popery, as the following circular mandate of his will testify:

"Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that, in concerns of this life men should obey Cæsar. His great object was,—the deliverance and salvation of souls. We, the inheritors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. We shall persevere in the great work of the restoration of the worship of God;—we shall communicate to its ministers that *respectability which we alone can give them*;—we shall listen to their voice in all that concerns spiritual matters, and affairs of conscience.—We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto succeeded in part,—THE RESTORATION OF THE ALTARS OF OUR DIVINE WORSHIP: nor suffer ourselves to be persuaded that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.—[*Wes. Meth. Mag. for* 1810.

J. Leitch's Prophetic Expositions, vol. I, pp. 106-110.

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* "Alluding to the capture of the island of Malta, and the subjection of the pope, on which he was wont to sound as services rendered to the religion of Mahommed."

LETTER FROM BRO. JNO. H. WATSON.

St. Louis, January 25th, 1844.

Dear Brother Jacobs,

The brethren here are very solicitous that a depot of Second Advent publications should be established in this city:

'The number of firm believers with us, and those partially convinced, is not inconsiderable;—and I believe much good could be effected at this time by establishing a depot at this point.

'Though Brethren Stevens and Chittenden's Lectures here, were very favorably received and blessed, yet, since their departure the interest has greatly increased.

[Here follows an urgent request for books, papers, &c. but few of which we are able to send until we receive supplies from the East.—Ed.]

Yours, in the hope of seeing Christ this year.

JOHN H. WATSON.

Brother J. G. Smith writes from St Louis, under the same date as the above, and urgently requests that some Lecturer may visit them immediately; or that books and papers be sent without delay.

LETTER FROM T. & M. FALL.

Jacksonburgh, January 24, 1844.

Dear Brother Boyer,

The Second Advent cause is still going on in this place; some have become awakened. The popular current is going against it, yet all seem compelled to talk, read, and preach about it; and on the whole I believe much good is being done. In our neighborhood two Germans have read your German papers and become awakened: one of them has comprehended the chronological calculations—has become enamored with the subject, and speaks with zeal and intelligence to his fellow Germans. We believe the world of mankind are rushing to a crisis. Truth is spreading, and the people are ripening fast for judgment. Please send us some more German papers if you have them to spare, and also some Hymn books. We are Protestant Methodists* about Jacksonburgh, Butler county. If it were possible that Brother Jacobs could pay us a visit we think much good would accrue.

Yours, with respect.

T. & M. FALL.

* I am a believer in the Speedy Coming of Christ.
E. J.

EXPERIENCE.

The following are the closing remarks of the pamphlet just issued by Bro. William H. Maull, late a local preacher in the Methodist Episcopal Church:

"A few words relative to my recent exercises and experience, and I have done.

I cannot feel under any obligations to the Methodist Episcopal Church. For eight years I remained in her communion, and during this whole period, I made no advances in the way of duty. Lame indeed was my every effort to serve God. All my attempts to know God resulted in nothing more than disappointment. In vain did I search for those truths that belong to, or come from, a heart right in the sight of God.

My only boast was, that I desired to be an *honest man*. My only consolation—that

"Thy mercy never will depart
From men of heart sincere."

I read the Bible, but stumbled, or "searched" the standard works of the Church.

Thus I went on, till the Large Tent came to Cincinnati, when I went and heard two Second Advent lectures. I was led to deplore my ignorance of the Bible. I resolved to study it for myself, and the man that the Bible would make of me, THAT man, I resolved to be.

The more I studied, the more intense became my feelings. My desire was to know the most absorbing question God had brought to view in His Word for my consideration. With these feelings, one Sabbath, about the close of December last, I fell upon my knees before God, imploring the light of His spirit.

I made a discovery. It was this: "God is Love."—*Then*, Love sprung up within me. *Then*, God gave me sweet repenting tears, and led me to sell all I had, and in return for my small sacrifices, because Jesus died, He gave me the *pearl* of perfect love. Then, in answer to prayer, He gave me light on His Word, from which I was able to see clearly, that Christ will soon come, to gather and redeem His people.

Since God has pardoned and blessed me, I have felt it my duty to show to all men, and especially the Methodists, the state of the M. E. Church at the present time. This was not, as has been repeatedly stated, the effect of a forced imagination, but a plain sense of duty.

In Isaiah xxxviii. 10-12, can be found a description of my experience in reference to this matter.

I would never have delivered the discourse you have now read, but upon it hung my all of comfort and joy. To part with the blessed experience God had given me, was more than I could think of. Add to this, the thought of eternal death pressed upon me. My own soul—the life of my spirit, seemed to be at stake.

To see so many honest men and women worshipping this idol—trusting their all to these ministers—unwilling to search for themselves—taking men, instead of God, for their teachers—was more than I could do, and remain quiet.

A fervent desire to see my brethren and associates in that church free from the shackles that bound them, has led me to speak out of my full soul. My words are before you. I am satisfied, that to some they will be "a savor of death unto *death*;" but I pray that they may be a savor of life unto life.

This duty has been performed at the expense of all I valued on earth, except my experience as a Christian.

This, thanks be to Almighty God, still remains with me. As the beloved Wesley said, when dying, "The best of all is, God is with me." Or, as a lady once told her husband, in answer to a question relative to business she was engaged in, prior to her marriage, "The"

it had resulted in a loss of over $1000, after all, it would have been a good investment." "Why," said he, "how can that be?" Her reply was, "It resulted in my getting a good husband." Thus with me. All my losses appear to be nothing, compared with what the Lord has bestowed upon me. In conclusion, dear reader, I humbly pray you to commence, (if the work is not already begun,) to study the Bible on your knees before God; praying for an honest heart, and the light of His spirit to direct you: For from all that is revealed, we have reason to believe the Lord is at the door. For His coming I am continually looking. To Him who will soon judge my motive, and my work, be all possible glory, forever."

WHEN SHALL THE SANCTUARY BE CLEANSED?

Extract from a sermon entitled "The Sanctuary Polluted" by the Rev. JOSHUA L. WILSON, D. D. of Cincinnati, 1828.

It will be remembered that Dr. Wilson was the accuser of Dr. Beecher on his famous trial for heresy before the Synod.

After showing first what the sanctuary is, he says, pp. 264—268:—

I shall now attempt,—2. To prove that the *Sanctuary* has been, and still is, *polluted* by the professed ministers and professing people of God.

The assailants of the Church have been numerous, subtle, and powerful; but their assaults have been permitted as a scourge for delinquency, and like fire, have purified her from dross, rather than corrupted her doctrines, order and worship. Attacks from without have operated upon the Church like pressure upon an arch. The materials are more compressed, united, and firm, in proportion to the weight on the key-stone. It is the sapping and mining by internal foes, which causes the edifice to totter. It is when the ministry corrupt the word and ordinances of God, and "the people love to have it so," that the *sanctuary is polluted.*

1. OUR PROPOSITION IS SUSTAINED BY FACTS.

After the tabernacle was set up in the wilderness, Moses and Aaron had soon to contend with Korah, the Levite, and his rebellious company. In this controversy none escaped from the earthquake and fire of God's wrath, but those who decidedly listened to the warning voice of Moses and separated themselves from the corrupters of Israel. But the sympathies of the people were excited in favor of the *ruined rebels*, and "the congregation murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." And "wrath went out from the Lord," and "they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Num. xvi.

Passing, at present, the corruptions of Israel, by the devices of Jeroboam, the son of Nebat, (1 Kings, 12: 13) and the conflicts of Elijah with false prophets, under the patronage of Ahab and Jezebel. (1 Kings, 18: 19) I will here repeat the testimony of Jeremiah, Ezekiel and Micah. "My heart within me is broken because of the prophets; both prophet and priest are profane. I am against them, saith the Lord, that cause the people to err by their lies." "From the prophet even unto the priest, every one dealeth falsely. They have healed the hurt of the daughter of my people slightly, *saying, peace, peace, when* there is no *peace.*" Jer. 6: 13.

"The priests have violated my law, and profaned my holy things." Ezek. 22.

"The prophets, that make my people to err, that *bite* with their *teeth* and *cry* PEACE; and he that putteth not into their mouths, they even declare *war* against him." Micah, 3.

"The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so." Jer. 5.

When the Son of God made his visit to earth, to seek and to save the lost sheep of the house of Israel, and to introduce a dispensation by which his *other sheep* which were not of that fold, might be gathered in, did he find the sanctuary in a better condition? Did he have to contend *only* with Pagans and Samaritans? Who was it, that greatly erred, "not knowing the scriptures, nor the power of God?" Who was it that made void the law through their traditions? Who were blind leaders of the blind? Who had corrupted prayer, and alms, and every divine institution? Who had turned the house of prayer into a den of thieves? The teachers of religion! "The people loved to have it so!" And the Son of God, on his errand of mercy to a revolted world, was hissed as a wine-bibber, reproached as a Sabbath-breaker, persecuted as a colleague of *the Prince of devils, crucified* as a blasphemer, and sealed up in the grave as an impostor! and all this by whom? Ministers of the sanctuary! Priests, Doctors of Divinity, Masters in Israel, and the professed worshippers of Jehovah! "He came to his own, and his own received him not!"

When the apostles and disciples commenced the great work of evangelizing the heathen, what classes of men gave *them* the most trouble? I answer not this question by a reference to the falsehood of Ananias and Sapphira, the hypocrisy of Simon Magus, nor the persecution raised by the unbelieving Jews, who *were rejected*, broken off from the olive tree; but by asking, who were they who said to the Gentiles, "except ye be circumcised, and keep the law of Moses, ye cannot be saved?" Who taught that the resurrection was past, and overthrew the faith of some? Who said there was no resurrection? Who agitated the churches with false notions? Who had corrupted the Lord's supper till ministers and professors of religion ate and drank damnation to themselves? Who denied the divinity, who rejected the humanity of the Son of God? Who introduced "DAMNABLE HERESIES," and denied the only Lord God? Whom did Paul accuse of preaching another gospel? The answer to all these questions is this: PROFESSED MINISTERS OF CHRISTIANITY!! O, could angels weep, tears would flow from heaven, at every recollection of this dark picture.

Passing the apostolic age, we come down to a period of the church, the history of which has not been written by the pen of inspiration. Yet such facts are attested as to confirm the proposition I am attempting to sustain.—If so many errors were zealously propagated in the days of the apostles, might we not expect a great increase after their death? A little more than a century after the disciples of Paul and John and Peter had gone to their graves, the whole Christian world, which was then more extensive than the Roman Empire, was agitated from its centre to its circumference, by the heresies of one man. Arius, a Presbyter of the church of Alexandria, denied the *eternal sonship* of Jesus Christ, taught that the Son of God was a created being, the instrument by which God formed the universe, and that the Holy Spirit was not God, but created by the power of the Son. Arius was first condemned as heretical at Alexandria, and afterwards by a general council of 380 Fathers. After long struggles and many vicissitudes, Arius died a sudden and unnatural death, "his bowels gushing out" *at the very time when he expected a triumph over truth!* But his doctrines did not die. They became the prevailing religion of the East, and spread through Italy, France, and Spain; and also became triumphant in many parts of Asia, Africa, and Europe. But they sunk, almost at once, and were not again revived till the beginning of the sixteenth century; and ever since they have in some form or other, disturbed the church of Christ, and impeded the progress of truth.

After asking who introduced some of the various errors and doctrines which are now corrupting the church, he says, pp. 272—274:

"Let Cumberland and New-School Presbyterians and Professors of Theology from Andover to Lane Seminary answer!

Who have solemnly adopted Standards of Faith, which they have mutilated, impugned, denied? Let the Western Reserve, and Troy, and Oneida, and Philadelphia, and New-Orleans, and Carlisle, and CINCINNATI RESPOND!

Our proposition is sustained by PROPHECIES, WARNINGS, COMMANDS, and COUNSELS, all mingled on the sacred pages.

Our blessed Lord, in his sermon on the mount, after *guarding his disciples against partial, selfish, and rash* judgments, speaks in the following impressive manner about false teachers. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7. And on another occasion, "Take heed that no man deceive you—for false prophets shall arise and shall deceive many—behold I have told you before." Matt. 24.

Paul said to the Elders of Ephesus, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of YOUR OWN SELVES shall men arise, speaking perverse things to draw away disciples after them, *Therefore watch*——" Acts 20.

Peter also sounded the alarm. "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies—and many shall follow their pernicious ways, by reason of whom the way of TRUTH shall be *evil spoken of.*" 2. Pet. 2. Paul's heart was deeply affected, and hence we find him often touching this subject.

"I *beseech you, brethren*, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind and in the same judgment." "Keep the unity of the spirit in the bond of peace." "There is one Lord, one Spirit, one hope of your calling, one head, one body, one faith, one baptism, *one God and Father of all.*" "Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Why? "They serve not the Lord Jesus Christ—and by good words, and fair speeches deceive the hearts of the simple." "I hear that there are divisions among you, and I partly believe it." Why? Because "there must be heresies among you, that they which are approved may be made manifest."

Our blessed Lord, in his intercessory prayer, shows the importance of unity in the faith, and order of the Church.

"Father I have manifested thy name unto the men which thou gavest me out of the world—I pray for them also which shall believe on me through their word: that they all may be *One.*" And how kindly but impressively does the loving and beloved John speak on this subject.

"Beloved, believe not every spirit, but try the spirits whether they are of God." "For many false prophets are gone out into the world." And to the elect Lady he writes, "If there come any unto you, and bring not *this doctrine*, [the doctrine of Christ] receive him not into your house, neither bid him God speed." Why this injunction to a benevolent female? Because "Many deceivers are entered into the world," who went out from us, and he that biddeth a deceiver God speed "is partaker of his evil deeds." Jude also speaks kindly but impressively.

"*Beloved, contend earnestly* for the faith once delivered to the saints." Why? Because "there are certain men crept in unawares, denying the only Lord God, and our Lord Jesus Christ."

(To be continued.)

POPES DOMINIONS.

"*Her plagues shall come in one day.*"

ERUPTION OF MOUNT ETNA.

The following particulars of the recent eruption of Etna are given in a letter from Palermo.

The new eruption took place on the western side of Etna on the 17th of November. The crater opened near Monte Rosso, not far from the eruption of 1832. Three rivers of lava are formed, and are flowing rapidly in the direction of Maletto, Bronte, and Aderno. At the date of the last account, November 22, the lava, which is flowing across the Bronte, is of considerable thickness, and had arrived within a mile of the town. The inhabitants were flying in alarm, carrying off their portable property. Bronte was enclosed in two streams of lava, and the position of its inhabitants was frightful. The lava took as its bed the high road from Palermo to Messina, and it is feared that it may fall into the torrent of Simeto, which is quite close to the road from Aderno to Leon Forts and which falls into the Gulf of Catania, where it might cause great accidents. The road from Palermo to Catania is intercepted by lava. All the Cantons around Etna are afflicted with an atmosphere of ashes, which obscures the sun's rays. The subterranean rumblings of the volcano are heard as far as Catania, and the ground has a sort of quivering motion, which leads the inhabitants to fear an approaching earthquake. A curious circumstance took place at Catania the night before the eruption. A fine rain fell which changed the color of the silk in the umbrellas and burnt it. A professor of chemistry having analyzed this rain, found that it contained a large quantity of muriatic acid.—The eruption commenced, as already stated on the 17th of November, about half past 2, in the desert region of Monte Rosso. A thick smoke, mixed with sand, was sent forth and rocks hurled into the air showed that

the force below was the most active. A constant undulating motion was felt in every part of the mountain. Lava was soon perceived to make its appearance, and it descended rapidly to the woody region, where it divided into three streams, the northern one proceeding toward the wood of Maletto, the south one towards Bronte, whilst the third menaced the district of Aderno. During the day the smoke increased tremendously, and being collected above Etna, covered it completely. A quantity of sand fell from it continually on the eastern part of the mountain, and did much injury to shrubs and crops. A strong smell of sulphur was perceptible, even at the bottom of the mountain. On the 19th the lava continued to make its way towards Maletto, and the tilled grounds of Bronte. The whole population was alarmed. The southern branch approached Basiliana, four miles from Bronte. An excessive activity continued to prevail in the crater, and sand still fell over the whole eastern and southern sides. On the 20th the stream of lava which had threatened Bronte appeared to direct its course towards the south, over the old lava of *Monte Egitto*. The other two currents pursued their course, one towards Aderno, and the other towards Maletto. On the south and east Etna is entirely covered with smoke.

Another letter, dated Palermo, 4th, in the Augsburg Gazette, states that the lava had swept away several houses, and destroyed 67 persons.

PALERMO.—Intelligence from Bronte has been received, stating that the eruption of Mount Etna still continued on the 28th of last month. The lava had reached the decline of the mountain, and approached the river Simeto. Considerable damage has been done to innumerable fertile fields and vineyards. Seventy men who were employed at some works are said to have fallen victims to the descent of the lava.

A SIGN OF THE LAST DAYS.

The following was clipped from the "WESTERN CHRISTIAN ADVOCATE," of February 2d, 1844, being part of a letter over the signature of "C. B. Parsons." It appears to be written from Frankfort, Ky. and is dated January 24, 1844.

"A year or two since, during the whole winter, not a class meeting was held, nor a prayer meeting called to invoke the blessing of Almighty God; so say the Christians here. And yet a HOLY MAN was here in charge. Who can wonder that our Zion languishes. If resident Christians and transient brethren would stand by each other in these *times of trial*, and all as one "come up to the help of the Lord against the mighty;" many of those incubus *attaches* generally found in attendance upon legislative bodies, would be cleft away, and virtue instead of vice, become the ruling fashion. It is however a lamentable fact that some there are in our beloved CHURCH who *brother* it and *sister* it with the best of God's people when at home, but when they go abroad, or come to Frankfort, are not only willing to forget these things, but are SERIOUSLY IMMORAL that they ever held membership in the Church of Christ. They are seen at the THEATRE, they are found at the BALL; and when the truth is discovered, for "murder will out," the effect is, not only to damn their own souls, but to wound in the tenderest part the cause of religion. A preacher, though not of our faith, is said to have made *one* at the 8th of January ball, while the boxes of the theatre night after night are graced with *Methodist* beauty. Despite the veil or the patch, faces have been seen and identified in that unhallowed circle, whose names are in honor on the class books of the societies and circuits to which they belong. Their names are in our possession, as some of them well know, and have been made to feel. If this should meet their eye, let them take warning and "sin no more."

FROM THE SIGNS OF THE TIMES.

The following communication was received from London by the Hibernia. We should judge from reading it that it was written by a Jew converted to the doctrine of the Advent.

THE JEWS' RETURN.

City of peace! I mourn thy fallen state,
Thy desolate shrines, thy wandering scattered ones.
The thunder of Jehovah's righteous hate
Hath fallen on the Hosts of Abraham's sons!
I venerate thy ruin'd altar's stones,
And the remembrance of thy glory gone
Creeps in cold shudderings, as the wild dove's moans
Are on the weary winds of midnight borne
While the rude Satyr treads thy palaces forlorn.

My fancy paints thy princely domes and towers—
I see the sun set on that sacred pyre—
Where beauty triumphs, reckless ruin wanes—
The plaintive strains of Judah's harp expire.—
Alas! in that blest place, the sacred fire
No longer burns, and no Shekinah now
Encourages the confident desire.—
Why sank its splendor 'neath the vengeful blow?
Why on its altars should the fire no longer glow?

The clouds that gather round yon glorious sun
Remind me of that devastating power
That gather'd round thee when the Holy One
Withdrew; each dying plant, each drooping flower
Remind my spirit of that doleful hour,
When Zion droop'd beneath the o'er whelming blast,
When Zion's beauty fled before the shower
Of Judgments sore, I would that shower were past,
I weep to see thee rise, but vengeance holds thee fast.

But lo! those clouds disperse, and I would fain
Cherish the hope that thou again shall rise,
That God shall wipe away thy crimson stain,
And Salem's temples stretch toward the skies,
And homeless tribes inured to shame and pain,
Lift up their heads and live in Palestine again—

But this is visionary, and my soul
Returns again to sad reality;—
And frequently what I would fain control,
But cannot, drowns me in uncertainty,
And instantly I wish that I could die,
But all is dark—if death were dreamless sleep
I'd rush into his arms and there I'd lie,
Beyond the power of thoughts that make me weep,
And this entrammel'd soul in ceaseless thraldom keep.

Prophecy says, sceptre shall not depart,
Nor law-giver, until the Shiloh come.
But why should thoughts like these perplex my heart?
Why doom'd in dark uncertainty to roam?
O for a pilot that would steer me home,
O for firm ground that might my anchor hold,
Why quails my spirit, when the world to come
Is named? am I not one of Israel's fold?
Is not my name among the chosen ones enrolled?

Isaiah tells me in prophetic strains
Of one rejected and despised of men,
Who bore our griefs, carried our woes and pains:
And traces with his bold poetic pen
The lineaments of one our tribes contemn,
One who for sin propitiation made:—
What does he mean! what did our offerings mean?
In bleeding victims on our altars laid?
And here in glowing tints I see the Nazarite displayed.

My shrinking nature scorns the crucified—
But should he be the Christ I am undone.
If, as the Christians say, for man He died,
I have conspired against Jehovah's Son!
"God of my Fathers at thy throne I bend,
My misery drives me to thy mercy's throne.
If this be truth, spirit of truth descend,
And deign to teach my soul and be the lost one's friend!"

'Tis done! my prayer is heard! my debt is paid,
I feel the wall of prejudice remove,
The Gentile light outburning from the shade,
Illumes my soul, I read, believe and love.
Already in the eternal courts above
My Priest appears with blood before the throne,
Its pardoning efficacious power I prove,
Forgiven through faith in the Eternal Son,—
O mystery! *Gentile and Jew, in Jesus Christ are one!*

BY A SECOND ADVENTIST.

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2. Lectures on the Second Coming of Christ, 37½
3. Exposition of Matthew xxiv. and Hosea vi. 1-3, 18¾
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dance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Here the saints are promised to reign after the gift of righteousness, (which the righteous Judge shall give all those who love his appearing at that day,) in life, that is, eternal life. See 21st verse. 1 Peter v. 4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This must, of course, be in the immortal state, for it fadeth not away.

II. That Christ will be present with his people in a state of immortality, can hardly be doubted when we read such texts as these:—John xii. 24, "If any man serve me, let him follow me; and where I am, there also shall my servant be." Again, John xiv. 3, "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." So much for Christ's promise to his disciples. And now let us read his prayer to his Father on this point, John xvii. 24, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Paul says, 1 Thess. iv. 17, "And so shall we ever be with the Lord." "For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Our text says, "And hast made us unto our God kings and priests." Rev. xx. 4, 6, "And they lived and reigned with Christ." "And shall reign with him." xxi. 3, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

III. "And we shall reign on the earth," says our text. Not under its present dispensation, but after it is cleansed by fire; after the wicked are destroyed by fire, as the antediluvians were by water; after the resurrection of the saints, and when Christ's prayer, taught to his disciples, shall be answered, "*Thy will be done on earth, even as in heaven.*" When the bride has made herself ready, and married to the bridegroom, he will then move her into the New Jerusalem state, prepared as a bride adorned for her husband, where we shall reign with him forever and ever on the new earth and in the new heavens; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Then the whole earth "shall be full of his glory;" and then, as says the prophet Isaiah, liv. 5, "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."

And then, my dear hearer, if you have had your heart broken off from sin; if you have by faith been united in spirit to the Lamb of God; if you have patiently endured tribulation and persecution for his name,—then you will live and reign with him on the earth, and this earth will be regenerated by fire and the power of God, the curse destroyed, sin, pain, crying, sorrow, and death banished from the world, and mortality clothed upon by immortality, death swallowed up in victory. You will rise up in that general assembly, and clapping your hands with joy, cry, "Holy, holy, holy is the Lord God Almighty, which was, and is, and is" *now come.* Then you will be in a situation to join the grand chorus, and sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth;" saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And all who meet in that grand assembly will be then heard to shout, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." And methinks I can now see every one who loves our Lord and Savior Jesus Christ in this assembly, rising upon their feet, and in one united prayer of faith, crying, "Come, Lord Jesus, O come quickly."

But you, O impenitent man or woman, where will you be then! When heaven shall resound with the mighty song, and distant realms shall echo back the sound, where, tell me, where will you be then? *In hell!* O think! *In hell!* a dreadful word! Once more think! *In hell!* lifting up your eyes, being in torment. Stop, sinner, think! *In hell!* where shall be weeping, wailing, and gnashing of teeth. Stop, sinner, stop; consider on your latter end. *In hell!* "where the beast and false prophet are, and shall be tormented day and night forever and ever." I entreat of you to think—*in hell!* I know you hate to hear the word. It sounds too harsh. There is no music in it. You say it grates upon the ear. But think, when it grates upon the soul, the conscience, and the ear, and not by sound only, but a dread reality, when there can be no respite, no cessation, no deliverance, no hope! You will then think, yes, of this warning, of a thousand others, perhaps of this hour, with many more that are lost; yes, worse than lost, that have been squandered in earthly, vain, and transitory mirth, have been abused; for there have been many hours the Spirit strove with you, and you prayed to be excused. There was an hour when conscience spake; but you stopped your ears and would not hear. There was a time when judgment and reason whispered; but you soon drowned their cry by calling in some aid against your own soul. To judgment and reason you have opposed *will* and *wit*, and said, "*in hell*" was only *in the grave.* In this vain citadel, on this frail house of sand, you will build, until the last seal is broken, the last trump will sound, the last vial be pronounced, and the last vial be poured upon the earth. Then, impenitent man or woman, you will awake in everlasting woe!

Be warned; repent; fly, fly for succor to the ark of God, to Jesus Christ, the Lamb that once was slain, that you might live; for he is worthy to receive all honor, power, and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations; there is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the *new song?* Then come in God's appointed way; repent. Do you want a house not made with hands, eternal in the heavens! Then join in heart and soul this happy people, whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zion-ward, become a pilgrim in the good old way. "Seek first the kingdom of heaven," says Christ, "and then all these things shall be added unto you."

LECTURE IX.

THE SEVEN SEALS, AS REPRESENTING EVENTS TO THE END OF TIME.

REV. v. 5.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

The book of Revelation has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins, as it were, back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of event, deepens and widens in his course, until he makes his prophetic history like a deep flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats, and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea.

Four times the Revelation seems to bring us down in this manner, as though he had begun on one mountain, and traced four different streams of history down to the great ocean of eternity; like the river of Eden, which watered the garden, becoming four heads of four great rivers, which watered and encompassed the whole land, taking different points of the compass, but falling at last into the ocean, Gen. ii. 10—14; and these having seven tributary streams in their course. The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God's protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in, like tributary streams, and filling up the grand river of prophecy, until the whole ends in the ocean of eternity.

This, to me, is the plan of John's prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part. I shall then pursue the following method:—

I. Explain the book which was in the right hand of him who sat on the throne.

II. Give the history of the seven seals, and their opening.

I. I am to explain what is meant by the book.

The book is often spoken of in the word of God. Sometimes we hear it spoken of as a little book, open in the hands of the angel; and sometimes it is commanded to be sealed up; and sometimes to be unloosed, as in our text. The question arises, What can this book mean! It cannot mean the book of Revelation, for John was commanded not to seal the sayings of this book, Rev. xxii. 10. Neither could it be the prophecies, for they were commanded to be read every Sabbath day by the Jews, and were so read. Yet John tells us, in our context, "That no man, neither in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon; and I wept much, because no man was found worthy to open and to read the book, neither to look thereon." We see, plainly, that it could not apply to the law, nor the prophets, to the Old or New Testaments, for these were committed to the Jews, and also unto us Gentiles, and were to be read by all men; but this book they could not open, read, nor look thereon. There is one more book which answers to John's description, which no man, neither in heaven, nor on earth, nor under the earth, has yet been able to look thereon, or open and read, as we have any account of; and which, according to the whole tenor of the Scripture, will never be opened, read, or looked upon, until the last seal is broken, and the judgment sets. "And I saw the dead, small and great, stand before God; and the books were opened; *and another book was opened, which is the book of life;* and the dead were judged out of those things which were written in the books." In this book, which is called the *book of life*, the names of all the redeemed in heaven, in earth, or under the earth, are written, which are not known to any man, neither will be known, until the last seal is broken open; for the judgment will declare who is on the Lord's side. For the apostle tells us, plainly, "Our lives are hid with Christ in God; that, when he appears, then we shall appear with him in glory." And John tells us, Rev. xxi. 26, 27, "And they shall bring the glory and honor of the nations into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; *but they which are written in the Lamb's book of life.*" "And whosoever was not found written in the book of life, was cast into the lake of fire." Again: "And they whose names were not written in the book of life, from the foundation of the world, shall wonder," &c. This book, although we are abundantly informed there is one, in the right hand of him that sitteth upon the throne, no man, as we are anywhere informed, has been able to look upon it, or open it, or to read its contents. This, then, is the book, on account of which John wept to know its contents. And so it has been with all Christians. They are anxious to know whether their names are written in the Lamb's book of life,

But you must first learn, my dear brother in Christ, to live by faith; and faith, too, founded on the book in which you can look—of which you may read the promises, the prophecies, and commands. But into the book of life you can never look, until the Lamb of God shall open the seventh seal, and the righteous dead be raised, to meet with the dear Savior in that world of glory, when the book will be opened in the presence of the universe, and he will own you as his, and crown you with joy unspeakable and full of glory.

II. I shall now give the history of the seven seals, with the time of their opening. After the prophecy of the seven churches, in the 2d and 3d chapters of Revelation, John has a view of the heavenly host, singing the grand song, and gives us a description of the heavenly choir, and a part of the song. He likewise introduces the book, sealed with seven seals, and shows who can open the book, in the fourth and fifth chapters. These we have attended to in a former lecture.

We shall now begin with the sixth chapter, 1st verse, "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." The "beast," in this passage, is the first, which was like a lion, representing the church in its first state, in the days of the apostles, when the church went everywhere, preaching the word, bold as a lion. The white horse, and him that sat upon him, represent Jesus Christ going forth in the power of the gospel. This is proved by the passage, Rev. xix. 11—13, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself, and he was clothed in a vesture dipped in blood; and his name is called 'The Word of God.'" This is the same personage as the other, and both places represent the same thing, only the first description is representing the spread of the gospel in the beginning of the gospel day, the other at the end of the gospel period, under which we are now living. Therefore, the first seal opens with the promulgation of the gospel, as the last will be closed by the same. 3d and 4th verses, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The red horse denotes blood and carnage, and has reference to the times of persecution in the days of Nero and other Roman emperors, and answers to the same time as the Smyrna church. "Given unto him a great sword," shows that the power would have great authority. The second beast spoken of in this passage is the representation of the church, which was like a calf, showing that the church would be given to the slaughter, like a calf fatted for the market, during the period of the opening of this seal, which period lasted until about A. D. 318, when Constantine put a period to the persecutions of the Christians.

5th and 6th verses, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat upon him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." The third beast, which represents the church, under this seal, had a face as a man, and shows that the church would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous, and worldly. This seal was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church, as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations.

7th and 8th verses, "And when he had opened the fourth seal, I heard the fourth beast say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill, with sword and with hunger, and with death, and with beasts of the earth." The fourth seal opened in the year A. D. 538, when anti-Christ first arose, for the fourth beast was like a flying eagle. "And to the woman was given two wings of an eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half, from the face of the serpent." The pale horse is named, in this passage, Death. And hell followed, showing us plainly that it is the anti-Christian power, which would have the ascendancy over one fourth part of the earth, during the opening of this seal. "Power was given unto them," shows conclusively, that it is the same power mentioned in Rev. xiii. 2—5, "And the dragon gave him his power, and his seat, and great authority." "And there was given him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." Again, 7th verse, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." In our text he says, "Power was given them to kill with the sword," that is, to make war, which was fulfilled in Europe, when the papal power sent out large armies to exterminate the heretics, as they were called, who would not worship the beast or his image. "And with hunger;" this was fulfilled by the same power imprisoning and starving to death many thousands of persons who were suspected of opposition to her ungodly pretensions. "And with death;" inventing the most cruel and bloody means of torture that were ever imposed upon our world; to inflict death in every possible shape that men or devils could invent; thousands and tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. "And with the beasts of the earth;" after they had glutted their thirst for blood in every possible shape that man could inflict, thousands were thrown to ferocious beasts, to be destroyed by them. The time and place of the opening of this seal we cannot be mistaken in. It must have been during the bloody and persecuting reign of the papal church.

9th—11th verses, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed, as they were, should be fulfilled." On the opening of the fifth seal, there is no beast to say, "Come and see," for this very good reason—the church has not changed her position, and is yet in the wilderness, like the flying eagle. Therefore, under the fourth beast, the church is likewise under the control of the same anti-Christian power as under the fourth seal, but the difference appears to be only in one thing—the church appears to enjoy a little respite from her persecuting enemy; and it would seem by the language of the souls of the martyrs that they are now looking for a day of vengeance, which God hath promised upon them who worshipped the beast or his image; and the inquiry is, How long before this day of vengeance will come? The answer is given to these praying souls to rest a little season; and they are informed there must be one more day or little season of persecution, when their brethren must be killed in like manner with themselves; and when that is accomplished, they would then experience the last promise of God, the resurrection. This seal was opened about the beginning of the 18th century, A. D. 1700, when the bloody persecutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th—17th verses, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." On the opening of this seal there is a great earthquake. This earthquake is spoken of in other places in this book, and alludes to the French revolution; and of course that seal opened about A. D. 1790. "And the sun became black as sackcloth of hair, and the moon became as blood." *Sun* sometimes denotes rulers of kings, as in the case of Joseph's dream, when the sun, moon and stars made obeisance to him, meaning his father, head over all Israel, his mother, and his brethren; for where the king is called the *sun*, the queen is called *the moon*, and inferior rulers are called *stars*, as Christ is called *sun of righteousness*, because he is king of Zion. The church is called *the moon*, because she is the bride of Christ. Ministers are called *stars* because they are inferior rulers in Christ's kingdom. Therefore I understand this to mean in that revolution when the king lost his authority, and tried to disguise himself, and fled from his own subjects, and afterwards was beheaded. The queen, too, became blood, and all the nobility of France fell to the earth. One decree levelled all titles and distinctions with the commonality, like a fig-tree casting her untimely figs. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The heavens must mean that circle in which the planets move; and if this is to be understood figuratively, so must this. *Heavens* must then mean the laws and government of France. These were all swept away, or rolled up and laid away like an old parchment out of date or use. "And every mountain and island were moved out of their places." Mountains and islands are figures of large and small governments, and in the French revolution every government was removed from their legitimate sovereigns, except England, in the old Roman empire, and given to kings of Bonaparte's creation. And certainly all the kingdoms in Europe were changed from what they were before; so that when legitimacy was restored, the ancient kings could not and have not found their kingdoms in the same situation they were in before the revolution. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is a well-known fact to all who are conversant with the history of the French revolution, that almost every king in Europe had to flee from his kingdom during the space of about five and twenty years. The king of Portugal to Brazil; the king of Spain to France; the king of France fled to England; the Pope died in exile; the king of Sardinia left his kingdom and fled to the island of Sardinia; the king of Naples to the island of the same name; the king of Austria left his capital; and the king of Prussia took shelter under Russia; the emperor of all the Russians left Moscow to its fate, and Bonaparte himself fled to the island of Elba, and died a prisoner on St. Helena. The great men and chief captains, and all orders and degrees of men, had to flee from the land of their fathers, and seek an asylum among strangers. So truly was this passage of Scripture fulfilled that many writers and divines actually supposed that it was the last great battle and supper of the great God. "For the great day of his wrath is come, and who shall be able to stand?" The sixth seal is not yet wholly opened; for it is evident that we are carried down to the last day, the great day of wrath which will immediately follow the sealing time which he gives us in the next chapter.

Rev. vii. 1, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that it should not blow on the earth, nor on the sea, nor on any tree." Daniel tells us, vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." The *four winds*, then, mean the opposing elements, war and contention. These principal elements of war and contention God would restrain for a little season, so they should not fan up the spirit of war and strife, neither in the Roman government, (called earth,) nor on the great nations, (called great sea,) nor on individuals or small societies of men, (called trees;) and this has been remarkably fulfilled for twenty years past. Not a particle of opposition has been experienced against the translation and spread

of the Bible, or the missionary cause. Kings have been nursing fathers, and queens nursing mothers, to help forward the cause of God. The wind of Papacy has been kept down by the angel, so that all the opposition they could raise has been weak and inefficient. The Mahometan wind has not blown a blast for twenty years; the idolatrous and pagan nations of the East have, by some invisible power, been kept in check; the infidel and deistical principles of the West have been held in complete subjection by the same invisible hand, until the servants of God should be sealed. Therefore, since the French revolution, none of these four winds of opposition to Christ have been permitted to use any physical force, as formerly, to suppress the spread of the gospel through the earth. "And I saw *another angel ascending from the east*, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea." The angel here spoken of as ascending from the east, in the angel standing on the land and on the sea, with a little book open, and the same that is represented in another place as flying through the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth. Coming from the east, the place of light, and having the seal of the living God, show plainly that it is the angel of the gospel. *The four angels are the four messengers of God*, who suppress those four opposition principles, until the sealing time shall be over, "saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." The four angels are here commanded not to let these four winds of opposition hurt the earth, sea, or trees, until the sealing time is past, which is the same time spoken of, Daniel xii. 1, "Then shall Michael stand up, the great Prince which standeth for the children of thy people." "And I heard the number of them which were sealed; and there were sealed a *hundred* forty and four thousand of all the tribes of the children of Israel." John first gives us an account of the number that were sealed in his day, out of all the tribes of Israel. They *were sealed*, as he tells us when he wrote, it being finished in the close of the Jewish dispensation. It being a complete number, 144,000, and therefore could be numbered; and as these were sealed at the close of that dispensation, so John now saw in vision a great number, which no man could number, sealed at the close of the Gentile dispensation, of which he has been prophesying; for after he *has* gone through with numbering twelve thousand in every tribe, he then says, Rev. vii. 9, "After this I beheld," that is, after this sealing, by which 144,000 had been sealed among the Jews, he beheld, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." This evidently refers to the last sealing time among all nations; for he again hears them singing the grand chorus song, as at the close of the history of the seven churches, "And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and *fell before the throne on their faces*, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever, Amen."

This shows us that we are again brought down the stream of time, to hear a part, at least, of the song which no man can sing, but those whose bodies are redeemed from the earth. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which *came out of great* tribulation, and have washed their robes, and made them white in the blood of the Lamb." This passage shows who those were that John saw, and how they obtained the honor and glory, which John saw them possessing, through great tribulation, and the blood of the Lamb. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them;" the same as in Rev. xx. 6, "And they lived and reigned with him," in the New Jerusalem state; for he goes on to describe this state of happiness, which John does in Rev. xxi. 1—5, compared with the two following; and there can be no doubt on the mind that John is describing the same in one place as in the other. "They shall hunger no more, neither thirst *any more*; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." There can be no doubt left on the mind of any man, that John has, in these passages, given us a view of the New Jerusalem in the immortal state. We have been permitted to hear a part of the new song, and have received, in the passage just read, the blessed promises contained in that beloved city. And now, we only wait for the last seal to open. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Zechariah says, ii. 13, "*Be silent*, O all flesh, before the Lord; for he is raised up out of his holy habitation!" Habakkuk says, ii. 20, "But the Lord is in his holy temple; let all the earth keep silence before him!" From these passages I should infer, that when God arises up to the prey, when his great white throne is set in the heavens, and when the Son of man shall come in the clouds of heaven, with power and great glory, then will all flesh be silent before him. And it is reasonable to suppose that the whole universe of rational beings who may be permitted to witness that grand scene, *will be so filled* with wonder and awe at the sight of the glory of God, that they will be silent. Then, too, will the redeemed souls, while the great Judge is separating them from the wicked, while they are rising to meet their Lord *in the air, be silent*. They will, like the children of Israel, stand still, (be *silent*,) and see the salvation of God. And the wicked world, who have scoffed at the idea of Christ's second coming, who have said, "Where is the promise of his coming?" and laughed and ridiculed the servants of Christ, who have cried to them, in their midnight revels, "Behold, the bridegroom cometh," will *be silent*. Then will those servants who have "said in their hearts, My Lord delayeth his coming," and "begin to beat and bruise their fellow-servants" who have proclaimed his coming, "*and to eat and drink with the drunken*," *be silent*. Then, too, will all the false prophets, who have cried Peace, peace, when there was no peace, *be silent*, when they see the frowns of an angry Judge whom they have disregarded. Then shall those who have promised the wicked life, though he should not turn from his wickedness, *be silent*. Then, every one found in that great assembly, when the Son of man shall come in the clouds, and all the holy angels with him, and all the saints who have slept, and all nations then shall be gathered before him, and every eye shall *see him*; *then*, I say, will *every one found* in this vast multitude, not having on the wedding garment, *be silent*; for the Scripture says, "*He was speechless.*"

And now, my dear friends, what say you? Have you wept much to know whether your names are written in the Lamb's book of life? "Weep not," for "behold, the Lion of the tribe of Judah hath prevailed to open the book." And he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." Therefore, "*rejoice, because your names* are written in heaven," says the dear Savior.

But you, my impenitent friends, who have never wept, nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of the riches of this world, than in the book of life, remember, you too will weep when all heaven is silent—when the last seal is broken—then you will see the book, and your name blotted out. Then you will weep and say, "Once, my name was there; I had a day of probation; life was proffered; but I hated instruction, I despised reproof, and my part is taken from the book of life. Farewell happiness; farewell hope!" *Amen.*

LECTURE X.

THE TWO WITNESSES, AS HAVING BEEN SLAIN IN THE FRENCH REVOLUTION.

REV. xi. 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

THE two witnesses in our text have caused as much speculation among the writers on the New Testament, as any other passage in the word of God. Some have supposed that it was a succession of othodox divines, whom God had raised up to witness to the truth, during the time specified, which all agree is twelve hundred and sixty years. And those writers who have taken this side of the question, have endeavored to find some favorite divines, among their sect, answering to the description given of the two witnesses. Upon this construction, every sect might claim the honor of giving to the world the two witnesses. And were this explanation true, instead of two witnesses, we should have more than eight hundred; for every sect must have a set, and I dare not give preference to any. This would destroy the idea of *two witnesses* at once.

Other writers have fixed on the church as the two, clergy and laity; but here are many difficulties to encounter, the same as above. Every sect must have their own church and clergy, or admit at once that they are not the true church. But let us now come to the word of God. And if the word of God does not explain the "two witnesses," I shall despair of ever coming to the truth on this subject, for I am commanded by Christ himself to call no man master. I shall, then,

I. Attempt to show what the Bible calls the two witnesses.

II. What we may understand by their being clothed in sackcloth.

III. Their history, prophecy, and time specified.

I. What is the Bible account of the two witnesses? And, first, What is a witness? I answer, A witness is a person, or legal instrument, testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony, either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows, by the medium of his own senses, and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that one must be chosen. "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a *witness* with us of his resurrection." But these could not be the "*two witnesses*;" for here were twelve. But we learn by this history what a witness must be. He must go in and out; he must know by actual observation, or he could not testify anything concerning Christ. That was the manner of oral testimony in that day, and so it is at the present. This, then, precludes the idea at once of any men, or set of men, being Christ's witnesses at the present day, or since the days of the apostles. But, says the objector, does not the word of God call all Christians witnesses for Christ? I do not know of any scripture where Christians are called *witnesses*, except the prophets and apostles, or inspired writers, that is, concerning Christ. They may witness a good profession, or they may witness for themselves that they believe in Christ or his word; but further they cannot go. They are not witnesses either to the person of Christ, to his works, death, miracles, or resurrection and ascension; and if there was no other testimony but oral, we should be no better off than the darkest Hindoo or most ignorant Hottentot. But, thanks be to God, he has not left us without a witness. There is a better testimony than all Christendom, which is written; and it is *this which I hold in* my hand; it is the word of God. It tells the truth; "for not one jot or tittle of this word shall fail." It tells the whole truth, "that the man of God may be perfectly furnished to every good work." It tells *nothing* but the truth; for it is the truth indited by him who cannot lie.

You are well aware, my friends, that written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal, in presence of witnesses chosen by himself, and ratified by his death no oral testimony can be brought against it; unless the instrument itself shows some contradiction or discrepancy, it *cannot* be *destroyed*. So it is with these two testaments revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. And although wicked men and devils have endeavored to show some contradiction or discrepancy in its testimony, it has stood the shock of ages, the wreck of kingdoms, and will stand when these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat; for by this word we must all be judged; by these witnesses we shall be justified or condemned. Christ says, "Search the Scriptures; *for in them ye think ye have* eternal life; and they are they which testify of me."

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

Vol. II.] CINCINNATI, SATURDAY, FEBRUARY 17, 1844. [No. 10.

J. V. HIMES, Publisher. "Watchman, what of the Night?" E. JACOBS, Editor.

THE WESTERN MIDNIGHT CRY

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

WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 17, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

☞Can Bro. Storrs be at our Conference?

THE MEETINGS.

On Sabbath last our meetings were held at the College Hall, which was well filled during the day, and crowded in the evening. This place is much more central, and also more commodious, than the Lawrence street house.

It has been recently lighted with gas, which makes it very pleasant in the evening. In consequence of indisposition, we left at the close of the evening Lecture, and are unable to give an account of the prayer meeting.

Bro. Taylor lectured at the new Baptist church on Webster street, Sabbath eve. We understand that the interest in that place is still good.

Meetings have been held at two o'clock, P. M., during the week, as also last week, at the Lawrence street house; considerable numbers have attended and been blessed.

Bro. Jones lectured in the Lawrence street church on Monday evening. A number were awakened, and came forward for prayers.

Tuesday evening was a powerful season. Brother Maull lectured.

SECOND ADVENT CONFERENCE.

The brethren have concluded to call a Second Advent Conference, to be held in this city some time in the fore part of March. The precise time can not be given until next week.

Brethren Fitch, Cook, Stevens, Chittenden, Kentfield, Hicklin, T. and J. Kempton, J. B. Craft, Dr. Eastman, Dr. N. Field, C. Worley, J. Lyon, Wm. Young, and all other Lecturers west of the mountains are invited.—We hope brethren Miller and Himes will also consider the importance of this movement, and if possible attend with us. Let all our brethren that see this notice make their calculations to be present.

Watchman's Warning.—No. 5 of this valuable paper has just come to hand.

☞Our readers are requested to look at our acknowledgments of moneys for the last two weeks, and tell us where the speculation is.

In consequence of severe indisposition, many matters are neglected, which we designed to have attended to in this number.

The last "Midnight Cry" is full of interest, but came to hand too late for extracts this week. Brother Miller was lecturing at the Broadway Tabernacle, afternoons and evenings.

His health is good. We have hopes that he will be at our Conference.

Elder Elon Galusha, of Lockport, had left his charge, and was giving the "Midnight Cry" in Buffalo.

POPE'S DOMINIONS.

"I beheld then because of the voice of the great words which the horn spake."

It appears from the Augsburgh Gazette of Dec. 22d, that the Papal government has ordered a levy of men for the army, for the purpose of placing it on a footing to resist any attempt to disturb public order.

A severe accident occurred about the same date, from a collection of the lava from Mount Etna, which gathered on some low land where there was a collection of water, causing an explosion that destroyed the lives of 50 or 60 of the inhabitants.

MILLENNIUM AND RETURN OF THE JEWS.

From a pamphlet about to be issued, we copy the following:

INTRODUCTION.

"After all that has been written and published upon the subjects here presented, by believers in the speedy Advent of our Lord Jesus Christ, it may be thought strange that a new publication should appear: and that too, at a time when we have scriptural reasons for looking daily for the coming of our Lord.

To answer any such suggestions, I would remark, that a few weeks labor in this western section has proved to me that thousands are still lulled to sleep upon the most sublime theme that ever interested the mind of man—of angels,—or of God himself, by the delusive expectations of a "world's conversion" and the "return of the Jews." We think the calculation a safe one, when we say that three-fourths of all the thousands that sit under religious instruction on the west side of the Alleghany mountains, when personally approached upon the subject of the Lord's immediate coming, will interpose as an objection, that the Jews must first be returned to Palestine, and the world must be converted. I believe these to be the two great barriers that are hindering the preparation of thousands for the coming of the great day. These are the stumbling blocks to be removed out of the way of God's people; and I doubt not, are alluded to by the prophet Isaiah, as the last work of the watchmen before God's people experience eternal deliverance. Isa. lvii. 13. 14.

Having nothing at present, in our book room, devoted exclusively to a consideration of these two subjects, the following pages are presented for your prayerful and immediate consideration.

The article on the "Millennium" was first published, we believe, in the month of July last, in a paper called the "Coming of Christ," 10,000 copies of which were distributed gratuitously. It was copied in the "Midnight Cry," with a circulation of between 4 and 5,000 copies. It was again published in the "Western Midnight Cry," vol. 2, numbers 2, 3, and 4, which numbers are all distributed and more are called for. Besides this, extracts from the article have been published in most of the political and religious papers in the country, some of them giving the second chapter entire. None of the religious papers, however, have done this, but they have made some extracts and burlesqued them under the head of "awful prospect," &c. without making one attempt, as far as I know, to answer the argument.

The discourse upon the "Return of the Jews" was delivered at College Hall, in this city, on Sabbath morning, Feb. 11th, and has never before appeared in print. For some of the leading ideas I acknowledg my indebtedness to the works of Josiah Litch and George Storrs.

Neither do I claim that it surpasses those, and many other works that have been published at the east upon this subject; but conceive it to be just what is needed in this western country at the present time, to clear away the mists of darkness from many minds, and uproot existing errors upon this subject. Such as it is, I present it to the reader, praying the blessing of God to attend its perusal and make it a means of awakening many to look for our soon expected Lord. E. J.

Cincinnati, Feb. 14th, 1844.

The above pamphlet will comprise about ninety-six 12mo. pages, and will probably be ready for delivery the latter part of next week. It will be furnished at as low a rate as can be done to meet the cost; and to those that are unable to pay for it, *gratis*. Our friends from abroad will send their orders without delay, to J. V. Himes, Cincinnati, Ohio.—Ed.

notion, which we often hear from the pulpit, that some *revealed* and *inspired* TRUTHS are *unimportant* and *non-essential* articles of faith, MUST BE FALSE. If there be any thing clearly a matter of *indifference*, let "the strong bear the infirmities of the weak, and not please themselves;" but our Lord will undoubtedly frown on that man who shall "break *one* of the *least* of his commandments, and teach men so to do."

2. Our Lord and the inspired writers never *grant* nor *intimate* that the church of God cannot be of "one mind and one judgment." They always assume the fact that God has spoken nothing in vain, and that his revealed will cannot be mutilated nor enlarged, nor wrested nor denied, nor misinterpreted with impunity. They never tell us about "the facts of religion being one thing, and the philosophy of these facts another." They never talk about the "large space of debatenble ground lying between the borders of orthodoxy and the undefined limits of heresy." But they evidently teach that the smallest departure from truth is error. They warn us against worldly wisdom, vain philosophy, heresy, and divisions, and they tell us of deceitful works. They tell us that "all Christ's people are taught of God," and "if any man shall do his will, he shall know of the doctrine," and they beseech and command "all who in every place call upon the name of the Lord Jesus, to be of the same mind—to speak the same things, and to be perfectly joined together in the same judgment." They urge the church to unanimity as one body, and fix an indelible mark of disgrace upon the man who causes divisions and offences contrary to the doctrines they had taught. Nay, they would not spare even an angel from heaven, if he preached another gospel.

Every christian, and especially every minister, ought to say to the Head of the Church as David did to Jehovah, "Then shall I not be ashamed when I have respect unto *all* thy commandments." Let no one mistake me. I mean not to affirm that a person must know "all that has been written by inspiration of God" before he can be saved, or before he is fit to teach others, as far as he has learned himself; but what I affirm is, that whether a person be a babe, a youth, or a father in Christ—whether he be weak or strong in the faith—such is his simple reliance on God's word, such his humility, such his teachable, child-like disposition, if he be united to Christ and led by the Holy Spirit of grace and truth, that so far as he *does know*, he speaks and acts in conformity with God's revealed will, and where he *does not know*, he has sufficient humility and candor to confess his ignorance; waiting at wisdom's door, in the use of appointed means, that he may grow in knowledge and grace more and more to a perfect nature.

3. I beg your attention to the responsibility of those who are set apart for the express purpose of conducting others to heaven.

"Faith cometh by hearing, and hearing by the word of God." "But how can they hear without a preacher?"

A large majority of the human family are in such circumstances that if ever they arrive at heaven, they must be guided there by a living ministry on earth. Multitudes cannot read, and multitudes more, from their abject circumstances and servile employments, have no time allowed them to search the Scriptures; while many, very many, who can read and might have time, are so little cultivated, possess so little mental discipline, they cannot distinguish between sophistry and argument, nor discern the wolf in sheep's clothing. All these multitudes must and do place themselves under some man or set of men as their scriptural guides, and they who lead them are responsible for their souls. "If a man desireth the office of a bishop, he desireth a good work;" but, if he assume this office, or others invest him with it, while he is destitute of the qualifications belonging to the office, his own soul, and all who receive him as a spiritual guide, are put in jeopardy. "If the blind lead the blind, they both fall into the ditch." The mouth of the Lord hath spoken it.

No wonder Moses, and Isaiah, and Jeremiah shrunk from the responsible station assigned them. No wonder Paul cried out in view of responsibility, "who is sufficient for these things?" and so often said, "brethren, pray for us."

4. The true ministers of Christ must not be discouraged when false teachers are numerous and popular.

When the magicians with their enchantments were numerous and popular at the court of Pharaoh, Moses and Aaron stood firm, and left the time and manner of "truth's triumph" to the God of Israel. When the false prophets were more than eight hundred to one, Elijah put them to a test which proved their overthrow. And when Paul had perils among false brethren; when those turned against him who once would have plucked out their own eyes for his sake; when all Asia forsook him; and no man stood with him at his first answer before Nero; none of these things moved him. He could say, "the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear. And the Lord shall deliver me from every evil work, and shall preserve me unto his Heavenly Kingdom, to whom be glory forever and ever."

Let no man who is sound in the faith and apt to teach be discouraged when false teachers are multiplied, nor when they are surrounded and applauded by gaping crowds of men of corrupt minds. But let them watch and pray, and teach, and warn, night and day, with tears.

5. Seeing there is but one *true religion*, but *one* right way, but one Lord; but one faith, one baptism; and as it is true that there are many deceivers, who shall deceive many; you are ready to ask me with deep emotion and solemn interest, what shall we do? One answer is given to all. "Trust in the Lord with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." "Be not wise in thine own eyes; fear the Lord and depart from evil"—it shall be the life, and health, and strength of thy soul. Prov. iii.

Look! O earnestly look to God for direction; for if you are taught, like the centurion, by a Peter, who will tell you words by which you and your house may be saved; or, like the eunuch, by a Philip, who will preach Jesus; or, like Lydia, by a Paul, who will glory in nothing but the cross of Christ, you are safe. Go on your way rejoicing; but if you misplace your confidence, if you choose blind guides, you are ruined, lost forever.

To them who can examine for themselves, I say,—"Search the Scriptures," in prayer, in simple dependence on heavenly wisdom. Interpret scripture by scripture, and not by art and man's device. "And when they shall say unto you, seek unto them that have familiar spirits, false teachers, should not a people seek unto their God? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii.

To such as bear rule in God's house I say, "Try the spirits whether they be of God." If any profess not to walk with us, not to belong to our denomination, "Let them alone. If they do good, hinder them not, but rejoice. If they do evil, be not partakers. To their own Master they stand or fall. They have made their election; so have you. Your choice is made for eternity; and the judgment day will disclose the right and the wrong. Every sect must abide by their own choice.

If any profess to walk with us, if they say they are Presbyterians, belonging to or under the care of the General Assembly, and cause divisions and contentions by departing from our standards, forsaking our institutions, and deceiving and unsettling the hearts of the unwary; I beseech you, brethren, mark them as false brethren, and avoid them. This you can do. This is the least you ought to do, when you have not official strength to inflict upon the undeserved rebuke or merited suspension.

I feel that I stand before you in solemn and trying circumstances. If I am true and faithful, and you neglect the great salvation, I shall save my own soul, but you must perish. If I am a blind guide, and you are led by my false counsel, we must perish together. Such is the state of the Presbyterian church *now*, that no man can be indifferent, no tongue can be silent, no hand idle. It remains yet to be *seen* whether we, as the *polluted sanctuary* of God, shall be *cleansed*, or whether, when the *sanctuary* is cleansed, we shall be swept away with the "besom of destruction." Solemn thought!

In our context Jehovah says, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn the people to a pure language, that they may all call upon the name of the Lord, and serve him with ONE CONSENT." Happy unanimity. But who can bear "the fire of his jealousy"? "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will *burn up the chaff* with UNQUENCHABLE FIRE."

The time is specified in our text. "And he said unto me *until two thousand and three hundred days*, then shall the sanctuary be cleansed."

In an attempt to ascertain the beginning and end of these *prophetic days*, it is necessary to make a prophetic computation, counting "a day for a year." Ezek. iv. 6. The period, then, is 2300 Jewish years, each year containing 360 natural days, and of course the calculation will differ from our dates just as much as the Scripture date differs from the common or vulgar chronology.—Besides this long period of 2300 years, the visions of Daniel disclose two other periods of time, which are very remarkable. "Seventy weeks" or 490 years. (Dan. ix. 24,) and "a time and times and the dividing of time," (Dan. vii. 25,) or 1260 years. One week is 7 days, and 70 weeks are 7 times 70 days, making 490 days or years. "A time and times and a half time," or "the dividing of time" is a period of "a thousand two hundred and three score days," that is, 1260 years. Rev. xii. compare the 6th and 14th verses. This period is also called "forty and two months." Com. Dan. xii. 7, with Rev. xii. 2. Forty-two months of thirty days each, Jewish time, are 42 times 30—1260 Jewish years. These two shorter periods of "seventy weeks (490 years) and "a time and times and the dividing of time," (1260 years,) are as I shall show, comprehended in the long period of "two thousand and three hundred days" (years.) The "seventy weeks" being the beginning, and the "time, times and a half," the end, leaving a middle period of 550 years from the end of the 70 weeks, till the beginning of the forty-two months—that is, as I understand it, from the time of the calling of the Gentiles till the commencement of the reign of Antichrist. If this be correct, the downfall of Antichrist will be complete when the sanctuary is cleansed.

Having thus premised, or given my method of computation, I undertake to show—That Daniel's "seventy weeks" is the beginning or first part of the "2300 days" allotted for cleansing the sanctuary; that Daniel's "time, times and a half," is the last or concluding part of the "2300 days" that the "70 weeks" commenced 453 years before the *birth* of Christ, and ended in A. D. 37; that the "time, times and the dividing of time," or 1260 years, began in A. D. 587, and shall end with the termination of "2300 days," or years, in 1847.

It is not a little remarkable, that William C. Davis of South Carolina, Thomas R. Robertson of Indiana, and Wolff the Jewish missionary, in calculating the times specified in the Books of Daniel and Revelations, all have fixed the end of the 2300 days in 1847. Mr. Davis thought this would be the "commencement of the Millenium;" Mr. Robertson viewed it as "the downfall of the Pope;" and Mr. Wolff confidently expected Christ's "personal appearance in Jerusalem." How far these men were indebted to each other, I cannot tell. I am indebted to them all—not for the expectations mentioned, but for pointing out a clue by which I can arrive at certainty as to the time of the cleansing of the sanctuary.

FROM THE SIGNS OF THE TIMES.

ADDRESS TO SECOND ADVENT BELIEVERS,

BY WILLIAM MILLER.

DEAR BRETHREN:—Time rolls on this resistless course. We are one more year down its rapid stream towards the ocean of eternity. We have passed what the world calls the last round of 1843; and already they begin to shout victory over us. Does your heart begin to quail? Are you ready to give up your blessed hope in the glorious appearing of Jesus Christ? or are you waiting for it, although it seems to us that it tarries? Let me say to you in the language of the blessed book of God, "although it tarry, wait for it; it will surely come, it will not tarry." Never has my faith been stronger than at this very moment. I feel confident that the Saviour will come, and in the true Jewish year; in 2300 from the decree given to Ezra by Artaxerxes, in the seventh year of his reign, the end will come; Or in 2520 years from the captivity of Manesseh, the children of God will be delivered from their bondage to the kings of the earth; In 2450 years from the time when the Jews ceased keeping their Jubilees; and the land was left desolate, and their enemies dwelt therein, the great Jubilee will come, and the people of God will enter into the peaceful possession of the promised and eternal inheritance; and also, in 1335 years from the taking away of the Pagan power, the resurrection of the saints will come; and when the seventh trumpet begins to sound, the mystery of God will be finished; all that he hath declared by his servants the prophets.

These are some of the reasons why I believe that Jesus will come this Jewish year. I have confidence in God's word; it will not fail; we may depend upon it; all men will acknowledge that God is true to his time, as well as to the manner of his judgment.

Many signs of the last day are being fulfilled in the most remarkable manner, at the present time. Among the many which have been noticed by the advent writers, I will notice one or two which have never been noticed by the advent writers, I will notice one or two which have never been noticed as I have seen. Matt. xxiv. 49:—"And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Luke xiii. 26: "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." xvii. 27—30:—"They did eat, they drank, they married, wives, they were given in marriage, until the day that Noe entered the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." 2 Peter ii. 13:—"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their

own deceivings while they feast with you." Jude 12:—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

These passages show conclusively that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without fear. What can be more literally fulfilled than these passages would be, were Christ to come as we expect? Look at the feasts of the different sects among the Protestant churches of the present day. First, the religious fairs, to raise money for religious purposes; where the luxuries of life are sold at any price, and where a species of gambling is carried on, more degrading than our public lotteries; because done under the garb of religion, and sanctioned by our popular clergy. I have understood that some of these fairs, or feasts are held in their public places of worship; places consecrated for the contrite and broken in heart to seek God in, and for the Christian to meet his brother of kindred spirit, to praise and pray, are turned into halls of feasting and confectionary shops, into gambling places, and tables of money-changers. And what can be the plea for these abominations? Oh! the Catholic plea, "*the end justifies the means.*" It is a fact, that in not one of these places can the cry be made, "Behold, the Bridegroom cometh;" and no wonder; for, they well know if he should come and find them thus doing, he would not with a scourge of small cords drive them from his temple, but would rule them with a rod of iron, and dash them to pieces like a potter's vessel.

Again, not only fairs, but tea parties, picnic parties, and last of all, donation parties, have become very common among us of late. But, say you, I hope you will say nothing against our making a present to our poor ministers. No, by no means; but the manner and motive by which you do this, is what God will judge you for. If it is a gift, let not the left hand know what the right hand doeth. If you say it is your minister's just due, why not pay him, without subjecting him to so much trouble and expense, and turning his house upside down. But you well know these are not your real motives; much of it is done in pride, and many a poor man, and sorrowful widow, have had their hearts made sad because they could not show as much respect for their minister as their neighbor, the rich nabob, who is very liberal at such times, either for the applause of men, or to bribe the minister to silence in cases of conscious guilt. Do you think these donation feasts would ever have come into fashion, if there was no motive of worldly gain? No, we must all say. Then these are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ, have neglected to learn the truth, and give the midnight cry, in consequence of these fashions and customs of a worldly minded church. But I forbear; if it were possible to have charity for our churches, I would; but how can I, with my present views: Christ at the door, and so many precious souls stumbling over a worldly church, and a cold hearted ministry. If heaven has any special judgments laid up in store, surely we may expect he will hurl them upon the heads of those who shall be found thus revelling upon his mercy, and treating with neglect and contempt his word and warnings, which he in mercy has given for our admonition.

Therefore, brethren, let us hold fast our faith without wavering, and let us be careful that the enemy get no advantage over us. The devil has come down, having great wrath, knowing that he has but a short time; and his object will be to draw us from the truth. He will endeavor to make us believe some other evidence besides the word of God, and follow some other spirit besides the spirit of truth. You see that in our opposers is a spirit of the world. The Scripture testimony is rejected when it conflicts with the traditions of men; and their prejudices become the rule, instead of the word of God. Therefore we ought to be very careful we do not, what we accuse our opponents of doing. Let us be careful that we try the spirit by the standard of divine testimony. I would not even glory in appearance, but in one thing I will and may glory, viz: *That not one single stake which has been planted in the Advent cause from Scripture testimony, have our opponents been able to remove; although they claim all the talent, all the learning, and all the wisdom of the time in which we live.* What has professor Stewart, a giant in biblical knowledge, done? Every rational mind must acknowledge, that wherever he differs from us he has broken his own rules; and that his exposition of the Scriptures are weak and perfectly futile. Mr. Culver is an *echo* of Professor Stewart, only he is not half so candid; and where he has departed from Stewart, he is more ridiculous than his master. It is evident that whosoever wrote the pamphlet published under his name, did not believe what he wrote; it was only for effect, to blind people's eyes, and keep them from examining the subject of the Advent.* Mr. Dowling had more puffs from the Baptist papers than Mr. Culver, but he was less fortunate; for Mr. Culver's pamphlets were less read, owing, it is supposed, to the fewer puffs; while Mr. Dowling was more generally read, and was therefore more generally despised for his foolish and weak arguments. It was an unfortunate circumstance to Br. Dowling, that the writers of those puffs had not read his work before they puffed him so much. That would have saved him and the Baptist editors much shame and disgrace. To cap the climax, Dr. Weeks came out with his long catalogue of Mr. Miller's mistakes, where, by his own assumption, he made the first mistake. Then by dividing that into twelve parts, and multiplying the same by the number two in arithmetical progression, he made somewhere about one hundred and sixty. On receiving his puffs from the Observer and Evangelist before he began to publish, it was expected he would destroy all evidence under heaven of the "blessed hope in the glorious appearing of the great God and our Saviour Jesus Christ;" and show that the doctrine of Christ's second advent was a fable. But what has he done? Why, he has shown that Mr. Miller, in the acceptation of the world, is an illiterate man. But in one thing he has failed; that is, to show that the Bible is not true, and that God has not said he will take the weak things of this world to confound the wise and mighty. How silly are such productions of our D. D's, and how contemptible must these sectarian editors appear with their puffs, in the eyes of Jehovah! He that sits in the heavens will laugh them to scorn. But God has made use of these productions to open the blind eyes of many of our brethren; for these writings show the weakness of the cause which they have espoused; and many have been excited to examine and believe, that otherwise would have remained in obscurity until the burning day.

Another thing has been thus shown. The unbelief of our great worldly wise men would never have been made known in any other way, as we can conceive, until the judgment. We now see they have but little or no faith in the Scriptures; they believe in no resurrection of the body; they scoff at the doctrine of Christ's personal appearing and reign with his people on the earth; they treat with contempt the burning day, and laugh at the idea of the earth's being purified by fire; they reject the true inheritance of the saints, and try to rob Christ of his kingdom. With many of our clergy these things are facts, which a few years gone by would not have been acknowledged by any. These things show that we have the truth on this subject.—When a man is forced to deny any one plain promise or declaration in the word of God, in order to support his theory, you may set it down as an invariable rule that he is wrong.

My brethren, let me advise you to keep yourselves from every thing which may lead your mind from the glorious hope of Christ's coming; for if Satan can tempt you to lay down your watch, if it is only for one hour, he may be sure of his prey. "Lest he come and find you sleeping, and so that day overtake you unawares."

If the time continues until the end of this Jewish year, we shall be assailed by the enemy in every place where he can have any prospect of hurling in a dart.—We must therefore watch. If we have pride in our hearts, he will try to make us compromise, and throw away our hopes, and relinquish our faith to save our worldly character. This would be a fatal stab in our Savior's side. If we are self-righteous, he will persuade us that we are holy; and that any thing we may think or do is not sin. This is enchanted ground, and will, I fear, be the destruction of thousands. When men get so holy as to have no sin to confess, they cannot need an Advocate; neither can they pray the Lord's prayer without being hypocrites, "*forgive us our trespasses.*" Christ has become of no effect to such. I make these remarks not in reference to the doctrine of Christian holiness; but in view of the ultraism and extravagances which some indulge, and which those who believe in the true gospel holiness equally deprecate.

I call heaven and yourselves to witness, my brethren, that I have never taught you any thing to make you throw away any part of God's word. I have never pretended to preach any thing but the Bible. I have used no sophistry. My preaching has not been with words of man's wisdom. I have not countenanced fanaticism in any form. I use no dreams or visions except those in the word of God. I have not advised any one to separate from the churches to which they may have belonged, unless their brethren cast them out, or deny them religious privileges. I have taught you no precept of man; nor the creed of any sect. I have never designed to make a new sect, or to give you a *nick name*; this the enemies to Christ's second advent have done; and we must patiently bear it until he comes; and then he will take away our reproach. I have wronged no man; neither have I sought for your honors or gold. I have preached about 4,500 lectures in about twelve years, to at least 500,000 different people. I have broken my constitution and lost my health; and for what? That if possible I might be the means of saving some. How many have been saved by these means I cannot tell;—God knows; to him be all the glory. In one thing I have great reason to rejoice. I believe I have never lectured in any place, but God has been with me, and given some fruits of his Spirit, as an evident token of the truth. I have never preached or believed in any time for Christ to come but the end of the prophetic periods, which I have always believed would end with the Jewish year 1843; and which I still believe, and mean, with the help of God, to look for until He comes. And I think I can say with my whole heart and soul, Amen, Even so come, Lord Jesus.

I have great reason to be thankful to God, and to many of you, my brethren, for what assistance you have rendered me in doing my duty, and for the help I have had from the arduous labors of Bro. Himes, and from many others who have been the means of publishing this doctrine over much of the Christian world. I am truly thankful to God and to them; and pray God they may receive a disciple's reward; and I believe that in the New Jerusalem they will receive many stars in their crowns; while those who have belied and misjudged them, and imputed to them wrong and wicked motives, will wail and weep in a pit of woe. I hope, my brethren, you will continue faithful until the end. All we have of time, is to patiently wait, and constantly look for Christ's coming.

WM. MILLER.

*We are in possession of the facts, that Mr. Culver's tract was re-written, and the provincialisms and blackguardism, peculiar to him, omitted. The reason that the obsolete works of Mr. Stewart, among the learned, and of Mr Culver, among the unlearned, are here referred to, is because they have been exhumed at the West, where Mr. Miller has been, and are now circulated anew.—*Eds. Signs.*

FULNESS OF TIMES.

Since A. D. 1843 has passed, some of the opponents to the coming of Christ in that year, have lifted high their heads, and seem to rejoice that their Lord, whom they profess most dearly to love, has not come! On this principle, could they be satisfied he would *never* come, would they not have greater cause for rejoicing? They would. But their rejoicing will soon be turned to wailing: for in the dispensation of the "fullness of times," Christ will come and gather together in one, all things in Christ, both which are in heaven and which are on earth: even in him." Those "*times*" are not *full* yet. When all are full, then the Lord will most certainly come, and we believe that *fullness* will be complete at the end of the present Jewish year, which terminates some time next March. We do not say he will not come before that time. We think we have sufficient reasons for looking for his appearing and kingdom every moment.

[Voice of Truth.

LETTERS AND RECEIPTS.

E. French, P. M. [the letters and money were received, and acknowledged; (see vol. ii. no. 8.) We think the papers must have been regularly sent.] Thos. Colvey, $1, [only came to hand since the last acknowledgment.] Geo. W. Swearingen, P. M., $1; B. Tubbs, P. M., $1; John H. Thomas, $2; Wm. D. Sutton, P. M., $1; John H. Kent, 2; M. Helm $1; John Hobart; Jno. Thomas.

SECOND ADVENT DEPOTS.

Boston, Mass.—No. 16, Devonshire street; address J. V. Himes.

New York City.—No. 9 Spruce street; address J. V. Himes.

Albany, N. Y.—No. 67 Greene street; address G. S. Miles.

Rochester, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.

Buffalo, N. Y.—No. 8 Niagara street; address H. P. Skinner.

Utica, N. Y.—Address Horace Patten.

Philadelphia, Pa.—Nos. 40 and 41 Arcade; address J. Litch.

Cincinnati, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.

St. Louis, Mo.—No. 88 Market street; address H. A. Chittenden.

Louisville, Ky.—Jefferson House; address Dr. Nath'l. Field.

The angel tells John, in the next verse following our text, that the two witnesses "are the two olive trees, and the two candlesticks standing before the God of the earth." The angel, in his allusion to the two olive trees, quotes the prophet Zechariah, iv. 3, "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Here the olive trees are used in a figurative sense, and properly denote the "sons of oil," or the two cherubims which stood over the ark, and spread their wings over the mercy-seat. The wings of the cherubims stretched from either side of the house to the centre over the mercy-seat, and their faces turned inwards down upon the mercy-seat, and the glory of the God of Israel was above the cherubims. These cherubims are a lively type of the Old and New Testament. The signification of *cherub* is "fulness of knowledge;" so is the word of God, "that the man of God may be thoroughly furnished, perfect in every good work." They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the centre over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherubim's wings reached from the centre over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubims were made of olive trees, and overlaid with pure gold, 1 Kings vi. 23—28. Again: the angel tells Zechariah what the two olive trees are; Zech iv. 4—6, "So I answered and spake to the angel that talked with me, saying, What are these, my lord?" (the two olive trees.) "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel," &c. Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John, Rev. xi. 4, that "the two witnesses are the two olive trees and the two candlesticks." As candlesticks are the means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, "Thy word is a lamp to my feet and a light to my path." Therefore, I humbly believe that I have fairly and conclusively proved that the two witnesses are the Old and New Testament. And I will,

II. Show what we may understand by the two witnesses being clothed in sackcloth.

Sackcloth denotes a state of darkness, as in Rev. vi. 12, "The sun became black as sackcloth of hair;" that is, the sun became dark, invisible, and did not give its light. Just so, during the dark ages of papal rule, the word of God was darkened by monkish superstition, bigotry, and ignorance in its sacred principles. It did not give its true light, because the laws, doctrines, and ordinances were changed by the laws of the Latin church; its doctrine was perverted by the introduction of the doctrine of devils and the anti-Christian abominations, its ordinances were so altered as to suit the convenience of carnal men; and it was obscured, because the common people were forbidden to read it, or even to have it in their houses, by the Papal authority. It was hid from the world in a great measure; for the Papal beast, the church of Rome, forbade its translation into any language except the Greek and Latin, which languages ceased to be spoken in the Roman government in the middle of the sixth century. *Sackcloth* denotes great calamities and troubles, as in the days of Hezekiah, 2 Kings xix. 1, 2, "When king Hezekiah heard (the threatenings of the king of Assyria) he rent his clothes, and covered himself with sackcloth;" also, the Ninevites put on sackcloth at the preaching of Jonah, when their city was threatened with a final overthrow. So with the two witnesses; while they were clothed in sackcloth, it was a time of great calamity and trouble to the people of God; persecution raged without any mitigation in some or all parts of the Roman government and the church of God, which was fed and nourished by the "two witnesses," during her residence in the wilderness, was threatened with a final destruction by the Papal armies, the inquisition, and every other means that could be devised by wicked men or devils. But God has preserved his word, through all the persecutions of the Roman power. I shall now,

III. Show their history, prophecy, and time specified in the text,

1st. Their history, contained in Rev. xi. 5—13, inclusive. Let me read and explain. 5th verse, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed." If any man shall add or take away from the book or revelation of God, "God shall take away his part out of the book of life, and out of the holy city:" and "God shall add unto him the plagues that are written in this book." This verse has been verified in our day in the history of deistical France. The rulers of France, in the revolution, proclaimed a war of extermination against the "fishermen's Bible," as they were pleased to term it; and within six years they exterminated themselves, the republic, and almost their principles. The kingdom was deluged in blood; anarchy was the law of the land; and the judgments denounced by this word were literally accomplished, so that deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes.

6th verse, "These have power to shut heaven, that it rain not in the days of their prophecy." Allusion is here had to "the three years and a half," in the days of Elijah, when the heavens were shut up, Luke iv. 25, which is the same time the witnesses prophesy clothed in sackcloth, 1260 days, forty-two months, thirty days to a month; that being common time, and this prophetic. The Scriptures are the means which God has made use of to convert sinners from error to truth, from sin to righteousness, and to convey the knowledge of grace (which in this verse is compared to rain) to a lost and perishing world. During the reign of anti-Christ, 1260 years, the church in the wilderness, and the two witnesses clothed in sackcloth the same 1260 years, the doctrine of grace in Jesus Christ was but partially taught. Much of the professedly Christian world have been taught that doing penance, purchasing indulgences, obeying the holy Catholic church, or performing some outward act for pardon, would insure them heaven and happiness. But when the Scriptures began to be read and understood, and where the doctrine of grace in Jesus Christ has been published by the translation and circulation of the word of God, how different the scene! Now, we can hardly find a Roman Catholic who will pretend that heaven is purchased by infliction of bodily torment, by doing penance, or by a monastic seclusion from the world; neither do we see them selling indulgences, and promising the holders pardon for the most abominable crimes. And but rarely do we hear the infallibility of the mother, or holy Catholic church, advanced from pulpit or press. Why this mighty change in public sentiment! Because the reign of grace is not withheld; the two witnesses are no longer clothed in sackcloth; "Michael has stood up, that standeth for the children of thy people." And the "angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." "And have power over the waters to turn them to blood." By *waters*, we understand people; and by *blood*, war. This text has been amply fulfilled in the wars of Europe, fighting for religious tenets and ecclesiastical power, claiming their prerogatives from the two witnesses, and wresting and perverting the word of God to their own destruction. "And from thence come wars, tumults, fightings," because they understand not. "And to smite the earth with all plagues, as often as they will." In Old Testament times, it was the word of God, through Moses and Aaron, that smote Egypt with the ten plagues, and through Joshua the Canaanites. So, in New Testament times, the seven last plagues, and the three woes, are denounced against the anti-Christian beast, who dwells on and has great power over the earth. "As often as they will;" meaning as often as they have prophesied of them, so often will the plagues be sent. Not one jot or tittle of the word of God will fail.

7th verse, "And when they shall have finished their testimony," that is, when the 1260 years are about fulfilled, the "beast that ascendeth out of the bottomless pit;" this beast is the same as the little horn, Papal Rome, and is said to ascend out of the bottomless pit, because it is founded on error. The principles taught by this beast were first Paganism, and ended in Deism, which are not built on the word of God, and, therefore, have no foundation, and may truly be said to be "*bottomless*." "Shall make war against them." The governments, under the authority of Papal Rome, shall endeavor to exterminate the "two witnesses," the word of God. "And shall overcome them, and kill them;" have power over them, pass laws or edicts against them, and, by this means, destroy their usefulness, life, and activity. For where the Scriptures are not read, and believed in they become a dead letter; but when read, and believed, "they are spirit, they are life," John vi. 63.

8th verse, "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This verse teaches us that the word of God would be made a dead letter, by the authority of one of the principal kingdoms out of one of the ten into which the Roman government was divided; and that they would be guilty of the same sins that Sodom and Egypt were guilty of; and, also, of crucifying our Lord, that is, in a spiritual sense. This will apply to France in particular. France, previous to, and in the French revolution, was guilty of Sodomitish sins; she also had held in bondage, like Egypt, the people of God; and, in France, Christ had been crucified afresh in his people, on St. Bartholomew's eve, A. D. 1572, when 50,000 Huguenots were murdered in one night. The people of God are called Christ's spiritual body, 1 Peter ii. 5, Col. i. 24.

9th verse, "And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." This decree, or edict, should be generally known among all nations; and although they could not prevent the witnesses from lying in the streets of the great city three years and a half, yet the nations about them would prevent the Scriptures from being buried, or put out of sight.

10th verse, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth." We learn by this text that the nation, who would suppress the reading of the word of God, would make great rejoicings upon this occasion, and congratulate each other upon the destruction of the Bible, as they would suppose, for this reason, because the doctrine and precepts of the Bible would be hateful and disagreeable to them.

11th verse, "And after three days and a half, [years,] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the Bible would be dormant three years and a half, God would so order in his providence, that it would again be permitted to be read and enjoyed as usual, and the Bible would again stand upon its own foundation, or merits, and would again have its bearing on the hopes and fears of mankind, and the governments of the world, and its enemies would see it and tremble.

12th verse, "And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them." This verse shows us that many voices would unite in calling for a general spread of the Bible through the world, and that the Bible would be exalted among the nations, and great multitudes of them circulated, and the enemies of the word of God could not prevent it. Here we have a plain and distinct prophecy of the Bible societies.

13th verse, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men [names or titles] seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." At the same hour the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, which had given their power and support to the Papal beast, would fall; and seven thousand names, or titles of nobility, in church and state, would be destroyed; and this revolution would produce great fear among the nations, and some would acknowledge that the word was fulfilling, and God was producing these wonderful events. Here we again see exactly depicted the French revolution, and its effects; and we cannot but see that the whole of this prophecy has been literally fulfilled.

In the beginning of the sixth century, about A. D. 538, Justinian, emperor of Constantinople, in his controversy with the Arians, and other schismatics in the Greek church, constituted the bishop of Rome head over all others, both in the western and eastern churches, who, by his authority, suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. About this time, too, the Latin language ceased to be spoken in Italy, and the Greek and Latin both became dead languages. The Bible at that time

not being written or translated into any other languages in Europe, it became an easy task for the bishop to obscure the doctrine and discipline of the word of God, so far as suited his convenience, and to obtain universal power over the minds and consciences of men, and clothe the Scriptures in sackcloth. If, then, the Scriptures were first clothed in sackcloth in A. D. 538, and were to prophesy 1260 years in this situation, their prophecy would end in 1798. About the close of the eighteenth century, in consequence of the abominable corruptions of the church of Rome being exposed to public view, the men of the world began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the pillar and ground of the truth, "their imaginations became vain, and their foolish minds were darkened." They declared war against the Bible, the "two witnesses," which war became general all over Europe and America. Some of the most eminent and principal writers in this controversy were in France, the principal kingdom among the ten, into which Rome had been divided at the close of the fifth century; and so successful were these writers, that almost the whole nation of the French became Deists, or Atheists, in a short time. This nation had long been guilty of the abominations of the anti-Christian beast, the sins of Sodom and Egypt, and the persecution of those who protested against her national corruptions: the slaying of the witnesses, their lying in a dead state three years and a half in the street of the great city; the revolution spoken of in this prophecy—all happened in the French revolution, between the years 1793 and 1798. A decree was passed by the council and directory of France, prohibiting the Bible to be read in public, in any of the chapels in France; and Bibles were gathered in heaps, and bonfires were made of them, and great rejoicings were had all over the kingdom at the downfall of priestcraft, as they called it; and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the greatest contempt, and other things transacted in the exultation of their triumph, which are too shocking to narrate. Let it suffice, then, to say, that after three years and a half the Bible was again permitted to be read, and religious and free toleration in France; and what is equally as remarkable, is, that the same year a few individuals in London established what has since been styled the Bible society, which has been instrumental in sending Bibles among all nations, and of translating them into more than 150 languages since that period; and almost all the writers, who acknowledge the Bible to be the two witnesses, do agree that the events, prophesied of in this passage, were literally accomplished in the French revolution. Now, the Bible is more than restored to its former state in society; it is exalted, and every person can have, and read, and examine for themselves into its sacred truths. It is also a fact, that the progress of the Bible society has exceeded the most sanguine expectations of its advocates; and the atheists and deists of our day appear to be perfectly confounded at these events. Instead now of declaring open war against the Bible, they make pretence at least of drawing their rules of morality from this blessed book; and the man who should now undertake to write down the word of God, would be considered either a madman or a fool. One thing more: In the French Revolution, the names or titles of men were abolished; and it is said by some writers, that, in the long list of titled nobility, and the great catalogue of priestly orders, there were seven thousand destroyed at once. Well might the remnant be affrighted, and give glory to the God of heaven!

Let us now for a moment see what follows the history of the two witnesses.

14th verse, "The second woe is past, and behold, the third woe cometh quickly." The second woe began by the civil wars in France and Germany, and ended in the French revolution; and the third woe will come quickly. It is the last great woe denounced against the woman sitting upon the scarlet-colored beast, and against the earth, which she hath filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this woe.

15th verse, "And the seventh angel sounded, and there were great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." The third woe and seventh trumpet are both the same thing, (see Rev. viii. 13;) and the seventh trumpet is the last trump, when the dead shall be raised. See 1 Cor. xv. 52. It is evident, also, that we are carried into the eternal state forever and ever.

16th verse, "And the four and twenty elders, which sat before God on their seats, fell on their faces and worshipped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the twenty-four courses of the priesthood appointed by David, 1 Chron. xxiv.

17th verse, "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of every humble and devoted minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed.

18th verse, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

This verse shows us what takes place at the sounding of the seventh trumpet and third woe, which the angel says will come quickly after the French revolution, if I am right in my explanation of the two witnesses. It is morally certain that the word of God is not now in an obscure state; it is not hid from the world, neither is clothed in sackcloth. It is true that many voices have united in the Bible societies to spread the knowledge of the word of God; and that it is translated into about all the known languages in the world. It is almost absolutely certain that the French people are the nation that is compared to Sodom and Egypt in the passage we have been examining; and likewise the earthquake spoken of is the French revolution. Then if the two witnesses are the Old and New Testament, we are certain the third woe is coming quickly, and the seventh trump must shortly begin to sound. You have undoubtedly seen, my friends, that we are likewise brought down to the judgment, when God will reward the righteous, and destroy the wicked, who have persecuted the saints and trampled them under foot.

And once more let me inquire how it stands with you, my dear hearer. Are you prepared for that great and solemn day? Are you ready to meet the judgment? The two witnesses will appear for or against you. Their testimony will not fail. Do you believe them? He that believeth shall be saved, and he that believeth not shall be damned. "The word that I have spoken," says Christ, "the same shall judge you in the last day." Why will you not be warned? If half the evidence that I have brought of our being on the end of this dispensation, was brought to prove there was a great treasure hid in your field, how soon would you search and how diligently would you seek until you found it!

In this book of which we have now been speaking, are durable riches, gold tried in the fire, seven times purified. "Search for it as for hidden treasures; seek and you shall find." Can you tell me where the word of God, the Bible, has failed of being accomplished literally, and in the time specified? Many events have been foretold, the times given, and not one failed. How can you disbelieve? How can you shut your eyes against so much light? Where will you have an excuse in the day of judgment? I have repeatedly brought you down to this time, and shown, by Scripture proof, the judgment must commence immediately. You are in your hearts convinced that what has been declared concerning the two witnesses, in this discourse, is true. And if so, your reason must teach you that what follows under the third woe must be equally as true. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

LECTURE XI.

THE WOMAN IN THE WILDERNESS.

REV. xii. 6.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

THE history of the church, in all ages of this present world, is but a history of persecution and blood, when we follow her through all dispensations, from Adam to Moses, and from Moses to Christ; so likewise from Christ's first coming, down to his second appearance, the church have as imagined, and, according to the whole tenor of Scripture, must expect, to realize from the kingdoms and men of this world, this one promise at least, "In the world ye shall have tribulation." These facts are so plain and obvious, that it has given rise to a common saying among almost all writers, that "the blood of martyrs is the seed of the church." Yet there is a bright side to her history; for she has come out of all her persecutions more purified, more faithful, and with more energy, to prosecute the work her divine Master has left her to perform. And one other thing is certain—God has preserved her, whether in the wilderness or among the nations of the earth, in an extraordinary and miraculous manner, even her enemies themselves being her judges. Where has a kingdom stood when all the nations about them have conspired their overthrow? Where is the Assyrian, and populous Nineveh? Where is Chaldea, the queen of nations? Where is the Grecian empire, once the colossus of the world? Where is imperial Rome? Gone, gone, by the power of earthly foes. But behold the church of Christ and of God, delivered first from Egyptian bondage by the mighty arm of the God of Jacob, led by miracles through the wilderness forty years, brought into the promised land, although all the nations of the earth were her enemies, preserved as a nation through the rise and fall of mighty empires, and experiencing a reverse of fortune only when she courted the aid of worldly kingdoms, or suffering diminution only when she adopted the more popular worship of heathen idolatry. Yet in her lowest estate, God told his servant the prophet, that "he had reserved seven thousand that had not bowed the knee to Baal." And if men would reason on the subject of religion as they do on other subjects, there could not be an infidel in the world. For nothing is or can be more manifest than the miraculous interposition of Providence in the preservation of his people through the most severe trials, heaviest afflictions, and deadliest hatred of all men, that men or societies ever endured.

Our present discourse will show us the history of the church by prophecy, through the darkest age the church has ever been permitted to experience since the days of Abraham.

I. I shall show what we may understand by "the woman" in our text.

II. I shall show what we are to understand by the great red dragon and beast.

III. I shall give the history of the woman given in the chapters of our text.

IV. The time specified in the text, 1260 days, their beginning and end.

I. What may we understand by *woman* in our text?

I answer, We must understand the people of God, in all ages of the church, whether among the Jews or Gentiles: she is called a *woman* because she is the spouse of Christ; she is likewise called a *woman* because of her dependence on Christ for all things. As a man is the head of the woman, so is Christ the head over all things to the church, says the apostle. As the woman depends on her husband for a name, for food, and for raiment, so likewise the church on Christ, for a name—"And thou shalt be called by a new name, which the mouth of the Lord shall name," Isa. lxii. 2—5. "And they were called Christians first at Antioch." *For food*, our text says "that they should feed her there," &c. The prophet Isaiah says, xl. 11, "He shall feed his flock as a shepherd." John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." *For raiment*, the psalmist, speaking of the church, says, "She shall be brought to the king in raiment of needlework: her clothing is wrought gold." The angel to the seven churches says, "He that overcometh, the same shall be clothed in white raiment." And again, "I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." This shows conclusively that the people of God are compared to a woman. And now let me show,

II. What we may understand by the great red dragon and beast that persecuted the church, or woman that fled into the wilderness.

The *red dragon* is the same power as Daniel's fourth kingdom, the Roman, for the description is the same, having ten horns; his character, too, is the same. Daniel says he should break in pieces the whole earth, and stamp the residue with his feet; that he should work deceitfully, &c. John says that the dragon drew a third part of the stars of heaven and did cast them to the earth, and that he deceiveth the

whole world. The Roman government, then, must be the apocalyptical red dragon beast, having seven heads and ten horns. The Roman power is called *red*, either because of their persecuting and bloody spirit, or on account of their emperors wearing purple robes, when dressed in state; either might be sufficient to entitle them to the appellation "red." "*Dragon*" is undoubtedly given the Roman government from the fact that the Romans changed their forms of government so often, having seven different forms in about five hundred years, and from their deceitful, cunning, intriguing manner by which they obtained power over the nations around them, that they were properly a nondescript; and could not be described by Daniel or John by anything seen on earth; and therefore they took one of the inhabitants of the bottomless pit, "the dragon," to describe to us by figure this dreadful, persecuting, and bloody power. The red dragon is, therefore, used as a figure to denote Pagan Rome, and the woman sitting on the scarlet-colored beast to denote the church of Rome, or Papal Rome; and both together, civil and Papal, make the anti-Christian abomination, which would drive the church of Christ into the wilderness, where she would be fed 1260 days, or time, times, and half a time. I shall,

III. Give the history of the woman, as in the twelfth chapter of Revelation:

Verse 1, "And there appeared a great wonder in heaven,"—John saw this wonderful sight as transpiring under the gospel day, or government of God, with his people in the gospel, the circle in which the church moves, here called *heaven*,—"a woman clothed with the sun," the church adorned with gospel lights; as the natural sun gives light to the world, so does the gospel the church,—"and the moon under her feet." This shows us that John had a view of the church while it was in its Jewish state. For the moon represents the ceremonial law, which was typical of the gospel, like the moon shining in a borrowed light, and liable to change when the Shiloh should come. "Under her feet," shows that she walked or stood on the ordinances of God's house, which, like the moon, pointed to the sun both before and after Christ. "And upon her head a crown of twelve stars,"—first the twelve patriarchs, afterwards the twelve apostles, Eph. ii. 20. Like stars, they are smaller lights in the government of God, and teachers under the law and gospel.

Verse 2, "And she, being with child,"—having the promise that the seed of the *woman* should bruise the serpent's head,—"cried, *travailing in birth*,"—denoting prayer in faith,—"and pained to be delivered,"—that is, an anxious and deep longing for the advent of the promised Messiah, when she expected deliverance from bondage, sin, and all her foes, Matt. xiii. 17.

Verse 3, "And there appeared another wonder in heaven,"—*another sight or view of God's government* of the world in connection with the gospel,—"and behold, a great red dragon"—a figurative representation of the Roman kingdom.

Verse 4, "And his tail drew a third part of the stars of heaven, and did cast them to the earth." *Judea became a Roman province before the Messiah's* advent, which is figured by the *tail*, and the Jews had for a number of years been governed by tetrarchs or kings of the Romans' appointment. The Jews were governed by three different offices, figuratively called *stars*—kings, high priest, and sanhedrim, or the seventy elders. *When, therefore, the Jews were deprived of* their right to appoint their own kings, one third part of their rulers fell to the Roman power, in this passage called "*earth*." "And the dragon stood before the woman which was ready to be delivered,"—Herod was then king of the Jews, at the birth of Christ, a *representative of the Romans, because he was supported by their authority*,—"for to devour her child as soon as it was born." Herod sought the young child's life, to destroy him. See Matt. ii. 13.

Verse 5, "And she brought forth a man-child,"—Jesus Christ, born of a virgin. "For unto us a child *is born, unto us a son is given*," &c. Isa. ix. 6, 7. "Who was to rule all nations with a rod of iron," denoting the power of Christ to break in pieces and subdue all the kingdoms of the earth, Psalms ii. 9. Rev. xix. 15,—"and her child was caught up to God and his throne." Christ has ascended up on high, and is seated at the right hand of the Father until he makes his enemies his footstool. See John vi. 62. Eph. iv. 8—10.

Verse 6, "And the woman fled into the wilderness, where she hath a place prepared of God." The church had grown weary of the protection of the Roman power, for she found, by woful experience, that whenever she placed herself under the protection of this *red dragon*, he destroyed some of her blessed privileges, and brought in a flood of errors, which caused divisions and subdivisions in the church. The Jews had tried their friendship and protection for more than two hundred years before and after Christ, and the event proved the destruction of their nation and place. The Christians, too, had tried the friendship of the same power, under Constantine and succeeding emperors, for little more than two hundred years, beginning A. D. 313, and ending in A. D. 538, as we shall show; which so corrupted the Romish church that she became the anti-Christian abomination, and the true children of God were driven into the wilderness out from her connection with the anti-Christian church, "the city of the nations," as she is called. But God took care "that they should feed her there a thousand two hundred and threescore days," which is 1260 years, from A. D. 538 until 1798, during which time a free toleration of religious rights was not permitted in any of the kingdoms which formerly composed the Roman empire; but God raised up teachers among them, who retained in a good degree the doctrine and purity of the word of God, and practised the ordinances as they were delivered to the saints in the apostles' days; yet but little is known of them for six or seven hundred years.

Verse 7, "And there was war in heaven." After the prophet John had given us a history of the church, as in the preceding verses, he now goes back to bring up the history of the dragon, the Roman kingdom, and begins his history in the days of Christ and his apostles. "Michael and his angels fought,"—Christ and *his apostles*; see Matt. x. 34, "Think not I am come to send peace on earth: I came not to send peace, but a sword,"—"*against the dragon*," against principalities and powers, and wickedness in high places. "And the dragon fought, and his angels,"—imperial Rome and worldly men.

Verse 8, "And prevailed not, neither was their place found any more in heaven." Rome could not prevail against the kingdom of Christ or the gospel, for it differed materially from the Jewish mode of worship; and although Rome in her Pagan state could find easy access into the Jewish sanctuary, because of the similarity of their worship, yet when Christ set up his gospel kingdom they were excluded, for none could enter this kingdom without regeneration, faith, and repentance.

Verse 9, "And the great dragon was cast out,"—Rome Pagan was deprived from having any authority *in the gospel kingdom, as Christ says in John xii. 31*, "Now shall the prince of this world be cast out,"—"that old serpent,"—Rome Pagan is compared to the *old serpent* because he works deceitfully and deceives the church, (*woman*,) as the serpent did Eve, the woman in the garden,—"called the devil," because they *devour and persecute with a devilish spirit*,—"and Satan," because, satan-like, he claims power over all kingdoms of the world—"which deceiveth the whole world." This may be said of Rome, for she conquered more nations by deceit and flattery than by fair warfare. "He was cast out into the earth, and his *angels were cast out with him*." This was literally fulfilled when Christ cut off the Jews and all unbelievers; when he said, "My kingdom is not of this world;" when he excluded the kingdoms of this earth from participating in the spiritual kingdom which they claimed on account of their authority among men.

Verse 10, "*And I heard a loud voice saying in* heaven,"—many voices in the church under the gospel dispensation,—"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." This represents the grand chorus of all the saints, when they discover the true principle on which *the kingdom of God is built*. This was literally true at the day of Pentecost. "For the accuser of our brethren is cast down, which accused them before our God day and night." The Romans had, by drawing the Jews into idolatry, caused them to sin against God in all their evening and morning sacrifices. And by these means, they were accused before God, that is, God was angry with them, and destroyed our brethren, the Jews.

Verse 11, "And they overcame him by the blood of the Lamb,"—by the blood of atonement, all believers in Christ do finally overcome the powers of darkness and princes of this world,—"and by the word of their testimony,"—preaching and testimony of the apostles. "And they loved not their lives unto the death,"—suffered martyrdom. This was fulfilled in the death of the apostles and others.

Verse 12, "Therefore, rejoice ye heavens, and ye that dwell in them." It was a matter of great joy among the primitive Christians, to be counted worthy to suffer persecution for Christ's sake. "Wo to the inhabitants of the earth,"—those who live under the Roman government,—"and of the sea,"—meaning the principal kingdom among the ten kingdoms. France is generally meant by *sea*, in this prophecy. "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The *devil* means destroyer, and the three woes, and seven last plagues, were all to be sent upon the earth and sea; which denote wars, revolutions, and changing of governments. These things would prevail in the close of this Roman kingdom, and war would be the closing up of the earthly scene of this fourth kingdom which Daniel saw, and John has been describing under the figure of the "great red dragon."

Verse 13, "And when the dragon saw that he was cast unto the earth,"—when the Roman government saw they could have no control in the things of Christ's kingdom, they hated the church and the doctrine that taught that Christ's kingdom was not of this world, and they "persecuted the woman that brought forth the man-child," which is the church that had a Savior born unto her, Christ Jesus, the Lord of life and glory.

Verse 14, "And to the woman were given two wings of a great eagle,"—by which wings I understand the means God used between the Arian and Papal controversy, at the time of the division of the Greek or eastern church from the west or Roman church, which happened in the reign of Justinian, emperor of the east, about A. D. 538, when the controversy arose concerning the worshipping of departed saints, images, and the *infallibility of the church of Rome*. In this controversy, many privately withdrew themselves, and settled in the north-west part of Asia, and in the north-east part of Europe; and after a number of years, colonies were sent by them into Piedmont and valleys of the Alps, where it is supposed the true worship of God was *retained during the dark ages of* Papal ignorance, bigotry, and superstition. (See Milner's Church History, and Benedict's History of the Baptists.) "That she might fly into the wilderness, into her place,"—a separation from the world, as says the voice from heaven, "Come out of her, my people, that *ye be not partakers of her sins*, and that ye receive not of her plagues," Rev. xviii. 4. "Where she is nourished for a time, times, and half a time,"—fed and nourished by the spirit and word of God 1260 years, "from the face of the serpent,"—from the knowledge of Papal Rome,

Verse 15, "*And the serpent cast out of his mouth* waters as a flood, after the woman,"—*Waters*, in prophecy, mean people, Rev. xvii. 15; therefore I understand this prophecy to have been fulfilled when the Pope, the head of papal Rome, sent forth his armies and inquisition to subdue the heretics, as he called them, *who dwelt in the valleys of the Alps, which* was about the beginning of the thirteenth century,—"that he might cause her to be carried away of the flood,"—exterminated and destroyed by his armies and inquisition.

Verse 16, "And the earth helped the woman, and the earth opened her mouth and swallowed up the *flood which the dragon cast out of his mouth*." This verse was fulfilled in the wars which followed the above-mentioned time of persecution, in which the German princes helped their subjects against the armies of the Pope, and destroyed and swallowed up many of the Papal armies, from the thirteenth to the *fifteenth century*. Or, as some authors have supposed, the *waters* which the dragon cast out of his mouth was the flood of errors which arose about the time of the French revolution, under the name of Deism, which was calculated to destroy the doctrine of the gospel, as they vainly supposed, backed by the republican armies of France, and afterwards by the power of Bonaparte, who was finally subdued by the combinations of the kings of the earth. But, as this transaction seems to me to be too late to affect the woman in her exiled state, I have inclined, in my humble opinion, to my first exposition of these texts.

Verse 17, "And the dragon was wroth with the woman,"—Papal Rome was angry with the true church,—"and went to make war with the remnant of her seed." This war has not yet come; for it is evident, by the expression "remnant of her seed," that it means the last of the church "who keep the commandments of God, and have the testimony of Jesus Christ." This is the last struggle of this anti-Christian beast, and is described in many places as the last great battle, or the supper of the great God. Such expressions as "and went," as though this power would go to some place out of their own territory, and "the way of the kings of the east might be prepared," show that they will go west. I am, therefore constrained to believe

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, FEBRUARY 24, 1844. [No. 11.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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

WESTERN MIDNIGHT CRY.

CINCINNATI, FEBRUARY 24, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON,
J. ESHELBY,
W. MOORE,
} Committee.

Cincinnati, O., Feb. 15th, 1844.

☞Our present number appears in larger type, in consequence of the old being much worn, and too small for aged people to read with comfort.

☞The extract from R. Atkins' Sermon, found in this number, will also be published in pamphlet form. We hope our friends will exert themselves to place it in the hands of every family in this city, and after having prayed over it—send to every professed preacher of the Gospel in the Union.

"THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. Jacobs." A 12 mo Pamphlet of 72 pages. Price 12½ cents single—$1,00 per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut,—South Side.

ONE OF THE SIGNS.

Churches Feasting.

"And shall begin to *smite* his fellow servants, and to *eat and drink with the drunken;* The Lord of that servant *shall come* in a day when HE looketh not for him, and in an hour that HE is not aware of." Matt. xxiv. 48–49.

This text is illustrated in some articles extracted from various papers, abridged from the Signs of the Times:

"GRAND FESTIVAL, by the *Ladies of the 16th St. Baptist Church*, (N. Y.) on Wednesday evening, Jan. 24th, at the Trivoli Saloon." Tickets are advertised at various places.

"Tea Meeting at Lynn," given by the Ladies of the South Street METHODIST CHURCH, in the Town Hall, which was "filled with a most interesting assembly," including *six clergymen*. Says the editor,—"Its sociability was untrameled."

A number of Tea Parties have been held at the Old Tremont, in Boston, since it was turned into a Church, by the Rev. Mr. Colver's (Baptist) Society.

At some of these church feasts recently held, a system of gambling has been introduced, in the form of gold rings inserted in cake that sold for high prices, in hope of procuring the lucky piece.

From a New York paper:

"UNPRECEDENTED ENTERTAINMENT, at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th of January, 1844—

"The Ladies of the Nassau Street Congregation will commence their Annual Festival in the spacious saloons of the United States Hotel, on Thursday evening, 25th instant, precisely at 7 o'clock.

"The festival will close at 11 o'clock.—The windows on Pearl and Water streets will be brilliantly illuminated.

"Tickets: 50 cents for a gentleman, and 25 cents for a lady."

Advertised, among other places, at eight different public houses!

Another:—

"LADIES' FAIR—ST. JOHN'S CHURCH.—A *Rare Supper*, at 8 o'clock this (Wednesday) evening. *A splendid young Deer, fresh from the Alleghanies*, ROASTED WHOLE, will be served up with *other delicacies*. Tickets for Supper 50 cts. Admittance fee 12½ cts. Admittance in the day time, free. Supper tickets to be had at the Fair.

"Rochester, Dec. 20, 1843."

Dr. Luckey, of Rochester, has published a pamphlet against Millerism, that has not a text of Scripture quoted in it to sustain his views. He charges dishonesty upon Second Advent believers,—accusing them of having, as their real object, the establishing of a sect,—thus smiting his fellow servants.—This pamphlet was sold in the Methodist Church, at one of their feasts, where there were military, fire companies, music, &c., such as our Saviour never drew around him to give effect to his public labors.

THE MEETINGS.

Pressing duties, and a degree of indisposition, has prevented our attendance upon the meetings that have been held regularly each afternoon and evening, for the last two weeks. But an intense interest has prevailed during the whole time. Bro. Maull has done the most of the lecturing in the evenings during this time. The revival, which has not ceased since the truth upon the doctrine of Christ's coming has been taught here, still goes on, and recently has assumed a most interesting form.

It has found its way among a class of young men, some of whom used to attend the meetings to take the scoffers' part: But the truth has taken such effect upon them, that many who came to scoff, "remain to pray." Numbers of this class have been soundly converted, and, we need not say, that converts, who have come out and embraced the truth in the face of so much opposition, and "spiritual wickedness in high places," are bold Soldiers of the Cross.—Tuesday last was observed among us as a day of fasting and prayer. We attended in the evening and found the house crowded. At the close of the lecture there were eight or ten young men came forward for prayers; and perhaps twice that number of females. The presence of God was powerfully manifest.

The calm, unshaken confidence of the Second Advent believers in this place, in the coming of the Lord at the *end of the days*, is soul-cheering indeed.

It is beyond any thing that we have ever seen. How much better is God to us than all our fears! We had supposed that just before the dawn of that bright morning, when the Sun of Righteousness should shine on the earth again, that there would be a strong predisposition to "slumber."

But all is life. As our steps are bent towards the place of prayer in the dusk of the evening, the notes of music always reach our ears before we enter, and with such heavenly sweetness that we often fancy it is the voice of angels breaking over the dense, dark clouds that fill the literal, as well as moral atmosphere—heralding the approach of the Bridegroom.

On Wednesday P. M. at 2 o'clock, the ordinance of Baptism was administered at the foot of Pike street, to ten young brethren and sisters. It was a season of rejoicing.

An interesting communication is received from Bro. J. H. Kent, Indianapolis, headed, "The Last End of Indignation." Its length prevents an insertion before next week.

"MIDNIGHT CRY."

We are sorry to learn that the editor of the "Midnight Cry" is brought so low upon a bed of sickness, as to be unable to attend to his editorial labors. We judge from the appearance of the paper that it is at present under the management of Bro. L. D. Fleming, who will preserve its interest.

THE HERALD.

The Morning Herald of the 19th instant, has an article headed "Clerical Advocates of Oppression," in which he proves, (easily enough,) that slavery is sanctioned by numbers of the popular clergy.

If the Dr. were a student of Prophecy, he would readily discover this to be a powerful sign of the last days.

GOV. REYNOLDS.

Thomas Reynolds, Governor of Missouri, shot himself in his own office, at Jefferson City, Mo., on the 9th inst.

On the table, near where he fell, was found the following letter, addressed to Col. W. G. Minor:

"In every situation in which I have been placed, I have labored to discharge my duty faithfully to the public, but this has not protected me, for the last twelve months, from the slanders and abuse of my enemies, which has rendered my life a burden to me. I pray God to forgive them, and teach them more charity.

"My will is in the hands of Jas L. Minor, Esq. THOS. REYNOLDS.

"Feb. 9, 1844."

EX-GOV. NOBLE.

The columns of the "Indiana Courier" are in mourning for the death of the Ex-Governor of that State. He died at his residence near Indianapolis the 9th inst.—The same day Gov. Reynolds shot himself.

CLERICAL SCOFFING.

☞The following is extracted from the "Watchman of the Valley," of Feb. 15, edited by a so-called Evangelical CLERGYMAN. It needs no comments. It speaks for itself:

"TIME, TIMES, AND A HALF A TIME."
Dan. xii. 7. Rev. xii. 14.

Our Millerite neighbors seem to be working out a new interpretation of this famous passage. If we understand their movements, 1843 that is TIME, 1847 that is TIMES, and March 1844 that is HALF A TIME. We have not yet seen this text quoted by them to justify these various dates of the end of the world, about which they have been and still are so exceedingly positive, but we suggest it to them as very convenient for that purpose, and very much after the analogy of their interpretation of prophetic language generally. They have always said, I believe, that the real date of the end of the world would be 1847, but our common era is something like four years short of the real time, so that 1847 actually comes in 1843. About this, Father Miller and his followers were as positive as men could be. But when 1843 was rapidly passing away, and no signs of the end of the world coming on, they bethought themselves that the prophetic year did not begin in January, but in March, so that their 1843, (according to them equivalent to 1847,) would be stretched out into March, 1844 (1848,) and that would give them some three months longer time for the Lord to come in. But March is rapidly approaching, and there are no signs of the Lord's approach. What is to be done next? Why, they begin to think the Dionysian era may be right, after all, and the true 1847 will not come til the vulgar era 1847. This will do for three years longer; but when those three years are gone, what will be done then? Why, we are told in the scriptures, both in the Old Testament and the New, that *a thousand years with the Lord are as one day*, (Ps. xlii. 4; 2 Pet. iii. 9,) so that if the end come in 1847 or 1947, it is only the difference of *one day*, and surely that is no great matter! This I think is the most rational conclusion they can come to, and I earnestly commend it to their serious consideration. But I much fear they will take another horn of the dilemma, and planting themselves on Jeremiah xx. 7, will boldly exclaim, *O Lord thou hast deceived us, and we were deceived!*

Here is the great mischief of all these fooleries. Men charge them upon the Bible, and when the event shows them to be what they are, *fooleries;* then those whose foolish credulity gave credit to such follies, fly back to an equally foolish infidelity. As well might Job charge on God his sore boils and scolding wife, as the misguided multitude charge on the Bible the brain-sick phantoms of poor old Miller and his rattletrap crew. It is hardly possible to believe them sincere, (that is, the leaders,) for they certainly know, they must know, that there are many chasms in their chronology, which are filled up on mere conjecture. In the language of exegetical science, the *terminus a quo** is entirely wanting, even if they have have the *terminus ad aquem*,† which they have not.

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*The boundary from which.
†The boundary to which.

Our friends abroad will discover from the above, about how the moral Thermometer stands in Cincinnati, when the truth has driven a *Clergyman* to such straits. They will learn one thing more, viz: The contempt with which the Bible is treated by the editor of this "Watchman," and a few like him. To such men, the hope that a once slighted Saviour will still remain away, is a glorious hope—yes, it is an anchor to their souls, cast—where? Where their hopes and treasures are, of course.

METHODIST PROTESTANT.

The following is the strongest argument the editor of the Methodist Protestant has yet given against the soon coming of our blessed Saviour. What a picture! And from the pen of REV. AUGUSTUS WEBSTER, one of the most learned and talented men in the M. P. Church—at the head of their editorial department. Our heart is pained at the condition of the church we have loved as our right eye—a church that once used our name tenderly, prefaced with the title of "brother." Their highest functionary, whom we once delighted to honor as a guest, can now descend to language revolting, not only to every principle of the religion of Jesus, but of common decency.—Insinuatingly calls his brother a *Jackass!* for what? Because he believes none other things than the Prophets did say should come.

Can any man longer doubt the reason why an honest man cannot labor in a church under the influence of such leaders.

"Rev. Mr. Jacobs is the Cincinnati Jonah, and, in these times and half times, it is remarkable that the name of each begins with a J! How very significant! And in the case of the modern prophet, the second letter of his name is A! the letters J, A, or A, J, being very expressive, if not in relation to the prophecies, at least in reference to the prophet. But as the ancient Jonah had a Gourd, so has the modern * * * * * * Whether the analogy will hold good in the withering of the Gourd so soon as the sun waxes hot, and in the vexation of Jonah II., by the City's escaping his predicted destruction, we shall soon see. For our own part, we believe that the April sun will be too much for his Gourd, and, then, what will become of our great prophet, with his uncovered head, under the hot beams that will scorn and scorch him?* Such men * * * * should be loved and pitied, but they cannot be esteemed. They are always chasing after some humbug, being unwilling to move in the humble sphere for which their moderate talents and information fit them, but are in a fever to demonstrate, that men of sense and acquirements are embarrassed by their qualifications for usefulness, and that the world will never be put to rights, until it is J. A.'d and Maull-ed by the humbug chasers, who seem to have been "born booted and spurred," to ride the rest of mankind into any bog or quagmire, that the said *literati* and *chasers* may affirm to be a veritable race course, and by no means any bog or quagmire at all." *Methodist Protestant.*

*Judge ye whether Jonah the first would have been spared by such a man. ED.

Bro. Green writes from Rossville, that the band of Second Advent brethren in that place hold prayer meetings regularly, which are very interesting.

They have so long tried, in vain, to procure a lecturer, that they sometimes feel as though they were almost forsaken. We are sorry that the state of our health, and previous engagements, prevents us visiting them at present, according to their urgent request.

TO CORRESPONDENTS.

☞We have received a lengthy communication upon the 24th chapter of Matthew, which we defer publishing for the present; not because it is unworthy of publication, for it is a well written article. But as there is considerable difference of opinion as to the true meaning of that chapter, we have some other views to present upon it first, and then, if desired, we can make room for correspondents.

The article headed "A small omission in Mr. Miller's calculation," has so many omissions in it, that we have concluded to lay it aside. We will notice one of them: "The 42 months (Rev. xiii.) commences the 21st of next March—they are to be taken literally." What is omitted? is the *proof!*

We have a very pressing invitation to lecture in Lagrange, Oldham county, Ky., with which invitation, we are sorry to say, we are unable to comply.

The communication of Bro. Thomas, of Louisville, we should be happy to publish, if he will permit us first to send it to Bro. Litch, so as to publish his review of it at the same time. As it calls in question some of his peculiar views relative to the Ottoman power, we think *his* reply should accompany it.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

The last "Signs of the Times," published in Boston, comes to us this week, under the above head. It is a double number, being the commencement of vol vii. It contains an interesting account of the Conference recently held in that city.

In his closing remarks upon the labors of Mr. Miller at the Conference, the editor says:—

"In this course of lectures Mr. Miller has been uncommonly happy in his illustrations, and in securing a candid hearing. The interest continued to increase to the last; and never, perhaps, was there more interest in this city, on this question, than at the present time. Few men have the faculty of riveting the attention of an audience for so great a length of time as Mr. Miller. None can candidly listen to him without gathering instruction from his illustrations. He possesses a strong and vigorous mind, approaches all questions with calmness, and is never dogmatical in his opinions. He is ever ready to listen to the opinions of others; weighs well their arguments, and has a profound acquaintance with the history of the world, and the scriptures of truth, in the light of which, he analyzes all objections.—Mr. Miller, to be duly appreciated, must be *known*. Where he is known, however much his opinions may be dissented from, the finger of scorn is never pointed, nor the lip of the reviler curled. In his own neighborhood, —Low Hampton, N. York,—as a citizen, a neighbor, and a magistrate, he has ever been respected and esteemed. The world has been taught to despise him, and the church to revile and reproach him; but among all who have entered the list against him, his superior in mental greatness, or in goodness of heart, has not appeared. He makes no pretensions to scholarship, but had he studied in the schools of the prophets, with his intellectual endowments he would have stood as much above his petty opposers in scholastic attainments, as he now does in a knowledge of the scriptures. We cannot speak of him as we would, lest we might appear not modest in our expressions; but we express the honest sentiments of our heart, when we say, that were we embarked in any holy cause, we should feel proud to be associated with William Miller, of Low Hampton, N. Y. At each succeeding interview with him, one can but feel they never knew him before. If we may use the expression, he opens "like a book"—each succeeding chapter and page presenting new and endearing traits of character. Among all the foul objections which have been brought against him, no one has ever lisped aught against the purity of his life, or the soundness of his theology on doctrinal points. He has ever stood aloof from the petty strifes of the day, and is endeared with the most affectionate remembrance in the hearts of thousands.

On Monday, the 5th inst, at 4 P. M., Mr. Miller and Brother Himes left for N York city, to hold a conference, and give there a course of lectures. From thence they expect, if time continue, to go to the cities of Philadelphia and Baltimore; and thence to Washington to visit Cæsar's household."

The following, which we clip from the "Daily Atlas," looks like the "last end of indignation" against the Jews, rapidly approaching:

THE JEWS IN RUSSIA.—The London correspondent of the N. Y. Post, writes under date of the 12th of January: The Emperor of Russia has issued his "imperial ukase" respecting the Jews. Thousands of families are affected by it. They receive passports telling them where they have to reside in future, and are expected to dispose of their property in a few days. Think of thousands thus being turned out of house and home, and in the middle of a Russian winter, and merely because it is the "will of the Emperor."

A blessed country is that same Russia!—The Emperor has lately been presiding at the "inauguration" of a monument erected

by his order at Kowas, to commemorate the result of the French invasion of 1812.—The inscription is brief and epigrammatic: "God is against the aggressor! In 1812, 700,000 hostile troops entered Russia: of this number only 70,000 marched back."

LETTER FROM CONNECTICUT.

By permission, we make the following extract from a private letter by a young lady, to her friends at home. It is illustrative of the feelings of the true believer in the Lord's soon coming, for their unbelieving friends:

DEAR MOTHER AND SISTER,—

The kind Providence of God has led me to this place, where I have found a little band of Advent believers marching Zionward—and will you rejoice with me, dear mother and sister, when I tell you that I also have joined them, and am now determined to go with them, though it be at the eleventh hour. You cannot tell how I wish that you both, and indeed all that are dear to me by the ties of nature, were also with this little band—it would give me joy and glory in my soul. You know, my dear mother, that I had already given my heart to the Saviour, and I have plead with him to guide me into *all* truth,—and I can rejoice in the assurance that he now has my whole heart, and that he has revealed unto me, that he will soon come in the clouds of heaven, to take his ransomed people home; and will change their vile bodies—fashion them like unto his most glorious body, in a moment, in the twinkling of an eye, when the last trump shall sound. It will be a day of blessedness to the believing, but of destruction to the unbelieving—and Oh! may the Lord help you to believe—to lift up your heads and rejoice that your redemption draweth near—"For unto *them* that *look* for him, shall he appear the second time without sin unto salvation." The time is at hand,—the great day is near,—and let me entreat of you to look at this subject, and do not suppose that it is not in accordance with the word of God—but search the Scriptures for *yourselves*, and see if these things are not so. Let me ask of you to lay aside all prejudice, and search with care and prayerful attention.—If the end of all things is near, it is important that you should know it. You perhaps will ask, how *can* we know it? "for that *day* and *hour* knoweth no man," &c. This is perfectly true; but can we not know very near, for the same Divine Teacher says also, "That when we see these things come to pass [the signs he had just specified,] then know that it is near, even at the door," and God has promised in his Holy Word, that to such as seek to do his will, he will guide into all truth, and shew them things to come. You will perceive, I have not set any particular day or time—but *he will come* in his own *appointed* time, for "*at the time appointed the end shall be.*" And I am sure that since he has led me to believe that he will come soon, and has brought me by his spirit to rejoice in this truth, I have the most implicit confidence that he will come and will not tarry. May we be prepared to meet him at his coming. My dear friends, if it were in my power to enlighten you on this grand subject I would sacrifice any earthly comfort whatever. Yes, I would labor day and night, if you would only realize and feel this truth as I do. You have known my aversion, heretofore, to the belief of this doctrine; therefore, you cannot suppose that I have been led into it by any one. It is by the spirit of God. I now find it on almost every page of Holy Writ. Oh! search the Scriptures, for in them is eternal life! May this affectionate warning be received and listened to, as from one that loves you better than all earthly objects, and who would sacrifice anything for your everlasting good, that you might be made partakers with me in the Saviour's Kingdom, now so near at hand.

From your affectionate daughter and sister, M. D.

COMMUNICATIONS.

FOR THE WESTERN MIDNIGHT CRY.

Awake from your slumbers, ye Virgins arise!
The Bridegroom is coming in pomp from the skies.
Go quickly to meet him, adoring behold,
Your King in his Advent, in raiment of gold.

Ten thousand of thousands of angels attend,
And with him in glory from heaven descend:
The signal of judgment the Archangel shall sound,
And waken the trophies of Death from the ground.

Before the Omnific the sun shall dissolve,
And the temple of Nature forbear to revolve;
While earth and the nations, his word to complete,
Convulse at his presence, and melt at his feet.

Arrayed like the Saviour, all the Saints shall arise,
And meet their Redeemer with joy in the skies.
While songs of redemption, by Prophets foretold,
Proclaim a new era and fill the new world.

But *justice* her treasures of torments and pain,
Incessantly thunder upon the profane:
While hell's flaming caverns receive the staunch foe,
And all his adherents sink weeping [illegible] w

Ye soldier's of Jesus still faithful remain;
Confide in his promise your strength to retain.
Who conquers shall send you through conflicts below,
And life and salvation immortal bestow.

JOHN HOBART.

Marion co., Ind., Feb. 10, 1844.

Brother Hobart will accept our thanks for the above, and we hope he will favor us with more.—ED.

LETTER FROM BRO. BROWN.

BELLBROOK, Greene Co, O.,
Feb. 12th, 1844.

DEAR BRO. JACOBS,

As the reading of the Midnight Cry, together with the Bible, has awakened within my breast a conviction of the truth of "Christ's speedy coming," and the setting up of his kingdom; I feel like saying something respecting the good cause in this place, and the effect of the doctrine generally. As it respects the doctrine of a temporal millennium, I am thoroughly convinced that it is not sanctioned by the Word of God, (much less being reasonable.) I believe these schemes have originated, and are only retained in the minds of the worldly-minded; unless there be some who depend upon pretended spiritual guides for instruction.

The return of the natural Jews to Palestine, is another fable equally unscriptural and erroneous. In order to correct these errors, they have only to be presented in their true light to the godly, and thinking part of the professing community.

About twelve months ago, Bro. Hicklin delivered a course of lectures here, which would have been productive of great good, had the people yielded to the conviction of their own minds at the time; but the devil came and took away the word out of their hearts, lest they should believe and be saved. And I fear have rejected the counsel of God against themselves, and may bring upon themselves swift destruction.

If ever there was a time since the creation of the world, that scoffers were bold, it is now. If ever there was a time when the truths of God's Word and the principles of the religion of Jesus Christ, should be fearlessly declared, and faithfully maintained, it is now: for wicked men are virtually waxing worse and worse, and even a great part of the professing community have not the fear of God before their eyes. There are but two families in this place that are "looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ," and who are anxiously desiring the same. The Bible has become the best of books to those that believe, because of the simple manner in which it addresses itself to the minds of men. We assemble ourselves together once a week for the purpose of conversing upon the glorious truths contained in the Scriptures, and to pray to God to direct our minds into all truth, and to increase in our hearts that faith which works by love and purifies the heart.

We would be much rejoiced if it would be convenient for you to send us a lecturer, and have no doubt in our minds, but that great good would be done in so doing. If there are any lecturers in Cincinnati, who are resolved on a tour, send them this way.

I expect with you to meet the Lord in the air at his coming. JAEES BROWN.

LETTER FROM BRO. FALL.

PLEASANT VALLEY, Preble Co., O.,
Feb. 12th, 1844.

DEAR BROTHER JACOBS,

I would suggest the propriety of your publishing a note in "The Western Midnight Cry," informing the friends of the German where they may regularly obtain the Second Advent publications, in their language,* for there are many Germans who have not known that the works are published in German. Being myself interrogated on the subject, I was unable to give the necessary information. If you have any charts in the German language, please send me one; if not, send one of the other kind.

Please send us another dozen of Hymn Books. Our people love to sing the Second Advent hymns, where they are not gagged nor priest-ridden; especially the common people, where they have much of the love of the Saviour in their souls. This little Songster seems to be a kind of forerunner, to remove prepossessions and prejudices against the Second Advent cause. O! may light and truth shine forth! and the glory of

the Lord soon inundate the whole earth!—Amen and Amen. Come, Lord Jesus, and come quickly! TETRARCH FALL.

*Our late edition of German tracts is exhausted, but we have the stereotype plates, and can issue another edition within forty-eight hours after the funds are received. They can be furnished at about ten dollars per 1000.

A SIGN.

To the Editor of the "Western Midnight Cry,"

On the evening of the 14th of April last, when the moon was not more than an hour high, I saw, from the porch of my dwelling, the indistinct features of a man's face in the moon—the general outlines of the eyebrows, nose, and chin, which very soon softened in to the most brilliant countenance that I ever beheld. My astonishment led me to call my wife and family to behold the astonishing phenomenon. They all, with me, for as much as five or ten minutes (with the exception of my oldest daughter, whose eyesight is injured,) beheld the moving picture. The first position the face had, was an entire front, but it soon changed to a side view; and such was the brilliancy of the countenance—so sparkling and majestic, that my sensations made my flesh quiver, and almost creep upon my bones. The same appearance was seen by my family, but did not produce on them an equal shock. I thought of the words of the Revelator, (who was blessed with a view of the blessed Saviour,) who said, His countenance was as the sun when it shineth in his strength. I thought such was this.—The countenance wore the color of flesh, very distinct from the color of the moon.—The moon immediately passed under a cloud, could not not be seen with distinctness any more.

One of my neighbors, Mr. John Wright, to whom I was relating it, informed me that two of his sons saw it also at the same time.

JOHN HOBART.

OBITUARY.

Died on the morning of the 5th of January, 1844, after an illness of about ten days, Miss MARTHA PICKET, at the residence of her father, in New Salisbury, Clermont county, Ohio, in the nineteenth year of her age.—The deceased joined the Methodist Episcopal Church, March 17th, 1843. She lived an acceptable member of that society, and was beloved by all who had intercourse with her. She commenced praying, soon after she was taken sick, to the Lord for a bright evidence of her acceptance; which she continued to do until about 3 o'clock on the day before her death. About 3 o'clock, P. M., of that day, the writer of this note asked her if the Lord was precious. She replied, "The Lord is precious." I then asked her if she felt that "Jesus could make a dying bed feel as soft as downy pillows are." She replied that she did, and praised the Lord for some time so distinctly as to be heard all over the house. She then fell into a sleep, and soon afterwards awoke, and said, "Sweet angels!" Being asked if she saw them, she said, "Yes; the room is full of angels;" and that they "would soon convey her home." She fell into a sleep, but soon awoke and said, "The angels are gone."—She requested us to sing a favorite hymn, and when we had complied with the request she reached me her hand and exclaimed,—"Glory to Jesus! the angels have come again! Lovely angels! lovely angels! they are waiting to take me home!" Her strength was almost exhausted, and in a few moments after she calmly fell asleep in Christ.

E. HOLMES.

EXTRACT FROM A SERMON.

BY THE REV. ROBT. ATKINS, OF LIVERPOOL, ENG.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating a truth when I say—Go where you will, either to the platforms of Bible Societies, or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfilment of the promise, that the whole earth shall be filled with the glory of the Lord.—Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the *age*—not the end of the *world*, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation. The apostle Paul informs us that iniquity, which at the beginning of the dispensation only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares, that, in the last days, *perilous* times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof—ever learning, but never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the faith; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers, walking after their own lusts and saying, Where is the promise of his coming? Here you perceive, my hearers, you have two descriptions of the last days: that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, the second is of God's; which of the two will you believe? But lest there should be any mistake, let us fairly and honestly enquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostacy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the spirit, where the miraculous power, where the gift of healing, where the gift of prophecy, where the signs that were appointed to follow them that believed? What has become of the angel messengers, who so frequently appeared to the primitive Christians? Where is the confidence and brotherly love that made all things common; and where is the selling of all that we have and becoming a disciple of the Lord Jesus?—Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of goods? Where is the persecution that all who live godly in Christ shall endure, and where is the being hated of all men for Christ's name's sake! Alas! alas! my brethren, the gifts of the spirit are gone, and I fear, most of the graces have gone with them: and as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day with Christ; and where, let me ask, Oh! where will you find almost one feature of resemblance? There are none of you ignorant of the fact, that our blessed Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man, he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and let me tell you, it is the only one that can be safely followed; and what was this course? He became a pilgrim and a sojourner in a strange land, and would not have so much of the world as even a place whereon to lay his head; he took no thought for the morrow; he made no such enquiries as these, What shall I eat, what shall I drink, or wherewithal shall I be clothed; and in praying to his Father, he could honestly, and with a sincere heart say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by

our Saviour's example, and what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule. The Christian is called to be a sojourner, a pilgrim, and a stranger in a strange land. The Christian is commanded to take no thought for food, for raiment, nor even for life itself. The Christian is commanded not to lay up treasures on earth, and it is the bounden duty of every Christian by his open contempt of earthly possession, and creature comfort, to teach every sinner this fact, that the world is not worth the having, and, that all that is in the world is beneath the notice of the man who is on his trial for eternal happiness or eternal misery. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity, find me the church who lay it down as a rule, that for the sake of thoughtless, world loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths by their lives and by their conduct:—men are probationers for eternity, the world is man's worst enemy, the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world—come out from the world—beware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are vanished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade; they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a comforter in the person of the Holy Spirit of the living God, but they prefer to be without the comforter, rather than have the mourning. Apostacy, apostacy, apostacy, is engraven on the very front of every church: and did they know it, and did they feel it, there might be hope; but alas! they cry, We are rich, and increased in goods, and stand in need of nothing: and thus blasphemy is added to apostacy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, what are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher, who has found a resting place in his five hundred or his one thousand a year, and see whether his stipulated income of the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or to the wealthy deacon; go to the Christian merchant, or the Christian shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "lay not up treasures on earth," and "labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity—the Bible sufferer for Christ's sake, Chrtst's living epistles, which sinners may read? Where have they their hiding places? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery,—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good, that he will go the length of making a three-parts Christian to keep the enquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing enquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted?—They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example; do I revile them? Nay, but according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before the one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels, have but to direct their eye toward them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their unchristian animosities; but with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have at present, nothing to do; it is enough for my purpose, simply to point at their apostacy from primative purity, and primitive simplicity, and their total want of primitive power; alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it.—God has forgotten to punish if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text: "Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

But my dear hearers, I must take my leave for the present, of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire, with which God will shortly plead with them: and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where shall I begin; the heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or it may be better for our purpose, the Christian city in which we dwell; I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on Sunday morning. Are balls, and concerts, and theatres, and race-

courses, places of preparation for the judgment seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God! Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand and place your finger upon that portion of it which says: 'Remember the Sabbath day and keep it holy,' and go through the streets and markets of this city, and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of Heaven. In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake, and for our own sake, 'Remember the Sabbath day and keep it holy;' and I can hear the infatuated worms reply, Onward, onward, who is the Lord that I should obey his voice? Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones! drunkenness, dishonesty, swearing and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And, as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting, Spirit-resisting world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man plainly and honestly, what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield rekindled, or some other more civilized invention in active operation, to rid the land of troublesome, soul-alarming and Satan-disturbing disciples of Christ. But why should I keep my eye and yours so long fixed upon the world; did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do that he has not already done?—And, after having done every thing that was consistent with his own nature, and with man's position as a probationer for eternity, for the church's reformation and the world's salvation, it were directly libelling God to say he has not done so, and after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy, would, in my estimation, be most unmerciful. I see it to be just crowding of hell with daily increasing victims, and a seven-fold heating of its eternal flames, by hourly despised privileges. Because I love mercy and pity the sinner, my continual cry is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! and because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment! and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Woe, woe, woe, to the Bible-despising, gospel-hardened inhabitants of this land: for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand.—Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud in the anguish of his soul; Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable, now they are forever hid from thine eyes. Notwithstanding this awful sentence, Jesus Christ commanded his disciples to commence the preaching of the Gospel at Jerusalem; and why?—Simply because, though the national doom was fixed, individuals might be awakened, individuals might even at the last hour, be induced to accept of a Saviour. Apostate churches of Christendom, the measure of your iniquity is full, Godless, Christless world, your destiny is fixed, your destruction is inevitable; but shall I not begin at Jerusalem? Oh! that in these last days, God would give me energy of body and of mind, and the mighty power of his spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy and awake from your slumbers; come out from amongst them lest ye be partakers of their plagues. The cry is raised. Behold the Bridegroom cometh! as you value your souls, disobey not the command; but 'Go ye forth to meet him!' 'Tis vain to imagine that by remaining where you are, you may still be a leaven for good. The Churchman will remain a Churchman, the Independent an Independent, and the Methodist a mere Methodist, in spite of you:—mother's children are they all. They do not bear the image of the heavenly, and I am satisfied as regards the great bulk of them, the Father never begat them. The little zeal they have hath self for its spring and party aggrandizement for its object: and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew any thing of God individually, I am afraid that most of them died in the weaning: when the sensible comfort, the milk that God had provided for the babe in Christ was withdrawn because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ: and consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift may remain: and because they must have peace, and because they must have joy, Satan will take care that they are furnished with both: but as to the life of God and to the image of Christ, they are scarcely any where to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostacy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? Oh! no. You will uniformly find them on the side of the scoffer, and they will tell you—We are doing well—we are increasing in goods,—we are triumphing—we are reigning, and what care we for the promise of his coming. Men and brethren, from this moment come out from amongst them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them—you are hindering the work of Christ—you are weakening one another's hands by continuing in your present position. Oh! may the spirit of Elijah who first come, and of John the Baptist, be given unto you: let your loins, like theirs be girded about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper: 'Prepare to meet your God!'—I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening, or of saving the sinner. I clearly see that both processes have already commenced under

my own ministry: and if you, my fellow-laborers, will only stand out boldly for God, the harvest of this land will soon be ripe: I feel as if death or life was in every word:—and every time I make the inquiry, Watchman, what of the night? the answer cometh with an increasing thrill to my soul,—the morning cometh and also the night. And oh! may every soul now before me tremble at the voice of the Spirit, and take the prophetical warning in time—make haste—return—come. Ministers of Christ, men of God, to your knees for oil, to your Bibles for light: away with every trapping of worldly policy: strip your party-colored robes of Satan's weaving: take to you locusts and wild honey; have done with the poisonous dishes of man's providing: strengthen your loins as with a girdle with the promise of his coming—with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be an united voice—the voice of one crying in the midst of this wilderness of apostacy, blasphemy, ignorance, pollution and sin—'Prepare the way of the Lord.' Thus will you be 'like unto the men who are waiting for their Lord:' and take the promise for your comfort—'When he cometh and shall find you thus watching: verily I say unto you, that he shall gird himself and make you sit down to meat, and will come forth and serve you.—Amen.'

AN ADDRESS TO THE BELIEVERS IN CHRIST

OF ALL DENOMINATIONS.

Dear Brethren:—We would ask in the name of our dear Master, Jesus Christ, by all that is holy, by the fellowship of the Saints, and the love of the truth, why you cast us off as if we were heretics? What have we believed that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (adventists) from your churches and fellowship? In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us, wherein our great sin lies. Have we denied the faith once delivered to the Saints? Tell us, we pray thee, or wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed: if we are guilty of heresy or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.

Is it heterodox to believe that Jesus Christ will come again to this earth, to receive his saints to himself, and to reward all men as their work shall be? If so, then our fathers and our ministers, our creeds and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these! John xiv. 3.—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Acts i. 11—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—1st Pet. i. 7 and 13.—"That the trial of your faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ. Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ."—Rev. i. 7.—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

Does our crime consist in our looking for him and loving his appearing? This too, we charge upon our fathers and teachers;—we have heard ever since we had consciousness, as our duty explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the apostles for our example in so doing.—Witness, Matt. xxiv. 44.; xxv. 13; Mark xiii. 34–37; Phil. iii. 20, 21; 2 Tim. iv. 8; Titus ii. 13; 2 Pet. iii. 12; Rev. xvi. 15.

Or are we to be severed from our brethren because we belive the prophets of the Old and New Testament to be the true prophecies of God; or because that we think we can understand them, and see in the history of our world their fulfillment?—Are we to be cut off from our connexion with your churches, because we believe, as your ministers have told us we ought to, for ages past?—Acts xxiv. 14.—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."—xxvi. 22—"Having therefore obtained help of God, I continued unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—King Agrippa believest thou the prophets?—1st Tim. iv. 14.—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."—Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Again, let me inquire. Are we treated as heretics because we believe Christ will come this year? Are we not all commanded to watch? Mark. xiii. 37. "And what I say unto you, I say unto all, Watch." And I would ask, is it not our duty to watch this year? If so, will you tell us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. Eccl. viii. 5–6—"Whoso keepeth the commandments shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." Dan. xii. 6–7—"And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?—And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." 1 Peter i. 9–13.—"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; 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. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought into you at the revelation of Jesus Christ."

Now, if we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the scriptures; and all reasoning against our views has only served to confirm us in them.

Or, are you ready to say that our crime consists in examining the Bible for ourselves. We have inquired, "Watchmen, what of the night;" we have besought and entreated them to give us any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have therefore been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Mede, Gill, and others, should all be excommunicated for the like offence. We therefore once more call upon you to show us our errors, and until this is done, we must continue to believe the Lord will come in this Jewish year.

WM. MILLER.

LETTERS AND RECEIPTS.

John Smith $3; E. Holmes $1; J. L. Tullock (all right;) Capt. Gray $6; J. H. Kent, L. Hicklin, Richard Moran, J. Kenley, P. M., $1; Robt. Davis, P. M., $1; J. B. Cushman, Ass't P. M., $2; W. Mounts, P. M., $1; Jas. Brown; John Hobart; E. Holmes; Tetrarch Fall; Wm. Thayer, $5; D. Bartholomew; Dr. Thomas.

THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, MARCH 2, 1844. [No. 12.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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

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

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 2, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord m God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON,
J. ESHELBY,
W. MOORE,
} Committee.

Cincinnati, O., Feb. 15th, 1844.

☞ Brethren, come up to the Conference. We shall probably procure a place for that meeting that will hold three times as many persons as the place we now occupy.

☞ The first number of the "Southern Midnight Cry" is received. Published at Washington, D. C.

THE MEETINGS.

The interest still continues. There have been many interesting cases of conversion since our last number was issued. The congregations at College Hall, last Sabbath, were larger than usual. Tuesday was again observed as a day of fasting and prayer.—The Lawrence street Church was crowded in the evening: fifteen or twenty came forward for prayers. Nearly that number are forward every evening. The ordinance of baptism was administered on Wednesday, P. M. to seven young people—five males and two females. The ministers and editors in this place were never apparently in so much trouble as now. The latter have recently *imported* a case of insanity, from the effects of Millerism, *away* from the State of Maine: But the effects of such anodynes are soon gone, and they are again in convulsions. We never have had so little trouble to get along with opposers. The Lord fights our battles for us, while the hypocrite trembles, and the multitude look on with astonishment. We have nothing, however, to glory in but the Lord; and in him will we rejoice, for his truth is triumphant.

NEW WORKS.

The following works have been recently published at the Second Advent office in this city:

THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. JACOBS." A 12 mo. Pamphlet of 76 pages. Price 12½ cents single—$1,00 per dozen.

EXTRACT FROM A SERMON BY THE REV. ROBERT ATKINS, OF LIVERPOOL, ENGLAND. 24 pages, price 3 cents—25 cts. per dozen.

AN ADDRESS TO ADVENT BELIEVERS, and AN ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS: By *William Miller.* 20 pages, price 2 cents—15 cents per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut—South Side.

STRANGE CONSISTENCY.

The use of the Methodist Protestant Church on Sixth street, was denied the Second Advent brethren, as we are informed, in consequence of their *fixing the time.*—They have recently opened their house for Dr. Robinson to lecture upon the prophecies, who *fixes the time,* some THIRTY-EIGHT YEARS HENCE. This looks as though they were anxious to have the day of *execution* delayed.

We have good evidence, however, that all of the members of that church do not look upon the Second Advent of our dear Saviour as the day of their doom, from the fact that they have furnished a larger proportion of our congregations since the Doctor has been lecturing for them, than any other church in the city.

Effects of Millerism.—The Monday week [illegible] Workingman says—"We are pained to learn that the wife of Mr. Solomon Luce, of New-Vineyard, committed suicide last week, by taking laudanum, having become deranged by embracing the doctrine of Millerism. She was the daughter of David Pratt, Esq. and has left five or six small children to lament her melancholy end.—*Daily Cincinnati Gazette.*

After publishing the above, the Gazette man ought to feel better. It is, no doubt, some relief to him, as the troublesome "Western Midnight Cry" is printed in his office. In the eyes of the world, this ought to be a recommendation to the Second Advent doctrines. Look at it? Here are more than a thousand Second Advent believers in Cincinnati, and yet the editor of the Gazette has to travel through his piles of exchanges *away down east fifteen hundred miles* to find

a case of insanity from the effects of the great truth of Christ's Coming. We know nothing of the above case, but we venture to say if the woman referred to was honest, she never has become deranged by believing the Lord will soon Come. But as to that class of people who are determined to disobey God, it is a wonder to us, that more of them do not become deranged when they listen to these truths. We should not be at all surprised if some *such* ones in Cincinnati should go crazy: and even the editor of the Gazette *himself*, unless he speedily gives heed to the truth. He has never yet found a spare corner in his large sheet to tell his readers, that scores of persons in this city have been converted from profanity, drunkenness, and infidelity, into sober, honest, praying men, and good citizens, under the influence of this same "Millerism."

The last eastern "Cry" is full of interest. Communications from all quarters tell of hopes that are beating high for immortality, soon to be put on at the first resurrection.

We do, with our friends at the east, begin to "groan for the adoption, to wit. the redemption of our body," as we have never done before. We are some times almost ready to faint under the pressure of our excessive labours; but the Hope of a glorious inheritance—an eternal rest, is always a timely comfort and an unfailing support.

AN OLD BIBLE.

Bro. James Weare, of this city, now in his 80th year, has in his possession a Bible of Besa's translation that is 300 years old. It has been in the Weare family 243 years.

In comparing this old Bible with our present translation, we find many accommodating expressions in the latter, not found in the former; for instance, in Cor. xiii. 5: for "not *easily* provoked," the old reads "not provoked." 2d Cor. ii. 17: the old reads—"For we are not as many which make *merchandise* [in place of "corrupt,"] of the word of God, but as of sincerity—but as of God, in the sight of God, speak we in Christ."

This justifies an expression that gave some offence a little time since, viz: That the popular clergy of the present day, must have a certain stipulated sum, or they will not preach.

FOREIGN NEWS.

By the arrival of the Hibernia, we learn that the latest accounts from Rome, state, that *misery* and destitution still pressed heavily upon the poorer inhabitants of that city.

According to the last advices from Palermo, the recent eruption of Mount Etna had caused great calamities.

It has been customary in past times, and we believe it is at present, with men of sense and intelligence; when they come across an objectionable argument, to furnish a better; or if it interferes with bad principles, which are loved better than truth, to treat the matter with silence. In the anxiety of our friends to place the truth in the hands of every reasonable man, it is not at all surprising to find that their efforts are sometimes misdirected. We will give a proof of this.

We found in our box at the Post Office, the other day, three of the "Western Midnight Cry," Vol. 2, Nos. 3, 4 and 5, enclosed in a wrapper with the following paragraph in lead pencil:

"The fool who sent these will have goodness to discontinue the sending any such papers to my family. THE J. ADAMS."

They had been directed to Miss Adams, at T. J. Adams', Eighth street. As we did not send them, and cannot tell who did, we publish this notice, that the friend may not waste any more of these valuable papers, for we have calls for ten times more of them than we can supply.

THE LAST END OF INDIGNATION.

An interesting communication from Bro. Kent, upon this subject may be found in another column.

In addition to his remarks, we suggest a few thoughts.

The strong probability is, that a misunderstanding of the event which marks the termination of the 2300 days, will be a means of luring thousands upon thousands to destruction. See Dan. viii. 19.

"I will make thee know *what* shall be in the last end of the indignation, for at the time appointed (2300 days) the end shall be."—What end? The end of indignation. Against who? God's people; not the wicked, for (ver. 13,) the inquiry was, "How long the vision," &c. "to give both the sanctuary and host to be trodden under foot,"—not the devil and his host—not the wicked, for they are to be "left" when God's people are "taken." The indignation against God's people is to cease with the close of the 2300 days; but what is the EVENT in the world's history that is to mark the end of those days? Bro. Kent has shown that "the *fruit* of the stout heart of the *king* of Assyria is the Papal power. We understand it to be the Papal *ruling* power, for it is not the fruit or perpetuity of the Assyrian kingdom under another name, but the fruit of the *stout heart of the King*. That the power to be punished (Isa. x. 12,) is identical with the Papal, may be more clearly seen by a few comparisons of scripture. Isa. x. 18, "And the light of Israel shall be for a fire, and his Holy One for a flame: And it shall burn and devour his (the fruit of the Assyrian) thorns in ONE DAY." From a comparison of Rev. xvii. 4–6, 9, 18, it will be seen that the "Mystery, Babylon," is the seat of the ruling power of Papacy,—the city of Rome; no other city, since John's day, having reigned "over the kings of the earth" (verse 18). In Rev. xix. 8, it is said of her, "Therefore shall her plagues come in ONE DAY; death, and mourning, and famine; and she shall be utterly BURNED WITH FIRE, for strong is the Lord God who judgeth her," The punishment is the same as that which is to be visited upon the *fruit* of the ruling power of Assyria. It is the same power. The staff, (or power,) in their hand, is God's indignation; as we have been told in Isa. x. 5. It is at the *time appointed* that the *end of indignation* shall be. The event that marks that *end*, is plainly set down in Isa. x. 25, "For yet a very little while, and the *indignation shall cease* IN THEIR DESTRUCTION,—no where else. At that time the sanctuary and host will cease to be trodden under foot. It is utterly impossible for us to discover how the graves can hold God's people after the "indignation" has *ceased*. But the marked event is "*their destruction*," not the *resurrection;* Will not God leave us to embrace by faith the end of indignation? The manner of the deliverance of God's people is shown in the verse preceding the one last quoted.—"Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod [which the Papal power has done for 1260 years] and shall lift up his staff against thee after the manner of Egypt;" which she and her legitimate children are now doing. "The manner of Egypt," or of the Egyptians, was to pursue, with war in their hearts, the children of Israel to the very banks of the Red Sea, where they experienced the last trial of their faith in the land of oppression. There was a mountain on either hand—a proud enemy behind them, saying, you have given us a great deal of trouble, and we have now got you into a place where there is no escape for you. Under such circumstances, what could they do but cry to the Lord? Some of them wished themselves back into Egypt. Moses was in trouble and earnestly besought the Lord, but very soon found a comforting answer; and soon after the waters parted and left them a clear pathway, when they soon found the other shore and sung a song of triumph.

We can see before us the barriers on either

hand. The 21st of March has been generally considered by Adventists as terminating the 2300 days. This is a mountain that cannot be surmounted by those that have forsaken Egypt for the glorious land. Some suppose that the 1335 days of Dan. xii. 12, extend to the month of July next. Beyond that they can see nothing of the prophetic periods—and this is the other mountain.—We can see the enemy behind us, pursuing with all the malice of an Egyptian army,—ready to "swallow us up."

"After the manner of Egypt," we may thus be situated. And we doubt not God's true Israel will cry earnestly for deliverance, and *Moses* will enquire earnestly. Our only escape, of course, will be *upwards*, which we believe without a single doubt, will be effected. O ye blessed children of my father! See to it, that ye faint not just as God is about to say, "Inherit the kingdom," &c. Then a new indignation begins. It is against the wicked. See Isa. xxvi. 20, 21. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation* be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The reason why we have supposed a misunderstanding of the *event* that marks the termination *of the days*, would be destructive, is, that thousands of the ungodly, both among professors and those that make no profession of religion, feel themselves checked in their career by the reflection that it *may be true;* and the event that they have fixed in their minds, is the *burning up of the world.* The "Coming of the Lord," and the resurrection of the saints is nothing to them. Are we to escape execution at a given period, seems to be the absorbing question with them. Thus the very thing they wish, will be their greatest curse. To be "left" probably for seven years, (Ezek. xxxix. 8, 9,) when all the tribes of the earth shall mourn, (Matt. xxiv. 30.) When there shall be a time of trouble, such as never was since there was a nation, (Dan. xii. 1.) When the earth shall be shaken with earthquakes, and they will be compelled to cry, the great day of his wrath is come, (Rev. vi. 14–17.

The wicked world are not alone in the misconstruction of the events to mark the end of the prophetic periods. Religious teachers rather seem to delight in confounding those events with what is to follow. It is true that all Adventists do not agree with us that the *burning of Rome* marks the end of the 2300 days, and the end of indignation against God's people; but we believe they all do agree with us, that the first resurrection will take place at the end of those days, or immediately thereafter, for Daniel is to stand in his lot at the end of the 1335 days. Rejoice ye saints, for your redemption most assuredly draweth nigh.

"WATCHMAN OF THE VALLEY."

After having read in our last number the article from the Watchman, under the head of "Clerical Scoffing," the reader will no doubt be surprised to learn that in his last number the said editor gives signs of returning sanity by actually furnishing an argument against "Millerism," as well as against the folly of some of his brethren that have attempted to oppose it upon what he conceives to be the "opposite extreme." We are always pleased to see any and every subject approached with candor, and as honest men, are bound to give our influence in favor of the most scriptural and reasonable course.

We will therefore look in the face, the article from the Watchman. It begins as follows:

THE PROPHECIES OF DANIEL.

While we reprobate and endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets, the year and the day of the Lord's Advent; we would, on the other hand, with equal care, endeavor to avoid the opposite extreme into which some seem ready to fall, of rejecting a long established and correct interpretation because the Millerites may have made a bad use of it.

"And the day." This is proof that he has not examined our works to know what we believe. If he had, he could not honestly have insinuated that we fix the day. The year, or *about* the year, we prove from the scripture, to be taught.

Of his "endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets the year and the day of the Lord's Advent," his article which we copied last week is the proof. We have not known any thing more to the point in his paper Read the following and see if he has not laid himself fairly open to a charge of the same "unspeakable folly" he charges upon us:

We also believe that Daniel ix. 25-20 is a prophecy of the coming, work, crucifixion of Christ, and a designation of the time when these great events were to occur.

To believe that the 2300 days are symbols of years is 'unspeakable folly' for a Millerite, but to believe that the 70 weeks are a symbol of 490 years is no folly. We do not know how much he proves from the 28th and 29th verses of the 9th chapter, which he has referred us to, but in charity we will suppose that reference to be a mistake. Similar quotations have been very convenient in time past against the Coming of Christ. His reason for making the *weeks* in chapter 9, a symbol that can be rendered into years enough to reach to the first Advent is as follows:

We contend, and establish, as we think, on grounds of the strictest philological investigation, that the term there translated *weeks*, properly means *sevens*, and not *weeks;* and in this case clearly *sevens of years*, because the seventy years of the captivity are the first object of contemplation; (see verse 2,) and *years* are the only measure of time mentioned in the chapter.

What possible difference can there be in interpreting seventy "sevens" to mean 490 years, and 70 weeks to represent the same period? It is time "cut off," (the only correct rendering of the word *nechtak*, in our translation rendered "determined," Dan. ix. 24,) and as the writer will grant, each one of those "sevens" represent seven years. Although one of the best Hebrew scholars has told us "that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz. that the word translated in our version "week" signifies "seven" or "sevens," and that the Targum (Chaldaic paraphrase) has "seven days," &c. Again, those 70 weeks have no connection with the 70 years in verse 2, as the writer's position will compel him to allow: for they were used relative to time past, and not prophetic. We will here propose a few questions for the consideration of the Watchman; and if he has a feeling for "the misguided multitude," such as his calling demands, he will clearly answer them with sound scriptural argument so that the subject may be understood by every inquirer after truth.

1st. From what are the 70 weeks or "sevens" of Daniel ix. 24, "cut off."

2d. What vision does Gabriel refer to when he says (Dan. ix. 23,) "understand the matter and consider the vision"?

3d. Did Gabriel obey the man's voice between the banks of Ulai which said "make this man understand the vision"? (Dan. viii. 16.)

4th. What part of the vision of the eighth chapter remained unexplained, when Daniel said, in the last verse, "I was astonished at the vision, but *none understood it?*"

When we have received answers to these, we think, reasonable questions, we shall be better prepared to *understand* at least, if we can not meet the arguments of the Watchman.

It will not be a hard matter now, we think, to get along with the Watchman, for from the following extract it will be seen that he has adopted a part of our so called "heresy."

"We have not a shadow of doubt, notwithstanding Mr. Miller believes it, that the *fourth beast* in Dan. ii. and vii. is the Roman empire, and that the *little horn* in Dan. vii. 8; 20—25 is anti-Christ, or the Papal power. These points appear to us to be established by evidence irresistable, both philological and historical."

We are sorry for one thing, that is, that this editor makes so many mistakes in quoting from the prophecy of Daniel. It is not considered manly to quibble about mistakes, but as he is a minister, he should remember that the wicked world, stand ready to take advantage of such things. He has referred to the 29th verse of Dan. ix: and here refers to the fourth *beast* of Dan. ii: we hope he will be careful in the future. He deserves credit, however, for his courage in venturing to believe *one* thing that *Mr. Miller* believes. There is another point in his argument that we will notice. The quotation of Dan. 7: we suppose is another *mistake*; he probably intended to say Dan. viii.

Again the *little horn* in Dan. 7, for it arises from one of the *four kingdoms* into which the empire of Alexander was divided, (Dan. 7: 8, 9) and Alexander's empire did not include Rome. The same kind and degree of evidence, philological and historical, which compels us to believe that the *fourth beast* and the *little horn* of chapter 7, are Rome, pagan, and papal, also compels us to believe that the *fourth horn* and the *little horn* of chapter 8, are the Syrian kingdom and Antiochus Epiphanes.

The same kind of evidence compels him to believe the fourth *horn* and *little horn* of Dan. 8, are the Syrian kingdom and Antiochus Epiphanes. The evidence in chapter 7 of the *little* horn being the papal power is, that it arises out from among the divisions of the fourth kingdom, and is described as a wicked, blasphemous power, and also to be greater than any of the powers that preceded it. The ram in chapter 8: 3, 4, which the angel says (verse 20) "are the kings of Media and Persia, became *great*. The he Goat (verse 5—8) which the angel says (verse 21) is the king of Grecia, became VERY GREAT. The little horn that came forth out of one of the four divisions of the power represented by the goat, waxed EXCEEDING GREAT, &c. How like the Roman Power!

Compare this with the view of the *Watchman*.

Media and Persia, *Great*,
Grecia, VERY GREAT,
Antiochus, EXCEEDING GREAT.

How absurd!

Sir Isaac Newton has well remarked "The horn of a beast always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and *waxed exceeding* great. So did NOT Antiochus. His kingdom was weak and tributary to the Romans and he DID NOT enlarge it. The horn was a king of fierce countenance, and destroyed wonderfully, and prospered and practiced; but Antiochus was frightened out of Egypt by a mere message of the Romans and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so *did not* Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecy days are put for years; but the profanation of the temple in the reign of Antiochus did not last so many natural days. These were to last to the end of indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary, which *has been cast down*, should be cleansed; and the sanctuary is not yet cleansed." These are the views of Sir Isaac Newton.

We feel bound to say, in the language of the Watchman, "The same kind and degree of evidence, * * * which compels us to believe that the fourth beast and little horn of chapter 7: are Rome, pagan, and papal," also compels us to believe that the *Exceeding Great* horn of Dan. 8: is the same power. To make this point more plain we present below the harmony of Dan. 2d, 7th and 8th chapters.

DAN. II. B. C. 570. PAPACY.	DAN. VII. B. C. 541. PAPACY.	DAN. VIII. B. C. 539. PAPACY.
[The ten kingdoms *only*, out of which this power arose are here brought to view.]	"And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver 8. 20.)	"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High. (ver. 21, 22, 25.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, 12) "Magnified himself against the PRINCE of the host" "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces.—Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him—THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (v. 9, 10, 11.)	THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.—Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.	The Lord has now "washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING" Isa. 4: 4.

In closing these remarks, we call also upon the Watchman, if he can to show us an instance in the bible, where an individual Monarch is symbolised by a *horn*, reigning over a kingdom also symbolised by another horn. Where has he this "philological" "evidence"?

THE RIGHT OF PETITION.

This is a sacred right: and some of the citizens of Ohio are using it for the purpose of finding relief upon the subject that most troubles them. And the intelligent SENATE of *this christian State of Ohio*, have done what *they could* to relieve the wants of the petitioners, as may be seen from the following extract from their proceedings, copied from the "Enquirer and Message" of Saturday last.

MILLERISM!

On Wednesday morning Mr. McAnelly presented a petition from Eaton, to the Senate, purporting to come from citizens of Ohio, for a law postponing Millerism until 1860, and assigning as a reason therefor, the wish of the petitioners to die under a whig administration of the general government, which, judging the future by the past, cannot possibly again happen before the year 1860.

Mr. Miller said, as he was a *Miller*-man, he moved that the petition be referred to a select committee of one.

It was so referred, and Mr. Miller appointed that committee.

The idea of a legislature receiving, and acting upon a petition, for the Lord Jesus Christ to give up, or postpone his rights, would have much startled us a few years ago; while such a transaction would have been frowned down with pious horror by the entire community. But we are surprised at only one thing now: that is, that the judgments of God are delayed. A copy of the next petition these citizens will probably present, may be found in Rev. 6: 16, 17.

COMMUNICATIONS.

INDIANAPOLIS, Feb. 13th, 1844.

LAST END OF THE INDIGNATION.

John, the servant of Jesus Christ, to the dear saints who are looking and waiting for the appearing of Jesus, the deliverance of Israel: Grace, mercy and peace from God the Father, and the Lord Jesus Christ, be with you all, as hitherto, even so, and more abundantly be experienced by you evermore. Amen.

Praise ye the Lord! Rejoice in his salvation and promises, and praise him evermore. The Lord is good. His goodness toward them that love and fear him, endureth forever. Bless the Lord, O my soul, and all that is within me praise his holy name! My soul is exceedingly happy in the Lord. My mind's sky is clear—My faith is strong and unwavering—My hope is firm,—I love the Lord with all my heart, for he is good. Praise ye the Lord.

"When shall I in His image shine,
And lean upon His breast?
Say I am His and He is mine,
And enjoy His glorious rest.

It is nearer than when we first believed. The hour hasteth greatly. God's word is true. The foundation standeth sure. The Lord is at the very door. Praise the Lord! His word is truly a lamp to my feet and a light to my path. A light which shineth in a dark place. A sure word of prophecy. A great treasure house, given to us. It affords me increased evidence daily, of the speedy coming of my Saviour to redeem Israel,—to be admired in all his saints—to cleanse the sanctuary (the world) and establish His everlasting Kingdom. Hallelujah to God and the Lamb!

Of late I have been greatly refreshed, encouraged and strengthened, by reading the 19th verse of the 8th chap. of Daniel, where Gabriel declares to the prophet, "Behold, I will make thee know what shall be in the LAST END of the INDIGNATION: for at the TIME APPOINTED the END SHALL BE." I inquired of the Lord in the first place, *what Indignation* was referred to? I turned to Isa. x. 5, and there I read as follows: "O Assyria, (or Babylon,) the *rod* of mine anger, and the *STAFF* (strength, power; Isa. iii. 1–4; Jer. xlvi. 17; likewise the staff with which Moses smote Egypt with plagues, and that which the prophet used to raise the dead to life, denoted power,) in their hand is mine *Indignation*; I will send him against a hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to TREAD them down like the MIRE of the streets: (compare this with Dan. viii. 13,) See 7th verse, yet he (the Assyrian) meaneth not so, neither doth his heart think so; but it is in his heart to destroy, &c. Wherefore, saith the Lord, it shall come to pass that when the Lord hath performed his WHOLE WORK on Mount Zion and on Jerusalem, I will punish the FRUIT of the stout heart of the king of Assyria and the glory of his *high* looks." I then inquired, has this Indignation terminated? I turned to Micah vii. 9, and found that it had not in his day, for he exclaims "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me; He will bring me forth to *light*, I shall *behold* his righteousness." Nor in the day of Mordecai for we read (Esth. v. 9,) that "he (Haman) was full of indignation against Mordecai," as well as against the rest of the Jews. Again we find it brought to view in the Lamentations of Jer. ii. 6, where, in describing the mournful condition of Zion and Jerusalem, he exclaimed, "The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the *indignation* of his *anger* the King and the Priest." Nor yet in the time of Zechariah, for in his prophecy, Zech. i. 12, he speaks of the same, and of the FOUR HORNS (kingdoms, of which we shall hereafter speak) "which have scattered Judah, Israel, and Jerusalem." Again, we find it in Dan. xi. 36, where the prophet is speaking of Papacy, (as is almost universally acknowledged,) that it "shall *prosper* till the indignation be *accomplished*; for that that is determined shall be done." Thus I find it has continued to this very hour. I next inquired, Who is the FRUIT of the stout heart of the King of Assyria (Babylon)? I turned to Dan. v. 30–31, and there found that the Medes took *the fruit* of Babylon. I next turned to Dan. viii. 5, 6, 7, explained in Dan. viii. 21, 22, and found *the fruit* given to Grecia. I next found in Dan. xi. 14, as well also in xi. 33, explained in xii. 40; and vii. 7, explained in vii. 23; *the fruit* given to Pagan Rome; and lastly, I found in Dan. vii. 25, and in Rev. xiii. 2, that *the fruit* was given to Papacy; which fruit still exists, and will exist, and prevail against the saints until the Ancient of Days come. Dan. vii. 21, 22. I next inquired, why is this indignation against God's people, Mount Zion and Jerusalem? I ascertained

1st. In accordance with the acknowledgment of Micah vii. 9, it is by reason of their sins; because they have broken his covenant, violated his holy commands, and grievously departed from the Lord.

2d. To prove—try—humble—cleanse and prepare them for the new earth wherein dwelleth righteousness.

Read for example the preparation that was necessary for the children of Israel in order to enjoy and duly appreciate the blessings of the land, which was only a *type* of the glorious inheritance of the saints, as recorded in Deut. viii; And is it not more necessary that they be proved, who are looking for a better inheritance, that they may duly appreciate the rich blessings of it? Or Heaven—glory—immortality—eternal life? Yea, verily! Hence the apostle tells his brethren, Acts xiv. 22, "that we must through much tribulation enter into the kingdom of heaven." And again, 1 Peter i. 3–7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore the Saviour taught his disciples to "rejoice and be exceeding glad" when they were persecuted for righteousness sake, "for great is your reward in heaven." If more proof be necessary, read Daniel xi. 33–35, and other parallel passages.—I then inquired, what shall be in the LAST END of the INDIGNATION? I turned to Isa. x. 24–5, where it is said, "therefore thus saith the Lord God of Hosts, O my people that dwellest in *Zion*, be not afraid of the Assyrian: he shall smite thee with the rod, and shall lift up his *staff* against thee after the *manner of Egypt*: (hear rule over them:) for yet a very little while and the indignation shall *cease* and mine anger in their DESTRUCTION." Again, Isa. xxvi. 20, 21, "Come my people, enter thou into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment until the *indignation be overpast*: For behold the Lord cometh out of his place to *punish* the inhabitants of the earth for their iniquity." "And it shall come to pass in that day that the Lord shall *punish* the host of the *high ones* that are on high, and the Kings of the earth that are upon the earth" Isa. xxiv. 21.

This brings us to the same time of which the apostle spoke when writing to his brethren of the "Man of Sin" —"the *fruit* of the stout heart of the king of Assyria," "Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming," 2 Thess. ii. 8, whose coming will be visible—instantaneous. "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." Matt. xxiv. 27.

Having ascertained, freely, without money and without price, these facts, I most devoutly desired to ask one, and only one, question more. My desire was granted. It was, Where shall I find the TIME APPOINTED? My mind was then directed to Dan. viii. 14, "UNTO TWO THOUSAND THREE HUNDRED DAYS." This, to my mind, appeared conclusive, since there is no other time specified in the *vision* which Gabriel was commanded to make Daniel "understand." But I saw that it could not mean literal days. I therefore turned to Dan. ix. and there found it explained a DAY for a YEAR, and that the time appointed commenced at the going forth of the commandment to build Jerusalem and its walls, which command or decree is recorded in Ezra vii. 11, 26, and went forth 490 years before the crucifixion of Christ, as is acknowledged by all, or almost all Christian commentators, leaving of the "TIME APPOINTED" from the crucifixion, only 1810 years. And that according to the chronology of time which has been kept since that period, (a mistake in which no one to our knowledge in this age has been able to discover) the end of the Indignation will be this Jewish year. Then my soul blessed the God of Heaven for his goodness and tender mercy unto me. Bless ye the Lord, all ye his servants, to whom this may come, for the redemption of Israel draweth near. Lift up your heads,—rejoice in God. Trim your lamps, be girt about with truth, and like servants waiting for the return of their Lord, so be ye ready—waiting. Strive to wake up the slumbering virgins—the careless sinner, that they may not be *punished* with "the *fruit of the stout heart* of the King of Assyria," with everlasting destruction from the presence of the Lord and the Glory of his Power.

Yours in the blessed hope,

JOHN H. KENT.

LETTER FROM BRO. STEVENS.

ST. LOUIS, February 16th, 1844.

DEAR BRO. JACOBS,

Inasmuch as my private correspondence must be made public, I shall be under the necessity of incurring the charge of neglect, and referring my friends to the general details of a statement written for the public eye. I have no apology to make for what has appeared from me in your paper, except that it was private correspondence, and I was sorry to see it made public, because telling *all* the truth, is at times very bad policy.

Since the line written from Quincy, I have lectured in Columbus, Carrolton and Whitehall. The usual effects of presenting the momentous considerations, with which our minds are absorbed, have been cheeringly manifest. The sceptic almost invariably feels ashamed of his absurd infidelity, and publicly renounces his folly. The backslider is startled from his stupor, and rallies for another conflict with sin and temptation. The sinner quails in view of judgment so near and hastes himself for due preparation. I desire not, I attempt not, to measure the extent to which these good fruits prevail. It is sufficient for me to know that I am about my Master's business, that I feel complacent in doing my duty. If good fruits are the result, to God be all the glory, now and forever.

I have now spent two weeks here in St. Louis, endeavoring to strengthen the brethren, and to persuade those who still wished to hear, that the "hour of God's judgment is come." The meetings are still increasing in interest. Inquirers are anxiously seeking salvation, and the faithful pointing them to the Lamb of God.—One formerly an infidel, has publicly confessed the truth, and a few days since committed the whole of his worthless trash of sceptical works to the flames. But I would not speak of our meetings only. "Glorious things are spoken of Zion," throughout the city. Ever since we were first here, the Methodist churches have enjoyed a glorious refreshing. More than two hundred additions have been made. The work still continues, and is extending into other churches also. I am informed that St. Louis never before witnessed such a revival. Let God work by whom and where he may, we will give him glory, and be thankful that Christ is preached.

Permit me to close by giving a caution to my dear friends, far and near, who are looking for the Lord.—I am afraid they will interest themselves too much about "Babylon," "the intermediate state," and fate of the wicked. God will shortly take care of "Babylon"—"intermediate state" there will be none—and the state of the wicked will be unchangeably fixed. Truth should engross the attention and mould the heart, in proportion to its relative value.

Yours in christian fellowship.

A. A. STEVENS.

EXTRACT FROM A LETTER FROM BRO. HIMES.

From the Advent Herald.

BRO. BLISS,—We had a tedious passage to New-York, being detained some time in the Sound by ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter.—Br. Miller was much respected by all on board.

Mr. Fowler, the Phrenologist was on board and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer.—Among other things he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no

personal enemies; if he has enemies, it is not *because they know him*, but on account of his opinions, &c. At the conclusion of the examination, the blindfold was taken off, and the lecturer was introduced to Mr. Miller, to the no *small* amusement of the company.

BELIEVING THE TIME, A SIN!—Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the *time* is *past*, it says:

"So, then, it was the preaching of the *time* that did the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it was the belief of a *falsehood* that did the work! For this *weakness* on the part of those who believed *there may be mercy*, but let them *take heed next time*, when any other new thing comes up, *lest God should send them strong delusion that they should believe a LIE, and to be damned because they believed not the truth*."

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then, there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher! . These Methodists have for gotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!!! Is it possible that any of the readers of the above Journal are so bound in the *bonds* of this world, as to see no sophistry in such reasoning?—May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in *that day* to only such.—*Advent Herald.*

A LESSON.

We commend to the consideration of those Christian editors and preachers who trifle with the views of those brethren who *look* for the Saviour, the following. They may here see the effect of their course upon the infidel:

AN INFIDEL REPROVING A UNIVERSALIST.

THE MIDNIGHT CRY.—We used to hear six months ago, much said about the midnight cry. All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.

Universalist Trumpet.

We copy the above for the purpose of expressing the thought that occurred to us upon reading it. The Millerites, whom this Reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them: 'My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new *views which may convince you of your mistake*; but should I fail, I trust I shall not be so uncandid as, *for a difference of opinion*, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'

Such, or similar language, from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice, to prevent him from quarrelling, at least with his brethren.—*Investigator.*

SINGULAR SNOW STORM.

On the evening of the 16th Feb. a severe snow storm occurred at New Haven, Conn. raging with great violence—with whirlwinds throwing the snow into heaps. The danger on the coast to vessels must have been great, as objects were so blended that sight was put out. A stage filled with passengers, was lost in a similar night, some years ago, in the extensive meadows of Northampton, and all perished. It is stated that there were a number of vivid flashes of lightning during this last snow storm, presenting the most wonderful and unheard of spectacle possible to imagine.—*Cin. Commercial.*

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a *Justice of the Peace* among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a *monomaniac*. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hardly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c. and could not decide respecting his malady; and inquired what he supposed was his complaint. "Well," says Mr. Miller, "I dont know but I am a monomaniac; and I want you to examine me and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?" The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller enquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What!" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years." He then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. Miller inquired. "Why" said the Doctor, "in the vision of the 8th of Daniel." "Wherefore understand the matter and consider the vision."—"He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are these seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor.—"When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied 1810; "why" said he "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing—as great a *monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald.*

A horrible circumstance is mentioned in a Chambersburgh, Pa. paper, as a *warning to the intemperate*. A man, named Adam Poules, was found dead with a jug of whiskey near him, on an unfrequented road in that vicinity, and nearly all of his face eaten off by wild beasts. Deceased was a shoe-maker.

Another man has been shot near Gettysburgh, Pa. by the accidental discharge of a gun.

A man in New-York, after drinking a half pint of rum, laid down and died.

A man named Owen Murray, was suffocated in New-York lately, by leaving a furnace of charcoal burning in his room.

W. H. MAULL'S LECTURE,

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Continuation from No. 10.

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 13—16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;" —the "unclean spirits" show that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—"for they are the spirit of devils, working miracles,"—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,—"which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in those popular and man-made societies of the day; and we are told that those will be blessed who watch, that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christians; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11—10, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or preposessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; "and his name is The Word of God;" this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fail; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again—it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17—20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sat on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon," (awake to the spoil,) Rev. xvi. 16—21.

These will be the means the dragon will use, in his last great struggle, to gain ascendency over the minds, consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast or false prophet, in the pit of woe; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these *days* are to be understood *years*; and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handsfull of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle, they are furbishing their swords for the slaughter; the kings of the earth are combining against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants are braiding in firmer knots their scorpion whips for their slaves; *despotism* has taken the room of mere law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom."

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and in an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the *sower*, Son of man; *good seed*, children of the kingdom; *tares*, children of the wicked one; *harvest*, end of the world; *reapers*, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or church

of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again: "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxii. 1—5, "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvi. 11, "O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called *virgins* by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride unto himself. This I shall prove by the cxix. Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee," Sol. Song, i. 2. "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25—28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7—9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2—4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready?

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and so far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp; but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

II. The time this parable is applicable to.

In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be levelled with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am perfectly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time; he tells them what to pray for, and how to escape from the siege, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church. 30th and 31st verses, He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, Is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses, He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this *generation* shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a *generation*." 1 Peter ii. 9, "A chosen *generation*, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This *generation* shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse, He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37—44, inclusive, He informs them that his coming will be like the deluge; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45—47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing,

48—51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

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THE JEWS.

ARE THE LITERAL DESCENDANTS OF ABRAHAM EVER AS A PEOPLE, TO BE RETURNED TO THE LAND OF PALESTINE?

Believers in the *Advent near*, stand accused of sustaining their theory, by wresting from "God's chosen people, the Jews," an inheritance guaranteed to them by a decree of heaven. This is a serious charge, and one that we are disposed to deny. We claim, that the inheritance was promised to *all* the Saints, and that as such, they, and not the Jews, are the rightful claimants of Palestine.

In order to settle this question, we appeal to the *original Title*. The only way in which our claim to earthly possessions can be legally settled, is by an examination of the documents that purport to contain our claim. When there are existing doubts as to the true meaning of words or sentences, the best acknowledged authorities are appealed to, in order to settle such difficulties. This is the course we design to pursue, in contesting with the Jew *our* claim to Palestine.

The original document under which the Jew claims his right to that land, is recorded in Gen. xvii. 1—8, and reads as follows:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face; and God talked with him saying, as for me, behold, my covenant is with THEE, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

"And I will establish my covenant between me and *thee*, and thy *seed* after thee, in their generations, for an everlasting covenant; to be a God unto *thee*, and to thy *seed* after thee.

"And I will give unto *thee*, and to thy *seed* after thee, the land wherein thou art a stranger, *all the land of Canaan*, for an EVERLASTING POSSESSION; and I will be their God."

The above is the title. It rests in Abraham and his *seed*, and no man or body of men can take it from them, for it is *God's* covenant. Where then, says one, is your claim for the Saints? It is here; the term "seed" used in the singular number, does not embrace *all* the descendants of Abraham. Some may call this a mere quibble, but all will admit that it is a point which affords ground for controversy. I shall then bring the best acknowledged authority on this point, and leave the Jews to look for theirs; for unless they can prove themselves the *true seed*, their claim is null and void.

Paul to the Gallatians, 3d ch. 15th v.: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Here is laid down a rule of civil jurisprudence, that has universally obtained in all ages of the world. If a man legally conveys to another that which was his own, no moral act can revoke or change the force of the obligation. "No man disannulleth or addeth thereto." Whatever, then, be the true design of the covenant here alluded to, it is *unchangeable*.

Ver. 16. "Now to *Abraham* and his SEED were the promises made. [All other promises are embraced.] He saith not, and to *seeds*, as of many; but as of *one*, and to *thy seed*, WHICH IS CHRIST."

With those who claim to give better authority than Paul, as to the true meaning of the term "seed" in that covenant, we have no controversy. According to this, Christ alone is the rightful heir.

This argument of the apostle, having driven the Jew from his position as a claimant on the ground of *promise* to "Abraham and his seed," he sets up another claim upon the ground of *possession;* God having brought them into that land, they claim a title to it under the law. This is answered by Paul in verse 17.

"And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

God's covenant could not be treated with *less* respect than man's, and *that* none could "disannul or add thereto." The law could not take away a title which had been *confirmed in Christ* more than *four hundred years*, and give it to the Jew.

Ver. 18. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

Their only ground for a claim, is by virtue of the promise to Abraham, and *that*, Paul has already settled as hopeless. They have no title, unless they procure it from Christ. Under such circumstances, the Jew very naturally inquires, ver. 9: "Wherefore then serveth the law?" If it does not give me a claim to Canaan, what is it good for? Paul answers in the same verse, "It was added because of transgressions, till *the seed should come to whom the promise was made.*"

Ver. 24, "Wherefore the law was our schoolmaster to bring us *unto Christ*, that we might be justified by faith."

What can be more plain than that the Jews were placed under a law which pointed them *to Christ?* And *to him*, the only one now able to give them a permanent title to "the promised land," they were directed; and that while they reject him, they reject their *only* claim to Palestine.

They were placed in possession of that land until the true heir should come. If they acknowledged, and rendered unto him his own, they would enjoy all the privileges, and immunities in common with those that are Christ's: if not, the kingdom was to be taken from them.

How *did* they treat the true Heir when he came? See Matt. xxi. 33—43:

"Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and *let it out* to husbandmen, [Canaan belonged to Christ, but was *let out* to the Jews,] and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [God sent his prophets that the Jews might obey him.] And the husbandmen took his servants, and beat one, and killed another, and stoned another. (See Matt. xxiii. 37.)

"Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them HIS SON, saying, They will reverence my son.

"But when the husbandmen saw *the son*, they said among themselves, 'THIS IS THE HEIR; come, let us kill him, and let us seize on HIS INHERITANCE. And they caught him and cast him out of the vineyard and *slew him.*"

Here ends their national privileges, for Jesus says to them, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? *They say* unto him, He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, which shall render him their fruits in their seasons."

Thus they are condemned out of their own mouths. Here also is the sentence Jesus pronounces upon them. "The kingdom of God shall be TAKEN FROM YOU, and given to a *nation* bringing forth the fruits thereof."

What nation is this? See Rev. xxi. 24, "The *nations* of them that are saved shall walk in the light of it," &c.

If we are asked how we know the above to refer to the Jews, the answer is found at the end of the parable, ver. 45, "And when the chief priests and pharisees had heard his parables, they perceived that he *spake of them.*"

The next question that arises is

DID THE JEWS EVER INHERIT THE LAND OF PALESTINE, IN ACCORDANCE WITH ANY PROMISE FOUND IN THE BIBLE?

See Acts vii. 2—5: "And he (Stephen) said, men, brethren and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

"Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

"And he gave him NONE INHERITANCE IN IT, no, not so much as to *set his foot on:* yet he PROMISED that he would give it to him for a *possession* and to *his seed* after him."

Abraham, then, never inherited it.

See also Heb. xi. 8—16.

"By faith Abraham, when he was called to go out into a place which he should *after* receive for an inheritance, obeyed; and he went out not knowing whither he went.

BY FAITH he sojourned *in the land of promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him *of the same promise.*

For *he looked* for a city which hath foundations, whose builder and maker is God.

Through faith, also, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

"These *all died in faith*, NOT HAVING RECEIVED THE PROMISES, but having seen them AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that

country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

From this testimony we learn that when Abraham was called into the land of Canaan, it was not to *inherit it* according to the promise: this was not to be till "*after*," (ver. 8.)

He dwelt in the land of promise *by faith*, (ver 9.) We do not inherit *by faith*, that which we are placed in actual possession of.

He looked for something more substantial, under the promise he had received from God, than Cities built by human skill. (ver. 10.)

The patriarchs and prophets down to Jacob, and after him an innumerable company of the real descendants of Abraham, (ver. 12) all died in the faith of inheriting the land promised, yet "*afar off*," for the promise was not fulfilled to *one* of the whole number, (ver. 13.) This led them to act like *pilgrims on the earth*, as all true believers ever have done, and ever will do.

They that conduct thus; refusing earthly possessions, (for they purchased no lands only for burying places,) prove their heavenly mindedness, (ver. 14.

If the land of Palestine, had been all the land and the only land embraced in the promise, they might have possessed it. (ver. 14.)

It was not the rods and acres of Palestine, that was either promised or sought for; but "a heavenly country." And for this nobleness of mind, in discovering and looking for, the *true* inheritance, "God is not ashamed to be called their God, for HE hath prepared for them a city." But he is ashamed to be called the God of those that would make him altogether such an one as themselves; by supposing HE would make one promise to those he loved, that did not reach *beyond* a world cursed by sin, (v. 16.)

None of the true seed of Abraham have ever been satisfied with the land of Palestine, nor can they while "death and darkness reigns."

We have seen that the land was promised to Christ, the legal heir of Abraham; but has *he* yet inherited it according to the promise? While in that land, "a certain scribe" recognised him as the heir, and probably for this reason offered his service by saying, "I will follow thee whithersoever thou goest." But Jesus said Matt. viii: 20,

"The foxes have holes, and the birds of the air have nests; but the Son of Man hath *not where to lay his head*."

He certainly did not at that time, possess the land according to the promise.

It is a question that will require some ingenuity to solve, how the Jews are to RETURN, to Palestine, when they *never inherited* it by virtue of any promise, only *by faith*.

WAS THE REAL INHERITANCE PROMISED, THE PRESENT LAND OF PALESTINE, ONLY?

Before the covenant by promise, with Abraham, the Lord gave him an intimation of the extent of the territory contained in the promised land. [Gen. xiii. 14, 15.]

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For ALL THE LAND WHICH THOU SEEST, to thee will I give it, and to thy seed FOREVER."

All that he could see, was promised; and he could see all that was bounded by the horizon, which, according to the views of the ancients, comprised the whole world. But to *prove* that the *whole world*, and not Palestine merely, was promised to Abraham and his seed, I have only to refer to the best commentator extant. [Rom. iv. 13.]

"For the promise that he should be the HEIR OF THE WORLD, was not to *Abraham*, or to his *seed*, through the law, but through the righteousness of faith."

In an explanation of the parable of the "tares," in Matt. xiii. 38, our Lord says, The field *is the world*, the GOOD SEED are the children of the kingdom; but the tares are the children of the wicked one.

When the tares are bound, or the wicked destroyed out of the world; then, shall the righteous (the good seed, or the seed of Abraham) shine forth as the Sun in the Kingdom of their father. (verse 42, 43.) Then shall the time come that the saints possess the Kingdom. Dan. vii: 22. The meek inherit the earth; Matt. v: 5. Psa. xxxvii: 3, 9, 11, 18, 22, 29, 34, See, also 2 Peter, iii; 10—13.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up.

Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!

Nevertheless, we, *according to his promise*, look for a New Heavens and a New Earth wherein dwelleth righteousness."

We here have the declaration that the earth shall be *melted*, and when that takes place, the promise of God to Abraham, of an *everlasting* possession, comes in force; for "according to his *promise* we look for new heavens and a new earth; This promise is in Isa. lxv: 17—19.

"For behold, I create a new heavens and a new earth: and the former shall not be remembered nor come into mind.

But be ye glad and rejoice forever in that which I create: for behold, I CREATE JERUSALEM a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying."

Jerusalem, the Jews portion, always has been, and always will be filled with *sorrow* untill she is *created* a rejoicing. Then the true seed, will

"Look upon Zion the city of our solemnities: [for] Thine eyes shall see Jerusalem a quiet habitation, A tabernacle that shall not be taken down; not one of the stakes thereof shall *ever be removed*." (Isa. xxxii. 20.)

Then she will be an *everlasting possession*. For a further description of the land of promise, see Rev. xxi: 1—5.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the Holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold I make *all things new*. And he said unto me, write: for these words are true and faithful."

"True and faithful!" Yes, they are no parable or similee, but a "true" prediction of what God will "shortly" bring to pass. Then the promise made in Zech. xiv: 11. will be fulfilled.

"And men shall *dwell in it*, and there shall be no more utter destruction; but Jerusalem shall be SAFELY INHABITED."

John gives as a reason for this, that there shall be "no more death, neither sorrow," &c. Abrahams seed will *then* live to die no more. See Ezek. xxxiv: 23—31.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the *evil* beasts to cease out of the land: and they shall DWELL SAFELY in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be *showers of blessing*.

And the tree of the field shall yield her fruit, and the *earth* shall yield her increase, and they *shall be safe* in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall *dwell safely*, and *none* shall make them afraid.

And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, *are my people*, saith the Lord God.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

While sin is in the world—evil men and seducers, waxing worse and worse, deceiving and being deceived,—While there is a devil to tempt men, and death to destroy the righteous and the wicked, *Gods people* can not "dwell safely." Therefore when these promises are fulfilled, there will be "no more death."

When storms have ceased to beat, and tempests rise no more,—When Volcanoes have spent their force, and the bowels of the earth are no more agitated with internal fires,—When the dense forest no longer affords shelter for prowling beasts of prey, and dark caverns a lurking place for poisonous reptiles,—When midnight darkness no longer spreads its mantle over deeds of rapine, fraud, and licentiousness,—When the widows tear has ceased to fall, and the orphans cries are hushed,—When contention, strife, divisions, cruelty, oppression, and heart-burnings, have sunk in the Pit, with "the beast and false prophet,"—When the earth has been "melted"—"all things made new"—The new Jerusalem descends—The Son of God appears with all his saints and Eden blooms on earth again; *Then*, Israel will *dwell safely*, and not before.

We long for that blessed day! We groan with Paul, "for the adoption, to-wit: the redemption of our bodies." With what full emphasis do such glorious hopes lead us to pray, "*Thy kingdom come*, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

THE SEED TO WHOM THE INHERITANCE BELONGS.

The title to the inheritance described, we have already proved to be made over to Abraham and Christ. We will now see whether any other persons are embraced in it, and if so, who they are. See John i. 12, 13:

"He came unto his own, and his own *received him not*.

"But as many *as receive him*, to THEM gave he power to become the SONS OF GOD, even to them that *believe on his name*:

"Which were born, NOT of BLOOD, nor of the will of the flesh, nor of the will of man, *but of God.*"

Here is the way, and the only way taught in the book of God, in which we can become his children: not because we are related to Abraham in the flesh, for

"They which are the children of the flesh, these ARE NOT THE CHILDREN OF GOD." Rom. ix. 8.

Again: "Because the minding of the flesh [see margin] is enmity against God." Rom. viii. 7.

It is a work of enmity to God to give one precious promise of the Almighty to any man, or body of men, merely on account of blood relation to Abraham, or even *to Christ himself.* See 2d Cor. v. 16.

"Though we have known Christ after the flesh, yet now henceforth know we him *no more.*" See Gal. iii. 26—29.

"For ye are ALL the children of God *by faith in Christ Jesus.*

"For as many of you as have been baptized *into Christ*, have put on Christ.

"There is neither JEW NOR GREEK, there is neither bond nor free, there is neither male nor female: for ye are ALL ONE in Christ Jesus.

"And if ye be Christ's, then are ye ABRAHAM'S SEED, and heirs ACCORDING to the PROMISE."

Let who will, prefer the comments of eminent men of modern date; give us the *comments* of Paul, an apostle, whose hand is safely guided by God's inspiring Spirit. The decision is made. If we are Christ's, we are not only heirs with him, but heirs *according to the promise.* Again, in Eph. ii. 11—13.

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision [by the Jews] in the flesh made by hands;

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

"For he is our peace, who hath made both one and hath BROKEN DOWN THE MIDDLE WALL of partition between us."

The partition wall had been built by the Jews—the husbandmen to whom the vineyard was only "*let*;" *They* claimed the title,—built up the wall of separation, and excluded the Gentiles. When the true *heir* came, he did not alter or amend his own work, but undid what the wicked Jews had done wrong.

Being of the lineage of Abraham avails nothing. See Matt. iii. 9, 10.

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham.

"And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire."

If the Jews no longer produced the required evidences of obedience, they, with all other evil doers, were to perish. For, (ver. 11,)

"I," says John, "indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you [that believe] with the Holy Ghost, and [you that do not believe] with fire."

According to the testimony of Christ, who cannot err, the Jews are not the children of Abraham. See John, viii. 39.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham."

Doing the works of Abraham is requisite to constitute one a child of Abraham. What was the work of Abraham through which he was justified before God? His faith. (See Gal., iii. 6, 7.)

"Abraham *believed God*, and IT was accounted to him for righteousness.

Know ye therefore, that they which are of faith, THE SAME ARE THE CHILDREN OF ABRAHAM."

But, says one, was not Abraham justified *before God* by his works? (See Rom., iv. 2.)

"For IF Abraham were justified *by works*, he hath whereof to glory, BUT NOT BEFORE GOD."

If the Jews were not the children of Abraham, whose children were they? Christ answers: (John, viii. 44.:)

"Ye are of YOUR FATHER THE DEVIL, and the lusts of *your father* ye will do."

What a sad mistake was this! And what a pity, that religious teachers of the present day will not let it stand as Christ has corrected it. The DEVIL, and not ABRAHAM, is the father of those that reject Christ.

See also Revelation, ii. 9, and iii. 9.

"I know the *blasphemy* of them which *say* they are Jews, and are not, but are the synagogue *of Satan.*"

"Behold I will make them of the synagogue of Satan which say they are Jews and *are not, but do lie.*"

Harmonising with the declaration of Christ, that they were the children of the Devil.

Again, Romans, ii. 28, 29:

"For he *is not a Jew*, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he *is a Jew* which is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

That God will treat the carnal Jew the same as any other sinner, may easily be shown from the Old. as well as the New Testament. (See Isaiah, lxv. 11—15.)

"But *ye* are they that *forsake the Lord*, that *forget my holy mountain*, that prepare a table for that troop, and that furnish a drink offering for that number.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Therefore thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name *for a curse* unto my chosen: for the Lord God shall SLAY THEE and call his servants by ANOTHER NAME."

The time was, when the Jews, as a nation, were acknowledged as God's servants, and their name was called "Israel," "Judah," "Jacob," &c. God has always had a name for his people, and the name "*Christian*" was not known until "the disciples were called Christians first in Antioch." (Acts, xi. 26.)

The forms and institutions of Judaism being dispensed with, (Col., ii. 10—15,) the name "CHRISTIAN," or "follower of Christ," is the "other name" by which "his servants" are now called. We here have a reason why all the promises under the old dispensation were so pointedly made to "Israel," "Judah," &c., because *that was* the name of God's people; not that all the literal seed would benefit by those promises, for they "are not all Israel who are of Israel;" or, in other words, they are not all *God's people* that carry the name. Furthermore, proselytes were received among the Jews by Divine authority, (Ex., xii. 48,) and entitled to all the privileges of Abraham's literal seed. This ought to be satisfactory proof, that faith and obedience, and not Abraham's blood, was what settled the claim to the promise.

The rejection of the Jews, as a nation, from being the people of God, as predicted by Isaiah and Jeremiah, was to last till the earth was desolated, or until the end of time. (See Isa., vi. 9—12.)

"And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, *how long?* And he answered, until the cities be wasted WITHOUT INHABITANT, and the houses WITHOUT MAN, and the land be UTTERLY DESOLATE;

And the Lord have removed men far away, and there be a GREAT FORSAKING in the midst of the land."

Yet a tithe was to be left, so that this national scattering, or "desolation," was not to cut off the privileges of those that "returned from their evil ways. (See also Jer., xxiii. 39, 40.)

"Therefore behold, I, even I, will *utterly forget* you, and I will forsake you, AND THE CITY THAT I GAVE YOU AND YOUR FATHERS, and cast you out of my presence:

And I will bring an EVERLASTING *reproach* upon you, and a PERPETUAL shame that SHALL NOT *be forgotten.*"

If we are still questioned, as to what is to become of all the promises made to the Jewish nation as such, "Restoring" them to their "own land," &c., we reply, God's Word can best settle that matter. (See Jer., xviii. 9, 10.)

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

If it DO EVIL in my sight, that it obey not my voice, then I will repent of the good, [change my purpose,] wherewith I said I would benefit them."

Did they do this evil? They did, as we have already seen from the prophecy of Isai.; but you may read it again in the same chapter from which the last quotation was made. (Ver. 15—17.)

"Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from the ancient paths*, to walk in paths, a way not cast up;

To make their land desolate, and a PERPETUAL hissing; every one that passeth thereby shall be astonished, and wag his head.

I will scatter them as an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity."

When did they *do the evil* that caused God to "repent of the good" promised to them, and that led him to pronounce their final doom.

We answer, when they rejected the Lord Jesus Christ, the true heir, as we have already proved from Matt., xxi. 33—41, 45. Jesus says to them, in the 43d verse, for this rejection,

"Therefore say I unto you, the kingdom of God shall be TAKEN FROM YOU, and given to a *nation* bringing forth the fruits thereof."

They did *the evil*, and God repented of the good, as he had declared. But what *nation* now, shall the kingdom of God be given to? (See 1 Peter, ii. 7. 9.)

"Unto you therefore WHICH BELIEVE, he is precious:" (ver. 9.) "But ye are a chosen generation, a royal priesthood, an HOLY NATION, a peculiar people; that ye should show forth the

praises of him that hath called you out of darkness into his marvellous light."

We often hear of "God's peculiar people, the Jews," but that *peculiarity*, as we have seen from the Bible, is certainly far from desirable; while the *peculiarity* of the believer in Jesus is the *only* hope of fallen man.

But we are again told, if the Jews do not return to Palestine, many of the promises of God will remain unfulfilled; and we are then told, with much confidence, God will not break his promise. True, God will never break an *unconditional* promise. Such is that made to faithful "Abraham and his seed," to inherit *the world*. There is no condition in this promise,—it will be fulfilled, and in the manner described upon the pages of eternal truth. But all the promises to the Jewish nation that they should inherit Palestine, were *conditioned* upon their obedience to God's laws. If they had obeyed them, they would have ended their probation in that land. They disobeyed, again and again, as we have seen, thus all the promises to them are null and void. If the idea of God breaking conditional promises, like those made to the Jews, is startling, read Numbers xiv. 34.

"After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know MY BREACH OF PROMISE."

Who did he break his promise with? Heb. iii. 17—19, and iv. 1, 2.

"But with whom was he grieved forty years? Was it not with *them that had sinned*, whose carcases fell in the wilderness?

"And to whom said he that they should not enter into his rest, but to *them that believed not*:

"So we see they COULD NOT enter in because of UNBELIEF.

"Let us therefore fear, lest a *promise* being left us of entering into his rest, any of you should seem to *come short of it*.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed *with faith* in them that heard it."

It is a fact, worthy of note, notwithstanding all this array of evidence as to God's method of treating broken promises, conditionally made; that every promise in the old Testament, guaranteeing to the Jews the land of Palestine, upon the conditions stipulated, were made prior to their restoration from captivity in Babylon, under the decree of Artaxerxes. All the prophets that wrote before that time, speak of the return of "Israel, Judah," &c., and Malachi, the only one that wrote after that restoration, says nothing about the subject.

To enumerate all the promises made to the seed of Abraham by the prophets of the old Testament, is more than we can do in this work; but whenever those promises meet the eye of the Bible student, let him examine them carefully, and in almost every instance he will find in the connexion something that cannot be accomplished till God's chosen *Israel* return to the new earth, and possess the land *forever*.

Of *that return*, we have a striking type, in the bringing in of ancient Israel to the land of Canaan. When they inherited that land, the heathen were *all* to be destroyed out of it.

So when God's people possess the new earth, the *wicked* are to be *cut off*. (Psalm, xxxvii. 34.)

Prov., ii. 22. "For the upright shall dwell in the land, and the perfect shall remain in it.

But the wicked shall be *cut off* from the earth, and the trangressors shall be rooted out of it."

Mal., iv. 1—3. "For Behold, the day cometh that shall burn as an oven; and the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Rev., xi. 15, 18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and his Christ; and he shall reign forever and ever."

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst *destroy* them which corrupt the earth."

The upright Jew has always understood that a moral qualification was necessary, in order to share in *any* promised blessing of the Almighty. (See Isaiah, xxxiii. 15—17.)

"He that *walketh* righteously, and *speaketh* uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

HE [whether Jew or Gentile] shall dwell on high; HIS place of defence shall be the munition of rocks: bread shall be given HIM; and HIS waters shall be sure.

Thine eyes shall see the King in his beauty: they shall behold the land [promised to Abraham] that is *very far off*."

By an examination of the Word of God, and from the circumstances in the case, we are driven to the conclusion, that the spirit of Judaism is the spirit of *Antichrist*. (See 1 John, iv. 3.)

"And every spirit that confesseth not that Jesus Christ IS COME IN THE FLESH, is *not of God*. And THIS is that spirit of ANTICHRIST, whereof ye have heard that it should come; and even now already is it in the world."

We may be told, this is a hard saying; but does the Jew confess that Christ is come in the flesh, according to the spirit and letter of this text? He does not; but on the contrary, as a people, they indulge the most inveterate hatred against the person and even the *name* of Jesus Christ.

In making the charge, that the spirit of Judaism is the spirit of Antichrist, we have the Bible standing directly between us and the accuser: Let him, then, first settle this matter with the Word of God, before he comes to us.

To illustrate the hatred of the Jew for the *name* of Christ, we will here record, as near as we can recollect, an anecdote we heard related in New-York about a year since. It is from good authority.—Mr. C., one of the most noted Judaisers in the city of Philadelphia, went, by request, to dine with an eminent Jewish Rabbi, residing some few miles out of the city. He was cordially received as an old friend. The family drew around the table. Mr. C. was requested by the Rabbi, to ask God's blessing. He did so; but closed in the usual Christian manner—"for Christ's sake"—at which the Rabbi was so enraged, that he left the table, much to the mortification of his guest—absolutely refusing to partake a particle of food, over which a blessing had been craved in the name of Christ. Time passed along, and the Rabbi in turn was invited to dine at the house of Mr. C., in the city. The appointed day came, Mr. C. having been careful to procure meats that had been killed by the hand of a Jewish priest, according to their law; and a sumptuous entertainment was provided. The family came around the table. The Rabbi was requested to ask a blessing, but respectfully declined. Mr. C. attended to it; but, unfortunately for the poor Jew, he again closed in the customary manner—"for Christ's sake"—upon which the Rabbi seized his hat, and left the house in a rage.

Thousands of similar proofs of the Jews' hatred to Jesus Christ, might be produced; yet we are told that they are "God's peculiar people." This is done in the face of Peter's testimony given directly to the Jews. (Acts, iv. 11, 12.)

"This is the stone which was set at nought of *you* builders, which is become the head of the corner.

Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we *must be saved*."

When the reader finds any salvation taught in the Bible, but through faith in Christ, he can, by such rule, weigh the evidence of the salvation of the Jews, as such.

But, says one, we do not expect the Jews as such are to be saved without being converted to Christianity; but they *will* be converted. Where is the proof!

(TO BE CONTINUED.)

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 4, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with h*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

TO CORRESPONDENTS AND SUBSCRIBERS.

Our friends will have to bear with us a little in deferring their communications. The present number is made up of standing matter concluding the Lectures of Mr. Miller, and comprising also a part of the pamphlet we have recently issued upon the Jew and Millennium question. Our next number being intended for the general reader more particularly, will be filled with articles calculated to bring directly before the public mind, the great truths we are laboring to promulgate. Communications not having a direct bearing upon the plain, simple parts of the Second Advent doctrines, will be deferred till the following week.

will say nothing in public against it; no, not so bad as that. Neither will he say anything in favor of the cry; but mutter in his heart, "My Lord delayeth his coming." The second mark, "And shall begin to smite his fellow-servants." It does not say he will beat and bruise his fellow-servants, or the faithful servant who watches and cries; but he shall begin to smite, &c., meaning he will begin the persecution, set others on, and himself he will keep back, in his heart deceitful. 3d mark, "And to eat and drink with the drunken." To eat and drink with the drunken—it does not say he gets drunk; no, it only says he eats and drinks with them that are so. By this I understand he fellowships with them, and is engaged in, and employs his time, his talents, his mind, to build up some popular and worldly object, which men of the world would be pleased in promoting. He courts popular applause; he seeks to please men more than God. "The Lord of that servant will come in a day when he looketh not for him, and in an hour he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." I think we cannot be mistaken in the application of this parable. "Then," that is, at the time when the wise servants are looking for and proclaiming his coming, and when the evil servant says *in his heart, My Lord delayeth his coming*. Then, too, when he will come, and they that are ready go in to the marriage, and the door is shut. This must mean the time when Christ comes to judgment; for he cuts off the evil servant, and appoints him his portion, and shuts the door against the foolish virgins; and when they knock, he opens not, but tells them, I know you not.

Where, then, is the millennium? say some. After the judgment sits, and not before; after the bridegroom comes, and the beloved city is completed; when Christ shall move his saints home, and live and reign with them on the new heavens and new earth, wherein dwelleth righteousness. If there could have been a millennium before Christ should come and gather his saints into one body, it must be a very imperfect one. A part of the body in heaven, a part in the earth, and the remainder under the earth; separated, divided, wounded, and torn by enemies and death, absent from our head. No, it cannot be; if in this life only we have hope, we are of all men most miserable. If we are to have a temporal millennium, why did not our Savior mention it on the mount of Olives, as preceding his coming? He did not, neither has any of the apostles; but all speak of troublous times, departure from the faith, iniquity abounding, and the love of many waxing cold in the latter days. Our parable, to which we are now attending, says, at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. "At midnight;" this teaches us that at the time of his coming there will be much apathy and darkness on this subject; that is the coming of the bridegroom. The parable implies the same. "For while the bridegroom tarried, they all slumbered and slept." Can we not bear witness that this has been the true state of the church for a number of years past? The writers on the word of God have adopted in their creeds, that there would be a temporal millennium before Christ would come. I call it temporal, because they have all of them taught that it would be in this state of things, not in an immortal state, neither in a glorified state; and that Christians would have all kingdoms under their control; that is, in a temporal sense; and that they would be married and given in marriage, until the coming of Christ after this 1000 years, or, as some say, 360,000 years. This has been, and is yet, the prevailing opinion among our standard writers and great men. No wonder Christ says, they will say in their hearts, My Lord delayeth his coming, and that the wise and foolish are all sleeping and slumbering on this important subject. For while we look for a temporal kingdom, behold, he cometh and destroys all that is perishable, all that is temporal, and erects upon these a new heaven and a new earth, which is immortal, and that fadeth not away, eternal in the heavens. I shall now,

III. Make an application of our subject. And,

1st. The *time of the fulfilment of this parable* is evidently come, in part at least. The world for a number of years have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God into almost every language known unto us upon the earth. Mr. Judson tells us that it has been translated into one hundred and fifty languages within thirty years; that is, three times the number of all the translations known to us before. Then fourfold light has been shed among the nations, within the short period of the time above specified; and we are informed that a part if not all of the word of God is now given to all nations in their own language. This, surely, is setting the word of life in a conspicuous situation, that it may give light to all in the world. This has not been done by the exertions of Christians or professors only, but by the aid of all classes and societies of men. Kings have opened their coffers, and favored those engaged in the work; nobles have used their influence, and have cast into the treasury of the Lord of their abundance; rich men have bestowed of their riches; and in many cases the miser has forgot his parsimony, the poor have replenished the funds of the Lord's house, and the widow has cast in her mite. How easy to work the work of the Lord when the hearts of men are made willing by his power! But shall we forget those who have forsaken the land of their fathers, the home of their nativity, and have spent lonesome years of toil among strangers, yes, worse than strangers, among heathen idolaters, and the savages of the wilderness, in the cold regions of the north, and under the scorching rays of a vertical sun, among the suffocating sands of the desert, or in the pestilential atmosphere of India; who have risked their lives to learn a language, and prepare themselves to trim a lamp for those who sit in darkness and the shadow of death? No, we will not forget them; the prayers of thousands have *ascended before the golden altar, morning and evening*, on their behalf, and Israel's God has been their protector. Surely we may hope that these have oil in their lamps, who have sacrificed so much to bestow a lamp upon others. But remember, my brethren, the Lord, he is God, and let him have all the glory. This is the time, and the same time that Gabriel informed Daniel, "many should run to and fro, and knowledge should increase." This, too, is the same time when the angel flying through the midst of heaven had the everlasting go pel to preach to them who dwelt upon the earth. Here are Christ's words fulfilled, where he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

2dly. It is plain to any diligent observer of the signs of the times, that all the societies for moral reform in our world at the present day are parts of the fulfilment of the parable, giving more light. What of our Bible societies? Are not these trimming the lamp for millions of human beings? Thirty years past, more than three fourths of the families in what we call Christian lands were without the lamp of life, and now nearly all are supplied. Many of those who sat in heathenish darkness then, are now rejoicing in the light of God's book. And much of this has been performed through the instrumentality of Bible societies, and not only through the agency of the church, but political men, men of the world, the great men, merchants of the earth, and those who trade in ships, all who live under the influence of the gospel, the "kingdom of heaven," have engaged in the work. Will not the most skeptical acknowledge that this society has succeeded beyond the most sanguine expectation of its most ardent advocates? And is not this strong circumstantial evidence that the bridegroom is near, even at the door?

3d. The missionary societies of all sects and denominations, which have been established within forty years, have as far exceeded all former exertions of this kind as the overflowing Nile does the waters of the brook Kidron. See the missionary spirit extending from east to west, and from north to south, warming the breast of the philanthropist, giving life and vigor to the cold-hearted moralist, and animating and enlivening the social circle of the pious devotee. Every nation, from India to Oregon, from Kamtschatka to New Zealand, have been visited by these wise servants (as we hope) of the cross, proclaiming "the acceptable *year* of the Lord, and the *day* of vengeance of our God," carrying the lamp, the word of God, in their hands, and oil, faith in God, in their hearts. All classes of men are engaged in this cause, from the gray hairs of old age down to the sprightly youth of ten years. Who, then, can doubt but that the virgins in this sense have and are trimming their lamps, and the bride is making herself ready? "Go ye out to meet him."

4th. The Sabbath schools and Bible classes are but *a part of the fulfilment of the parable, yet clearly an* evidence that the virgins are now trimming their lamps. This system of teaching the young and ignorant took its rise between forty and fifty years since, at the very time that the Christian world were praying, and ardently praying, for the coming of Christ, before that part of the Savior's prayer was forgotten, "Thy kingdom come." From a little fountain this stream of water has become a great river, and encompassed the whole land. Every quarter of the globe is drinking at this fountain or stream of knowledge, and the youth are taught to trim their lamps. And when the bridegroom shall come, may we not reasonably hope that the thousands of the young men and young women who have assisted in giving light to others, may be found having oil in their vessels, and their lamps trimmed and burning, and they looking and waiting for the coming of their Master, that when he comes they may rise to meet him in the air, with ten thousand of their pupils, who will sing in the New Jerusalem forever and ever! Search diligently, my young friends, and see to it that ye believe in this word, "which is able to make you wise unto salvation."

5. Tract societies are of much use, and are an efficient means to help trim the lamps; like snuffers that take away the preventives to the light, so are tracts. They take away from the mind the prejudice that thousands have against reading the word of God. They remove those rooted and groundless opinions which many have that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding into some scriptural truths; they are pioneers, in many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible. And in this, too, all men in this probationary state *seem to be more or less engaged*, from the king on the throne down to the poor peasant in the cottage, writing, printing, folding, transporting, paying, or reading, these silent little messengers of the virgins' lamp. "Then all those virgins arose and trimmed their lamps." Has not God's hand been seen in all this? Yes, glory be to him who hath disposed the hearts of men to work the work that God bids them, and to fulfil the blessed word which he hath given them. This institution took its rise about the same time with the Bible society.

6. Temperance societies. These serve one purpose in trimming the lamps and preparing the way for the virgins to go out and meet the bridegroom. Our world, twenty years ago, might be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found, by woful experience, that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice, or hear the midnight cry, "Behold, the bridegroom cometh." No, "they that were drunken, were drunken in the night," says the apostle. "Therefore let us watch and be sober." And Peter tells us, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; and in all human probability, thousands who would have met a drunkard's grave if this society had not arose, are now watching, with their lamps trimmed and burning, ready to meet the bridegroom at his coming. Perhaps this temperance society is the virgins' last resort. The Judge stands at the door; go ye out to meet him. This society, like the others before mentioned, is a general thing, and all sects, denominations, and classes of men are engaged in it, and it has an important influence upon all men who are in this probationary state, and who may be termed, as in our text, "virgins." This society is of later origin than the others, and seems to be a rear guard to wake up a few stragglers which the other societies could not reach. And now, drunkards, is your time; Wisdom stands at the door and knocks; let go the intoxicating bowl, be sober and hear the midnight cry, "Behold, the bridegroom cometh." For your souls' sake drink not another draught, lest he come and find you drunken, "and that day come upon you unawares, and find you sleeping." O, be wise, ye intemperate men, for they only went in to the marriage who were found ready, "and the door was shut." "Then came also the other virgins, saying, Lord, Lord, open to us. But *he answered and said, Verily, I say unto you, I know* you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "But the wise shall understand," says Daniel xii. 10.

And now, my Christian friends, let me inquire, Are your lamps trimmed and burning? And have you oil in your vessels? Are you prepared for the coming

Bridegroom? And are you awake to this important subject? What say you? If this parable to which I have directed your minds, has reference to the last day and the coming of Christ; if the "virgins" has reference to all men in this probationary state, and dividing them into two classes, wise and foolish; if the "lamp" is the word of God, and "oil" means faith in his word, or grace in the heart, as some say,—then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous. Then examine your Bibles, and if you can as fairly prove any other exposition of this parable, as I have this, then believe yours, and time must settle the issue; but if you can find nothing in the Scriptures to controvert plainly my explanation, then believe, and prepare to go out to meet the Bridegroom; for behold he cometh. Awake, ye fathers and mothers in Zion; you have long looked and prayed for this day. Behold the signs! He is near, even at the door. And, ye children of God, lift up your heads and rejoice, for your redemption draweth nigh. For these things have begun to come to pass. And ye, little lambs of the flock, remember Jesus has promised to carry you in his arms, and that he will come and take you to himself, that where he is there ye may be also. But remember, all of you, the wise had oil in their lamps, and they were trimmed and burning. Search deep; examine yourselves closely; be not deceived; and may the Spirit which searcheth all things, and knoweth what is in the mind of man, assist you.

But, my impenitent friends, what shall I say to you? Shall I say, as the master in the parable, "Behold, the bridegroom cometh: go ye out to meet him!" Prepare to meet your Judge. Now he has given you a time for repentance; you have had a probationary season, and possibly now the sceptre of mercy is held out to you. Repent, or it will soon be said to you as Jeremiah said to the virgin, the daughter of Egypt, "In vain shalt thou use many medicines; for thou shalt not be cured;" or as in the parable, "I know you not." Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe in the word of God; receive the love of the bridegroom, and make no delay; for while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O, think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, Lord, Lord, open unto us. Again I ask, Will you repent, believe, and be saved? Are you determined to resist the truth until it is too late? Say, sinner, what think ye? "We will risk the consequence. We do not believe in your day you tell us of. The world is the same it always was; no change, nor ever will be; but if it should come, it will not this ten thousand years; not in our day, certainly. You do not believe it yourself. If you did, we should call you a fool."

Are these your arguments, sinner? Yes. Well, if I had brought no more, no stronger arguments than these, I would not blame you for not believing, for not one of yours can you or have you supported with a particle of proof. They are mere assertions; your believing or not believing will not alter the designs of God. The antediluvians believed not. The citizens of the plain laughed at the folly of Lot. And where are they now? Suffering the vengeance of eternal fire.

LECTURE XIII.

SIGNS OF THE PRESENT TIMES.

MATT. xvi 3.

But can ye not discern the signs of the times?

Our text is a question proposed by Christ to the Pharisees and Sadducees, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadducees were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were versed in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, *but can ye not* (by the same simple rule) *discern the signs of the times?*"

All the signs given in the word of God, concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadducees; but it was not so. Any man of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadducees manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, and teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "Let him that thinketh he standeth take heed lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of signs which the Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah, ii. 3, 4, had prophesied 760 years before, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies and learn war no more. "Peace on earth and good will to men," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxvi. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David, was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethlehem. Micah v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This was fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethlehem, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both of her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

Called out of Egypt. Hosea xi. 1, "And called my son out of Egypt."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." All Judea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11—14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast, Jesus went up into the temple and taught."

11. The gospel preached. Isa. lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7, "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13—18, "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out as water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of Pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." The apostle told them that this scripture was fulfilled at the day of Pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24—27, which I have shown, in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year, said to the Jews, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49—52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not stumble at the same stumbling-stone; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, (after Bonaparte should come to his end, and none should help him,) xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel that stood upon the waters of the river, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1—6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy again before many people, and nations, and tongues, and kings;" meaning that the gospel must again be published, as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his Spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes be completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Daniel xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment is obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge, given in the same text as above. "Even to the time of the end many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientifical, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James, v. 1—3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on our earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures in abundance. But, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1—4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching at the present day. How many thousands do run after that kind of preaching which is only relating fables, and that doctrine which gives all power to man?

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt; and, My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth will be performed by the agency of man. Therefore, many scoff and ridicule the idea that Scripture tells us of the second coming of Christ, the manner, object, and time. And many are willingly ignorant, will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1—7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was from a modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1—3, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and is now fulfilling. The whole, almost, of the Christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. See 2 Peter ii. 1—3, "But there were false prophets, also, among the people; even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4th to 19th verse, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25—28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." There can be no doubt of this sign being fulfilled.

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness the Bible translated into all languages; the Bible societies sending Bibles to every nation and family on the earth; the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty"—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahom

eum,) and unclean, signifying they are not holy things This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings and tread the church under foot, were completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the seventh trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern Empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes, according to the reckoning of time in John's prophecy, 391 years and 15 days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the 6th and 7th chapters of Revelation, was opened in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us before the judgment-seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1830 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the words, *It is done.* The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up,

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty-six years; and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel, I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of man in the clouds. I then showed that the question was asked, How long should be this vision! The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began, by the angel Gabriel's own declaration, who was commanded to instruct Daniel into the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, if 490 years of 2300 were fulfilled when our Savior was crucified, how much of the vision remained after his death! I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and do now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Pet. ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to *modern Universalists* belongs the invention of preaching "peace and safety when sudden destruction cometh." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those be who preach "peace and safety?" Surely, no human being can invent a doctrine so full of (promised) "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose "*sudden* destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with a few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! but do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another new gospel, which is not the gospel of God.

"Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance, or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them nor bid them God-speed. "Can ye not discern the signs of the times?" And to you, impenitent friend, God has at all times given warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world. Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warnings and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with twofold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

OUR PAPER.

The present number closes the Second Volume.—Considerable additions have been made to our list of Subscribers—still, the funds thus received have not paid the expense of this volume by more than *one hundred and fifty dollars.* Notwithstanding this, we shall issue the first number of vol. 3, the present week, and shall probably continue it each succeeding week till the Master calls us to our reward. We know not where the funds are to come *from*, but if it is the Lord's will that the paper should be continued, the means *will be provided.* Our friends will please renew their subscriptions as soon as possible. Our next number will comprise an edition of 6700 copies, which besides supplying subscribers, will be placed *gratuitously* in the hands of every family in this city, that will read them.

THE CONFERENCE

Will commence (the Lord willing) on Thursday next, the 7th inst. at 11 o'clock, A. M. The morning meetings will be occupied in Bible Class, and such other exercises as may be judged most useful. Lectures, giving a general view of the Second Advent doctrines, will be delivered each afternoon at 3 o'clock, and each evening at 7. Due notice will be given of the place of meeting, in the daily papers.

LETTERS AND RECEIPTS.

J. Kimpton; John H. Kent, 5,00 (for subscriptions of Aaron Clapp, Ezra Chamberlain, S. Terry, C. B. Lane, J. Southmaid); J. B. Cook; Lewis Hicklin; J. P. Gordon, P. M.; James Chenworth, P. M. ,50; J. Pratt, P. M. 1,00; James Bowen, P. M. 1,00; S. Damens.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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

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THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, MARCH 2, 1844. [No. 12.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 2, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord m God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON,
J. ESHELBY,
W. MOORE,
} Committee.

Cincinnati, O., Feb. 15th, 1844.

☞ Brethren, come up to the Conference. We shall probably procure a place for that meeting that will hold three times as many persons as the place we now occupy.

☞ The first number of the "Southern Midnight Cry" is received. Published at Washington, D. C.

THE MEETINGS.

The interest still continues. There have been many interesting cases of conversion since our last number was issued. The congregations at College Hall, last Sabbath, were larger than usual. Tuesday was again observed as a day of fasting and prayer.—The Lawrence street Church was crowded in the evening: fifteen or twenty came forward for prayers. Nearly that number are forward every evening. The ordinance of baptism was administered on Wednesday, P. M. to seven young people—five males and two females. The ministers and editors in this place were never apparently in so much trouble as now. The latter have recently *imported* a case of insanity, from the effects of Millerism, *away* from the State of Maine: But the effects of such anodynes are soon gone, and they are again in convulsions. We never have had so little trouble to get along with opposers. The Lord fights our battles for us, while the hypocrite trembles, and the multitude look on with astonishment. We have nothing, however, to glory in but the Lord; and in him will we rejoice, for his truth is triumphant.

NEW WORKS.

The following works have been recently published at the Second Advent office in this city:

THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. JACOBS." A 12 mo. Pamphlet of 76 pages. Price 12½ cents single—$1,00 per dozen.

EXTRACT FROM A SERMON BY THE REV. ROBERT ATKINS, OF LIVERPOOL, ENGLAND. 24 pages, price 3 cents—25 cts. per dozen.

AN ADDRESS TO ADVENT BELIEVERS, and AN ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS: By *William Miller.* 20 pages, price 2 cents—15 cents per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut—South Side.

STRANGE CONSISTENCY.

The use of the Methodist Protestant Church on Sixth street, was denied the Second Advent brethren, as we are informed, in consequence of their *fixing the time.*—They have recently opened their house for Dr. Robinson to lecture upon the prophecies, who *fixes the time,* some THIRTY-EIGHT YEARS HENCE. This looks as though they were anxious to have the day of *execution* delayed.

We have good evidence, however, that all of the members of that church do not look upon the Second Advent of our dear Saviour as the day of their doom, from the fact that they have furnished a larger proportion of our congregations since the Doctor has been lecturing for them, than any other church in the city.

Effects of Millerism.—The Monday week [illegible] Workingman says—"We are pained to learn that the wife of Mr. Solomon Luce, of New-Vineyard, committed suicide last week, by taking laudanum, having become deranged by embracing the doctrine of Millerism. She was the daughter of David Pratt, Esq. and has left five or six small children to lament her melancholy end.—*Daily Cincinnati Gazette.*

After publishing the above, the Gazette man ought to feel better. It is, no doubt, some relief to him, as the troublesome "Western Midnight Cry" is printed in his office. In the eyes of the world, this ought to be a recommendation to the Second Advent doctrines. Look at it? Here are more than a thousand Second Advent believers in Cincinnati, and yet the editor of the Gazette has to travel through his piles of exchanges *away down east fifteen hundred miles* to find

a case of insanity from the effects of the great truth of Christ's Coming. We know nothing of the above case, but we venture to say if the woman referred to was honest, she never has become deranged by believing the Lord will soon Come. But as to that class of people who are determined to disobey God, it is a wonder to us, that more of them do not become deranged when they listen to these truths. We should not be at all surprised if some *such* ones in Cincinnati should go crazy: and even the editor of the Gazette *himself*, unless he speedily gives heed to the truth. He has never yet found a spare corner in his large sheet to tell his readers, that scores of persons in this city have been converted from profanity, drunkenness, and infidelity, into sober, honest, praying men, and good citizens, under the influence of this same "Millerism."

The last eastern "Cry" is full of interest. Communications from all quarters tell of hopes that are beating high for immortality, soon to be put on at the first resurrection.

We do, with our friends at the east, begin to "groan for the adoption, to wit. the redemption of our body," as we have never done before. We are some times almost ready to faint under the pressure of our excessive labours; but the Hope of a glorious inheritance—an eternal rest, is always a timely comfort and an unfailing support.

AN OLD BIBLE.

Bro. James Weare, of this city, now in his 80th year, has in his possession a Bible of Besa's translation that is 300 years old. It has been in the Weare family 243 years.

In comparing this old Bible with our present translation, we find many accommodating expressions in the latter, not found in the former; for instance, in Cor. xiii. 5: for "not *easily* provoked," the old reads "not provoked." 2d Cor. ii. 17: the old reads—"For we are not as many which make *merchandise* [in place of "corrupt,"] of the word of God, but as of sincerity—but as of God, in the sight of God, speak we in Christ."

This justifies an expression that gave some offence a little time since, viz: That the popular clergy of the present day, must have a certain stipulated sum, or they will not preach.

FOREIGN NEWS.

By the arrival of the Hibernia, we learn that the latest accounts from Rome, state, that *misery* and destitution still pressed heavily upon the poorer inhabitants of that city.

According to the last advices from Palermo, the recent eruption of Mount Etna had caused great calamities.

It has been customary in past times, and we believe it is at present, with men of sense and intelligence; when they come across an objectionable argument, to furnish a better; or if it interferes with bad principles, which are loved better than truth, to treat the matter with silence. In the anxiety of our friends to place the truth in the hands of every reasonable man, it is not at all surprising to find that their efforts are sometimes misdirected. We will give a proof of this.

We found in our box at the Post Office, the other day, three of the "Western Midnight Cry," Vol. 2, Nos. 3, 4 and 5, enclosed in a wrapper with the following paragraph in lead pencil:

"The fool who sent these will have goodness to discontinue the sending any such papers to my family. THE J. ADAMS."

They had been directed to Miss Adams, at T. J. Adams', Eighth street. As we did not send them, and cannot tell who did, we publish this notice, that the friend may not waste any more of these valuable papers, for we have calls for ten times more of them than we can supply.

THE LAST END OF INDIGNATION.

An interesting communication from Bro. Kent, upon this subject may be found in another column.

In addition to his remarks, we suggest a few thoughts.

The strong probability is, that a misunderstanding of the event which marks the termination of the 2300 days, will be a means of luring thousands upon thousands to destruction. See Dan. viii. 19.

"I will make thee know *what* shall be in the last end of the indignation, for at the time appointed (2300 days) the end shall be."—What end? The end of indignation. Against who? God's people; not the wicked, for (ver. 13,) the inquiry was, "How long the vision," &c. "to give both the sanctuary and host to be trodden under foot,"—not the devil and his host—not the wicked, for they are to be "left" when God's people are "taken." The indignation against God's people is to cease with the close of the 2300 days; but what is the EVENT in the world's history that is to mark the end of those days? Bro. Kent has shown that "the *fruit* of the stout heart of the *king* of Assyria is the Papal power. We understand it to be the Papal *ruling* power, for it is not the fruit or perpetuity of the Assyrian kingdom under another name, but the fruit of the *stout heart of the King*. That the power to be punished (Isa. x. 12,) is identical with the Papal, may be more clearly seen by a few comparisons of scripture. Isa. x. 18, "And the light of Israel shall be for a fire, and his Holy One for a flame: And it shall burn and devour his (the fruit of the Assyrian) thorns in ONE DAY." From a comparison of Rev. xvii. 4–6, 9, 18, it will be seen that the "Mystery, Babylon," is the seat of the ruling power of Papacy,—the city of Rome; no other city, since John's day, having reigned "over the kings of the earth" (verse 18). In Rev. xix. 8, it is said of her, "Therefore shall her plagues come in ONE DAY; death, and mourning, and famine; and she shall be utterly BURNED WITH FIRE, for strong is the Lord God who judgeth her," The punishment is the same as that which is to be visited upon the *fruit* of the ruling power of Assyria. It is the same power. The staff, (or power,) in their hand, is God's indignation; as we have been told in Isa. x. 5. It is at the *time appointed* that the *end of indignation* shall be. The event that marks that *end*, is plainly set down in Isa. x. 25, "For yet a very little while, and the *indignation shall cease* IN THEIR DESTRUCTION,—no where else. At that time the sanctuary and host will cease to be trodden under foot. It is utterly impossible for us to discover how the graves can hold God's people after the "indignation" has *ceased*. But the marked event is "*their destruction*," not the *resurrection;* Will not God leave us to embrace by faith the end of indignation? The manner of the deliverance of God's people is shown in the verse preceding the one last quoted.—"Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod [which the Papal power has done for 1260 years] and shall lift up his staff against thee after the manner of Egypt;" which she and her legitimate children are now doing. "The manner of Egypt," or of the Egyptians, was to pursue, with war in their hearts, the children of Israel to the very banks of the Red Sea, where they experienced the last trial of their faith in the land of oppression. There was a mountain on either hand—a proud enemy behind them, saying, you have given us a great deal of trouble, and we have now got you into a place where there is no escape for you. Under such circumstances, what could they do but cry to the Lord? Some of them wished themselves back into Egypt. Moses was in trouble and earnestly besought the Lord, but very soon found a comforting answer; and soon after the waters parted and left them a clear pathway, when they soon found the other shore and sung a song of triumph.

We can see before us the barriers on either

hand. The 21st of March has been generally considered by Adventists as terminating the 2300 days. This is a mountain that cannot be surmounted by those that have forsaken Egypt for the glorious land. Some suppose that the 1335 days of Dan. xii. 12, extend to the month of July next. Beyond that they can see nothing of the prophetic periods—and this is the other mountain.—We can see the enemy behind us, pursuing with all the malice of an Egyptian army,—ready to "swallow us up."

"After the manner of Egypt," we may thus be situated. And we doubt not God's true Israel will cry earnestly for deliverance, and *Moses* will enquire earnestly. Our only escape, of course, will be *upwards*, which we believe without a single doubt, will be effected. O ye blessed children of my father! See to it, that ye faint not just as God is about to say, "Inherit the kingdom," &c. Then a new indignation begins. It is against the wicked. See Isa. xxvi. 20, 21. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation* be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The reason why we have supposed a misunderstanding of the *event* that marks the termination *of the days*, would be destructive, is, that thousands of the ungodly, both among professors and those that make no profession of religion, feel themselves checked in their career by the reflection that it *may be true;* and the event that they have fixed in their minds, is the *burning up of the world.* The "Coming of the Lord," and the resurrection of the saints is nothing to them. Are we to escape execution at a given period, seems to be the absorbing question with them. Thus the very thing they wish, will be their greatest curse. To be "left" probably for seven years, (Ezek. xxxix. 8, 9,) when all the tribes of the earth shall mourn, (Matt. xxiv. 30.) When there shall be a time of trouble, such as never was since there was a nation, (Dan. xii. 1.) When the earth shall be shaken with earthquakes, and they will be compelled to cry, the great day of his wrath is come, (Rev. vi. 14–17.

The wicked world are not alone in the misconstruction of the events to mark the end of the prophetic periods. Religious teachers rather seem to delight in confounding those events with what is to follow. It is true that all Adventists do not agree with us that the *burning of Rome* marks the end of the 2300 days, and the end of indignation against God's people; but we believe they all do agree with us, that the first resurrection will take place at the end of those days, or immediately thereafter, for Daniel is to stand in his lot at the end of the 1335 days. Rejoice ye saints, for your redemption most assuredly draweth nigh.

"WATCHMAN OF THE VALLEY."

After having read in our last number the article from the Watchman, under the head of "Clerical Scoffing," the reader will no doubt be surprised to learn that in his last number the said editor gives signs of returning sanity by actually furnishing an argument against "Millerism," as well as against the folly of some of his brethren that have attempted to oppose it upon what he conceives to be the "opposite extreme." We are always pleased to see any and every subject approached with candor, and as honest men, are bound to give our influence in favor of the most scriptural and reasonable course.

We will therefore look in the face, the article from the Watchman. It begins as follows:

THE PROPHECIES OF DANIEL.

While we reprobate and endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets, the year and the day of the Lord's Advent; we would, on the other hand, with equal care, endeavor to avoid the opposite extreme into which some seem ready to fall, of rejecting a long established and correct interpretation because the Millerites may have made a bad use of it.

"And the day." This is proof that he has not examined our works to know what we believe. If he had, he could not honestly have insinuated that we fix the day. The year, or *about* the year, we prove from the scripture, to be taught.

Of his "endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets the year and the day of the Lord's Advent," his article which we copied last week is the proof. We have not known any thing more to the point in his paper Read the following and see if he has not laid himself fairly open to a charge of the same "unspeakable folly" he charges upon us:

We also believe that Daniel ix. 25-20 is a prophecy of the coming, work, crucifixion of Christ, and a designation of the time when these great events were to occur.

To believe that the 2300 days are symbols of years is 'unspeakable folly' for a Millerite, but to believe that the 70 weeks are a symbol of 490 years is no folly. We do not know how much he proves from the 28th and 29th verses of the 9th chapter, which he has referred us to, but in charity we will suppose that reference to be a mistake. Similar quotations have been very convenient in time past against the Coming of Christ. His reason for making the *weeks* in chapter 9, a symbol that can be rendered into years enough to reach to the first Advent is as follows:

We contend, and establish, as we think, on grounds of the strictest philological investigation, that the term there translated *weeks*, properly means *sevens*, and not *weeks;* and in this case clearly *sevens of years*, because the seventy years of the captivity are the first object of contemplation; (see verse 2,) and *years* are the only measure of time mentioned in the chapter.

What possible difference can there be in interpreting seventy "sevens" to mean 490 years, and 70 weeks to represent the same period? It is time "cut off," (the only correct rendering of the word *nechtak*, in our translation rendered "determined," Dan. ix. 24,) and as the writer will grant, each one of those "sevens" represent seven years. Although one of the best Hebrew scholars has told us "that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz. that the word translated in our version "week" signifies "seven" or "sevens," and that the Targum (Chaldaic paraphrase) has "seven days," &c. Again, those 70 weeks have no connection with the 70 years in verse 2, as the writer's position will compel him to allow: for they were used relative to time past, and not prophetic. We will here propose a few questions for the consideration of the Watchman; and if he has a feeling for "the misguided multitude," such as his calling demands, he will clearly answer them with sound scriptural argument so that the subject may be understood by every inquirer after truth.

1st. From what are the 70 weeks or "sevens" of Daniel ix. 24, "cut off."

2d. What vision does Gabriel refer to when he says (Dan. ix. 23,) "understand the matter and consider the vision"?

3d. Did Gabriel obey the man's voice between the banks of Ulai which said "make this man understand the vision"? (Dan. viii. 16.)

4th. What part of the vision of the eighth chapter remained unexplained, when Daniel said, in the last verse, "I was astonished at the vision, but *none understood it?*"

When we have received answers to these, we think, reasonable questions, we shall be better prepared to *understand* at least, if we can not meet the arguments of the Watchman.

It will not be a hard matter now, we think, to get along with the Watchman, for from the following extract it will be seen that he has adopted a part of our so called "heresy."

"We have not a shadow of doubt, notwithstanding Mr. Miller believes it, that the *fourth beast* in Dan. ii. and vii. is the Roman empire, and that the *little horn* in Dan. vii. 8; 20—25 is anti-Christ, or the Papal power. These points appear to us to be established by evidence irresistable, both philological and historical."

We are sorry for one thing, that is, that this editor makes so many mistakes in quoting from the prophecy of Daniel. It is not considered manly to quibble about mistakes, but as he is a minister, he should remember that the wicked world, stand ready to take advantage of such things. He has referred to the 29th verse of Dan. ix: and here refers to the fourth *beast* of Dan. ii: we hope he will be careful in the future. He deserves credit, however, for his courage in venturing to believe *one* thing that *Mr. Miller* believes. There is another point in his argument that we will notice. The quotation of Dan. 7: we suppose is another *mistake*; he probably intended to say Dan. viii.

Again the *little horn* in Dan. 7, for it arises from one of the *four kingdoms* into which the empire of Alexander was divided, (Dan. 7: 8, 9) and Alexander's empire did not include Rome. The same kind and degree of evidence, philological and historical, which compels us to believe that the *fourth beast* and the *little horn* of chapter 7, are Rome, pagan, and papal, also compels us to believe that the *fourth horn* and the *little horn* of chapter 8, are the Syrian kingdom and Antiochus Epiphanes.

The same kind of evidence compels him to believe the fourth *horn* and *little horn* of Dan. 8, are the Syrian kingdom and Antiochus Epiphanes. The evidence in chapter 7 of the *little* horn being the papal power is, that it arises out from among the divisions of the fourth kingdom, and is described as a wicked, blasphemous power, and also to be greater than any of the powers that preceded it. The ram in chapter 8: 3, 4, which the angel says (verse 20) "are the kings of Media and Persia, became *great*. The he Goat (verse 5—8) which the angel says (verse 21) is the king of Grecia, became VERY GREAT. The little horn that came forth out of one of the four divisions of the power represented by the goat, waxed EXCEEDING GREAT, &c. How like the Roman Power!

Compare this with the view of the *Watchman*.

Media and Persia, *Great*,
Grecia, VERY GREAT,
Antiochus, EXCEEDING GREAT.

How absurd!

Sir Isaac Newton has well remarked "The horn of a beast always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and *waxed exceeding* great. So did NOT Antiochus. His kingdom was weak and tributary to the Romans and he DID NOT enlarge it. The horn was a king of fierce countenance, and destroyed wonderfully, and prospered and practiced; but Antiochus was frightened out of Egypt by a mere message of the Romans and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so *did not* Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecy days are put for years; but the profanation of the temple in the reign of Antiochus did not last so many natural days. These were to last to the end of indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary, which *has been cast down*, should be cleansed; and the sanctuary is not yet cleansed." These are the views of Sir Isaac Newton.

We feel bound to say, in the language of the Watchman, "The same kind and degree of evidence, * * * which compels us to believe that the fourth beast and little horn of chapter 7: are Rome, pagan, and papal," also compels us to believe that the *Exceeding Great* horn of Dan. 8: is the same power. To make this point more plain we present below the harmony of Dan. 2d, 7th and 8th chapters.

DAN. II. B. C. 570. PAPACY.	DAN. VII. B. C. 541. PAPACY.	DAN. VIII. B. C. 539. PAPACY.
[The ten kingdoms *only*, out of which this power arose are here brought to view.]	"And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver 8. 20.)	"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High. (ver. 21, 22, 25.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, 12) "Magnified himself against the PRINCE of the host" "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces.—Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him—THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (v. 9, 10, 11.)	THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.—Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.	The Lord has now "washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING" Isa. 4: 4.

In closing these remarks, we call also upon the Watchman, if he can to show us an instance in the bible, where an individual Monarch is symbolised by a *horn*, reigning over a kingdom also symbolised by another horn. Where has he this "philological" "evidence"?

THE RIGHT OF PETITION.

This is a sacred right: and some of the citizens of Ohio are using it for the purpose of finding relief upon the subject that most troubles them. And the intelligent SENATE of *this christian State of Ohio*, have done what *they could* to relieve the wants of the petitioners, as may be seen from the following extract from their proceedings, copied from the "Enquirer and Message" of Saturday last.

MILLERISM!

On Wednesday morning Mr. McAnelly presented a petition from Eaton, to the Senate, purporting to come from citizens of Ohio, for a law postponing Millerism until 1860, and assigning as a reason therefor, the wish of the petitioners to die under a whig administration of the general government, which, judging the future by the past, cannot possibly again happen before the year 1860.

Mr. Miller said, as he was a *Miller*-man, he moved that the petition be referred to a select committee of one.

It was so referred, and Mr. Miller appointed that committee.

The idea of a legislature receiving, and acting upon a petition, for the Lord Jesus Christ to give up, or postpone his rights, would have much startled us a few years ago; while such a transaction would have been frowned down with pious horror by the entire community. But we are surprised at only one thing now: that is, that the judgments of God are delayed. A copy of the next petition these citizens will probably present, may be found in Rev. 6: 16, 17.

COMMUNICATIONS.

INDIANAPOLIS, Feb. 13th, 1844.

LAST END OF THE INDIGNATION.

John, the servant of Jesus Christ, to the dear saints who are looking and waiting for the appearing of Jesus, the deliverance of Israel: Grace, mercy and peace from God the Father, and the Lord Jesus Christ, be with you all, as hitherto, even so, and more abundantly be experienced by you evermore. Amen.

Praise ye the Lord! Rejoice in his salvation and promises, and praise him evermore. The Lord is good. His goodness toward them that love and fear him, endureth forever. Bless the Lord, O my soul, and all that is within me praise his holy name! My soul is exceedingly happy in the Lord. My mind's sky is clear—My faith is strong and unwavering—My hope is firm,—I love the Lord with all my heart, for he is good. Praise ye the Lord.

"When shall I in His image shine,
And lean upon His breast?
Say I am His and He is mine,
And enjoy His glorious rest.

It is nearer than when we first believed. The hour hasteth greatly. God's word is true. The foundation standeth sure. The Lord is at the very door. Praise the Lord! His word is truly a lamp to my feet and a light to my path. A light which shineth in a dark place. A sure word of prophecy. A great treasure house, given to us. It affords me increased evidence daily, of the speedy coming of my Saviour to redeem Israel,—to be admired in all his saints—to cleanse the sanctuary (the world) and establish His everlasting Kingdom. Hallelujah to God and the Lamb!

Of late I have been greatly refreshed, encouraged and strengthened, by reading the 19th verse of the 8th chap. of Daniel, where Gabriel declares to the prophet, "Behold, I will make thee know what shall be in the LAST END of the INDIGNATION: for at the TIME APPOINTED the END SHALL BE." I inquired of the Lord in the first place, *what Indignation* was referred to? I turned to Isa. x. 5, and there I read as follows: "O Assyria, (or Babylon,) the *rod* of mine anger, and the *STAFF* (strength, power; Isa. iii. 1–4; Jer. xlvi. 17; likewise the staff with which Moses smote Egypt with plagues, and that which the prophet used to raise the dead to life, denoted power,) in their hand is mine *Indignation*; I will send him against a hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to TREAD them down like the MIRE of the streets: (compare this with Dan. viii. 13,) See 7th verse, yet he (the Assyrian) meaneth not so, neither doth his heart think so; but it is in his heart to destroy, &c. Wherefore, saith the Lord, it shall come to pass that when the Lord hath performed his WHOLE WORK on Mount Zion and on Jerusalem, I will punish the FRUIT of the stout heart of the king of Assyria and the glory of his *high* looks." I then inquired, has this Indignation terminated? I turned to Micah vii. 9, and found that it had not in his day, for he exclaims "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me; He will bring me forth to *light*, I shall *behold* his righteousness." Nor in the day of Mordecai for we read (Esth. v. 9,) that "he (Haman) was full of indignation against Mordecai," as well as against the rest of the Jews. Again we find it brought to view in the Lamentations of Jer. ii. 6, where, in describing the mournful condition of Zion and Jerusalem, he exclaimed, "The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the *indignation* of his *anger* the King and the Priest." Nor yet in the time of Zechariah, for in his prophecy, Zech. i. 12, he speaks of the same, and of the FOUR HORNS (kingdoms, of which we shall hereafter speak) "which have scattered Judah, Israel, and Jerusalem." Again, we find it in Dan. xi. 36, where the prophet is speaking of Papacy, (as is almost universally acknowledged,) that it "shall *prosper* till the indignation be *accomplished*; for that that is determined shall be done." Thus I find it has continued to this very hour. I next inquired, Who is the FRUIT of the stout heart of the King of Assyria (Babylon)? I turned to Dan. v. 30–31, and there found that the Medes took *the fruit* of Babylon. I next turned to Dan. viii. 5, 6, 7, explained in Dan. viii. 21, 22, and found *the fruit* given to Grecia. I next found in Dan. xi. 14, as well also in xi. 33, explained in xii. 40; and vii. 7, explained in vii. 23; *the fruit* given to Pagan Rome; and lastly, I found in Dan. vii. 25, and in Rev. xiii. 2, that *the fruit* was given to Papacy; which fruit still exists, and will exist, and prevail against the saints until the Ancient of Days come. Dan. vii. 21, 22. I next inquired, why is this indignation against God's people, Mount Zion and Jerusalem? I ascertained

1st. In accordance with the acknowledgment of Micah vii. 9, it is by reason of their sins; because they have broken his covenant, violated his holy commands, and grievously departed from the Lord.

2d. To prove—try—humble—cleanse and prepare them for the new earth wherein dwelleth righteousness.

Read for example the preparation that was necessary for the children of Israel in order to enjoy and duly appreciate the blessings of the land, which was only a *type* of the glorious inheritance of the saints, as recorded in Deut. viii; And is it not more necessary that they be proved, who are looking for a better inheritance, that they may duly appreciate the rich blessings of it? Or Heaven—glory—immortality—eternal life? Yea, verily! Hence the apostle tells his brethren, Acts xiv. 22, "that we must through much tribulation enter into the kingdom of heaven." And again, 1 Peter i. 3–7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore the Saviour taught his disciples to "rejoice and be exceeding glad" when they were persecuted for righteousness sake, "for great is your reward in heaven." If more proof be necessary, read Daniel xi. 33–35, and other parallel passages.—I then inquired, what shall be in the LAST END of the INDIGNATION? I turned to Isa. x. 24–5, where it is said, "therefore thus saith the Lord God of Hosts, O my people that dwellest in *Zion*, be not afraid of the Assyrian: he shall smite thee with the rod, and shall lift up his *staff* against thee after the *manner of Egypt*: (hear rule over them:) for yet a very little while and the indignation shall *cease* and mine anger in their DESTRUCTION." Again, Isa. xxvi. 20, 21, "Come my people, enter thou into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment until the *indignation be overpast*: For behold the Lord cometh out of his place to *punish* the inhabitants of the earth for their iniquity." "And it shall come to pass in that day that the Lord shall *punish* the host of the *high ones* that are on high, and the Kings of the earth that are upon the earth" Isa. xxiv. 21.

This brings us to the same time of which the apostle spoke when writing to his brethren of the "Man of Sin" —"the *fruit* of the stout heart of the king of Assyria," "Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming," 2 Thess. ii. 8, whose coming will be visible—instantaneous. "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." Matt. xxiv. 27.

Having ascertained, freely, without money and without price, these facts, I most devoutly desired to ask one, and only one, question more. My desire was granted. It was, Where shall I find the TIME APPOINTED? My mind was then directed to Dan. viii. 14, "UNTO TWO THOUSAND THREE HUNDRED DAYS." This, to my mind, appeared conclusive, since there is no other time specified in the *vision* which Gabriel was commanded to make Daniel "understand." But I saw that it could not mean literal days. I therefore turned to Dan. ix. and there found it explained a DAY for a YEAR, and that the time appointed commenced at the going forth of the commandment to build Jerusalem and its walls, which command or decree is recorded in Ezra vii. 11, 26, and went forth 490 years before the crucifixion of Christ, as is acknowledged by all, or almost all Christian commentators, leaving of the "TIME APPOINTED" from the crucifixion, only 1810 years. And that according to the chronology of time which has been kept since that period, (a mistake in which no one to our knowledge in this age has been able to discover) the end of the Indignation will be this Jewish year. Then my soul blessed the God of Heaven for his goodness and tender mercy unto me. Bless ye the Lord, all ye his servants, to whom this may come, for the redemption of Israel draweth near. Lift up your heads,—rejoice in God. Trim your lamps, be girt about with truth, and like servants waiting for the return of their Lord, so be ye ready—waiting. Strive to wake up the slumbering virgins—the careless sinner, that they may not be *punished* with "the *fruit of the stout heart* of the King of Assyria," with everlasting destruction from the presence of the Lord and the Glory of his Power.

Yours in the blessed hope,

JOHN H. KENT.

LETTER FROM BRO. STEVENS.

ST. LOUIS, February 16th, 1844.

DEAR BRO. JACOBS,

Inasmuch as my private correspondence must be made public, I shall be under the necessity of incurring the charge of neglect, and referring my friends to the general details of a statement written for the public eye. I have no apology to make for what has appeared from me in your paper, except that it was private correspondence, and I was sorry to see it made public, because telling *all* the truth, is at times very bad policy.

Since the line written from Quincy, I have lectured in Columbus, Carrolton and Whitehall. The usual effects of presenting the momentous considerations, with which our minds are absorbed, have been cheeringly manifest. The sceptic almost invariably feels ashamed of his absurd infidelity, and publicly renounces his folly. The backslider is startled from his stupor, and rallies for another conflict with sin and temptation. The sinner quails in view of judgment so near and hastes himself for due preparation. I desire not, I attempt not, to measure the extent to which these good fruits prevail. It is sufficient for me to know that I am about my Master's business, that I feel complacent in doing my duty. If good fruits are the result, to God be all the glory, now and forever.

I have now spent two weeks here in St. Louis, endeavoring to strengthen the brethren, and to persuade those who still wished to hear, that the "hour of God's judgment is come." The meetings are still increasing in interest. Inquirers are anxiously seeking salvation, and the faithful pointing them to the Lamb of God.—One formerly an infidel, has publicly confessed the truth, and a few days since committed the whole of his worthless trash of sceptical works to the flames. But I would not speak of our meetings only. "Glorious things are spoken of Zion," throughout the city. Ever since we were first here, the Methodist churches have enjoyed a glorious refreshing. More than two hundred additions have been made. The work still continues, and is extending into other churches also. I am informed that St. Louis never before witnessed such a revival. Let God work by whom and where he may, we will give him glory, and be thankful that Christ is preached.

Permit me to close by giving a caution to my dear friends, far and near, who are looking for the Lord.—I am afraid they will interest themselves too much about "Babylon," "the intermediate state," and fate of the wicked. God will shortly take care of "Babylon"—"intermediate state" there will be none—and the state of the wicked will be unchangeably fixed. Truth should engross the attention and mould the heart, in proportion to its relative value.

Yours in christian fellowship.

A. A. STEVENS.

EXTRACT FROM A LETTER FROM BRO. HIMES.

From the Advent Herald.

BRO. BLISS,—We had a tedious passage to New-York, being detained some time in the Sound by ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter.—Br. Miller was much respected by all on board.

Mr. Fowler, the Phrenologist was on board and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer.—Among other things he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no

personal enemies; if he has enemies, it is not *because they know him*, but on account of his opinions, &c. At the conclusion of the examination, the blindfold was taken off, and the lecturer was introduced to Mr. Miller, to the no *small* amusement of the company.

BELIEVING THE TIME, A SIN!—Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the *time* is *past*, it says:

"So, then, it was the preaching of the *time* that did the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it was the belief of a *falsehood* that did the work! For this *weakness* on the part of those who believed *there may be mercy*, but let them *take heed next time*, when any other new thing comes up, *lest God should send them strong delusion that they should believe a LIE, and to be damned because they believed not the truth*."

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then, there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher! . These Methodists have for gotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!!! Is it possible that any of the readers of the above Journal are so bound in the *bonds* of this world, as to see no sophistry in such reasoning?—May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in *that day* to only such.—*Advent Herald.*

A LESSON.

We commend to the consideration of those Christian editors and preachers who trifle with the views of those brethren who *look* for the Saviour, the following. They may here see the effect of their course upon the infidel:

AN INFIDEL REPROVING A UNIVERSALIST.

THE MIDNIGHT CRY.—We used to hear six months ago, much said about the midnight cry. All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.

Universalist Trumpet.

We copy the above for the purpose of expressing the thought that occurred to us upon reading it. The Millerites, whom this Reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them: 'My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new *views which may convince you of your mistake*; but should I fail, I trust I shall not be so uncandid as, *for a difference of opinion*, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'

Such, or similar language, from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice, to prevent him from quarrelling, at least with his brethren.—*Investigator.*

SINGULAR SNOW STORM.

On the evening of the 16th Feb. a severe snow storm occurred at New Haven, Conn. raging with great violence—with whirlwinds throwing the snow into heaps. The danger on the coast to vessels must have been great, as objects were so blended that sight was put out. A stage filled with passengers, was lost in a similar night, some years ago, in the extensive meadows of Northampton, and all perished. It is stated that there were a number of vivid flashes of lightning during this last snow storm, presenting the most wonderful and unheard of spectacle possible to imagine.—*Cin. Commercial.*

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a *Justice of the Peace* among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a *monomaniac*. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hardly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c. and could not decide respecting his malady; and inquired what he supposed was his complaint. "Well," says Mr. Miller, "I dont know but I am a monomaniac; and I want you to examine me and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?" The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller enquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What!" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years." He then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. Miller inquired. "Why" said the Doctor, "in the vision of the 8th of Daniel." "Wherefore understand the matter and consider the vision."—"He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are these seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor.—"When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied 1810; "why" said he "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing—as great a *monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald.*

A horrible circumstance is mentioned in a Chambersburgh, Pa. paper, as a *warning to the intemperate*. A man, named Adam Poules, was found dead with a jug of whiskey near him, on an unfrequented road in that vicinity, and nearly all of his face eaten off by wild beasts. Deceased was a shoe-maker.

Another man has been shot near Gettysburgh, Pa. by the accidental discharge of a gun.

A man in New-York, after drinking a half pint of rum, laid down and died.

A man named Owen Murray, was suffocated in New-York lately, by leaving a furnace of charcoal burning in his room.

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Continuation from No. 10.

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 13—16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;" —the "unclean spirits" show that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—"for they are the spirit of devils, working miracles,"—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,—"which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in those popular and man-made societies of the day; and we are told that those will be blessed who watch, that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christians; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11—10, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or preposessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; "and his name is The Word of God;" this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fail; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again—it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17—20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sat on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon," (awake to the spoil,) Rev. xvi. 16—21.

These will be the means the dragon will use, in his last great struggle, to gain ascendency over the minds, consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast or false prophet, in the pit of woe; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these *days* are to be understood *years*; and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handsfull of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle, they are furbishing their swords for the slaughter; the kings of the earth are combining against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants are braiding in firmer knots their scorpion whips for their slaves; *despotism* has taken the room of mere law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom."

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and in an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the *sower*, Son of man; *good seed*, children of the kingdom; *tares*, children of the wicked one; *harvest*, end of the world; *reapers*, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or church

of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again: "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxii. 1—5, "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvi. 11, "O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called *virgins* by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride unto himself. This I shall prove by the cxix. Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee," Sol. Song, i. 2. "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25—28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7—9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2—4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready?

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and so far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp; but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

II. The time this parable is applicable to.

In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be levelled with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am perfectly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time; he tells them what to pray for, and how to escape from the siege, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church. 30th and 31st verses, He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, Is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses, He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this *generation* shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a *generation*." 1 Peter ii. 9, "A chosen *generation*, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This *generation* shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse, He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37—44, inclusive, He informs them that his coming will be like the deluge; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45—47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing,

48—51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

VOL. II.] CINCINNATI, SATURDAY, MARCH 2, 1844. [No. 12.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY
IS PUBLISHED EVERY SATURDAY.
Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

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

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

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 2, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord m God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURES.

The COLLEGE HALL has been hired for the use of the Association on Sabbaths, where Lectures will be given on Sabbath next, at 11 o'clock, A. M., and at 3 and half past 6 o'clock P. M.

Lectures are continued at the Lawrence street Church each evening in the week, except Saturday and Sabbath. There will be no lectures in that place on the Sabbath.

Prayer meetings will be held at the Lawrence Street Church at 2 o'clock, P. M., each day in the week until further notice.

THE SABBATH SCHOOL

Still meets at the Lawrence Street Church at 9 o'clock, A. M., on Sabbath mornings.

SECOND ADVENT CONFERENCE.

A Second Advent Conference will be held (Providence permitting) in this city, to commence on Thursday, March 7, 1844, at eleven o'clock, A. M.

Brethren Fitch, Cook, Stevens, Chittenden, Kent, L. Hicklin, T. and J. Kempton, J. B. Craft, B. Eastman, N. Field, J. Lyon, C. Worley, Wm. Young, and all other Second Advent Lecturers West of the Mountains, are invited to attend.

Brethren Miller, Himes, and Storrs, from the East, are especially invited to be present with us. The friends generally, from the surrounding country, are also invited to attend. The meeting will probably continue one week or more.

W. WISBY,
S. MARTIN,
J. HAMILTON,
J. ESHELBY,
W. MOORE,
} Committee.

Cincinnati, O., Feb. 15th, 1844.

☞ Brethren, come up to the Conference. We shall probably procure a place for that meeting that will hold three times as many persons as the place we now occupy.

☞ The first number of the "Southern Midnight Cry" is received. Published at Washington, D. C.

THE MEETINGS.

The interest still continues. There have been many interesting cases of conversion since our last number was issued. The congregations at College Hall, last Sabbath, were larger than usual. Tuesday was again observed as a day of fasting and prayer.—The Lawrence street Church was crowded in the evening: fifteen or twenty came forward for prayers. Nearly that number are forward every evening. The ordinance of baptism was administered on Wednesday, P. M. to seven young people—five males and two females. The ministers and editors in this place were never apparently in so much trouble as now. The latter have recently *imported* a case of insanity, from the effects of Millerism, *away* from the State of Maine: But the effects of such anodynes are soon gone, and they are again in convulsions. We never have had so little trouble to get along with opposers. The Lord fights our battles for us, while the hypocrite trembles, and the multitude look on with astonishment. We have nothing, however, to glory in but the Lord; and in him will we rejoice, for his truth is triumphant.

NEW WORKS.

The following works have been recently published at the Second Advent office in this city:

THE DOCTRINE OF A MILLENNIUM AND RETURN OF THE JEWS, without foundation in the Bible: by E. JACOBS." A 12 mo. Pamphlet of 76 pages. Price 12½ cents single—$1,00 per dozen.

EXTRACT FROM A SERMON BY THE REV. ROBERT ATKINS, OF LIVERPOOL, ENGLAND. 24 pages, price 3 cents—25 cts. per dozen.

AN ADDRESS TO ADVENT BELIEVERS, and AN ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS: By *William Miller.* 20 pages, price 2 cents—15 cents per dozen.

For sale at the Second Advent Depot, on Third street, four doors east of Walnut—South Side.

STRANGE CONSISTENCY.

The use of the Methodist Protestant Church on Sixth street, was denied the Second Advent brethren, as we are informed, in consequence of their *fixing the time.*—They have recently opened their house for Dr. Robinson to lecture upon the prophecies, who *fixes the time,* some THIRTY-EIGHT YEARS HENCE. This looks as though they were anxious to have the day of *execution* delayed.

We have good evidence, however, that all of the members of that church do not look upon the Second Advent of our dear Saviour as the day of their doom, from the fact that they have furnished a larger proportion of our congregations since the Doctor has been lecturing for them, than any other church in the city.

Effects of Millerism.—The Monday week [illegible] Workingman says—"We are pained to learn that the wife of Mr. Solomon Luce, of New-Vineyard, committed suicide last week, by taking laudanum, having become deranged by embracing the doctrine of Millerism. She was the daughter of David Pratt, Esq. and has left five or six small children to lament her melancholy end.—*Daily Cincinnati Gazette.*

After publishing the above, the Gazette man ought to feel better. It is, no doubt, some relief to him, as the troublesome "Western Midnight Cry" is printed in his office. In the eyes of the world, this ought to be a recommendation to the Second Advent doctrines. Look at it? Here are more than a thousand Second Advent believers in Cincinnati, and yet the editor of the Gazette has to travel through his piles of exchanges *away down east fifteen hundred miles* to find

a case of insanity from the effects of the great truth of Christ's Coming. We know nothing of the above case, but we venture to say if the woman referred to was honest, she never has become deranged by believing the Lord will soon Come. But as to that class of people who are determined to disobey God, it is a wonder to us, that more of them do not become deranged when they listen to these truths. We should not be at all surprised if some *such* ones in Cincinnati should go crazy: and even the editor of the Gazette *himself*, unless he speedily gives heed to the truth. He has never yet found a spare corner in his large sheet to tell his readers, that scores of persons in this city have been converted from profanity, drunkenness, and infidelity, into sober, honest, praying men, and good citizens, under the influence of this same "Millerism."

The last eastern "Cry" is full of interest. Communications from all quarters tell of hopes that are beating high for immortality, soon to be put on at the first resurrection.

We do, with our friends at the east, begin to "groan for the adoption, to wit. the redemption of our body," as we have never done before. We are some times almost ready to faint under the pressure of our excessive labours; but the Hope of a glorious inheritance—an eternal rest, is always a timely comfort and an unfailing support.

AN OLD BIBLE.

Bro. James Weare, of this city, now in his 80th year, has in his possession a Bible of Besa's translation that is 300 years old. It has been in the Weare family 243 years.

In comparing this old Bible with our present translation, we find many accommodating expressions in the latter, not found in the former; for instance, in Cor. xiii. 5: for "not *easily* provoked," the old reads "not provoked." 2d Cor. ii. 17: the old reads—"For we are not as many which make *merchandise* [in place of "corrupt,"] of the word of God, but as of sincerity—but as of God, in the sight of God, speak we in Christ."

This justifies an expression that gave some offence a little time since, viz: That the popular clergy of the present day, must have a certain stipulated sum, or they will not preach.

FOREIGN NEWS.

By the arrival of the Hibernia, we learn that the latest accounts from Rome, state, that *misery* and destitution still pressed heavily upon the poorer inhabitants of that city.

According to the last advices from Palermo, the recent eruption of Mount Etna had caused great calamities.

It has been customary in past times, and we believe it is at present, with men of sense and intelligence; when they come across an objectionable argument, to furnish a better; or if it interferes with bad principles, which are loved better than truth, to treat the matter with silence. In the anxiety of our friends to place the truth in the hands of every reasonable man, it is not at all surprising to find that their efforts are sometimes misdirected. We will give a proof of this.

We found in our box at the Post Office, the other day, three of the "Western Midnight Cry," Vol. 2, Nos. 3, 4 and 5, enclosed in a wrapper with the following paragraph in lead pencil:

"The fool who sent these will have goodness to discontinue the sending any such papers to my family. THE J. ADAMS."

They had been directed to Miss Adams, at T. J. Adams', Eighth street. As we did not send them, and cannot tell who did, we publish this notice, that the friend may not waste any more of these valuable papers, for we have calls for ten times more of them than we can supply.

THE LAST END OF INDIGNATION.

An interesting communication from Bro. Kent, upon this subject may be found in another column.

In addition to his remarks, we suggest a few thoughts.

The strong probability is, that a misunderstanding of the event which marks the termination of the 2300 days, will be a means of luring thousands upon thousands to destruction. See Dan. viii. 19.

"I will make thee know *what* shall be in the last end of the indignation, for at the time appointed (2300 days) the end shall be."—What end? The end of indignation. Against who? God's people; not the wicked, for (ver. 13,) the inquiry was, "How long the vision," &c. "to give both the sanctuary and host to be trodden under foot,"—not the devil and his host—not the wicked, for they are to be "left" when God's people are "taken." The indignation against God's people is to cease with the close of the 2300 days; but what is the EVENT in the world's history that is to mark the end of those days? Bro. Kent has shown that "the *fruit* of the stout heart of the *king* of Assyria is the Papal power. We understand it to be the Papal *ruling* power, for it is not the fruit or perpetuity of the Assyrian kingdom under another name, but the fruit of the *stout heart of the King*. That the power to be punished (Isa. x. 12,) is identical with the Papal, may be more clearly seen by a few comparisons of scripture. Isa. x. 18, "And the light of Israel shall be for a fire, and his Holy One for a flame: And it shall burn and devour his (the fruit of the Assyrian) thorns in ONE DAY." From a comparison of Rev. xvii. 4–6, 9, 18, it will be seen that the "Mystery, Babylon," is the seat of the ruling power of Papacy,—the city of Rome; no other city, since John's day, having reigned "over the kings of the earth" (verse 18). In Rev. xix. 8, it is said of her, "Therefore shall her plagues come in ONE DAY; death, and mourning, and famine; and she shall be utterly BURNED WITH FIRE, for strong is the Lord God who judgeth her," The punishment is the same as that which is to be visited upon the *fruit* of the ruling power of Assyria. It is the same power. The staff, (or power,) in their hand, is God's indignation; as we have been told in Isa. x. 5. It is at the *time appointed* that the *end of indignation* shall be. The event that marks that *end*, is plainly set down in Isa. x. 25, "For yet a very little while, and the *indignation shall cease* IN THEIR DESTRUCTION,—no where else. At that time the sanctuary and host will cease to be trodden under foot. It is utterly impossible for us to discover how the graves can hold God's people after the "indignation" has *ceased*. But the marked event is "*their destruction*," not the *resurrection;* Will not God leave us to embrace by faith the end of indignation? The manner of the deliverance of God's people is shown in the verse preceding the one last quoted.—"Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod [which the Papal power has done for 1260 years] and shall lift up his staff against thee after the manner of Egypt;" which she and her legitimate children are now doing. "The manner of Egypt," or of the Egyptians, was to pursue, with war in their hearts, the children of Israel to the very banks of the Red Sea, where they experienced the last trial of their faith in the land of oppression. There was a mountain on either hand—a proud enemy behind them, saying, you have given us a great deal of trouble, and we have now got you into a place where there is no escape for you. Under such circumstances, what could they do but cry to the Lord? Some of them wished themselves back into Egypt. Moses was in trouble and earnestly besought the Lord, but very soon found a comforting answer; and soon after the waters parted and left them a clear pathway, when they soon found the other shore and sung a song of triumph.

We can see before us the barriers on either

hand. The 21st of March has been generally considered by Adventists as terminating the 2300 days. This is a mountain that cannot be surmounted by those that have forsaken Egypt for the glorious land. Some suppose that the 1335 days of Dan. xii. 12, extend to the month of July next. Beyond that they can see nothing of the prophetic periods—and this is the other mountain.—We can see the enemy behind us, pursuing with all the malice of an Egyptian army,—ready to "swallow us up."

"After the manner of Egypt," we may thus be situated. And we doubt not God's true Israel will cry earnestly for deliverance, and *Moses* will enquire earnestly. Our only escape, of course, will be *upwards*, which we believe without a single doubt, will be effected. O ye blessed children of my father! See to it, that ye faint not just as God is about to say, "Inherit the kingdom," &c. Then a new indignation begins. It is against the wicked. See Isa. xxvi. 20, 21. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation* be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The reason why we have supposed a misunderstanding of the *event* that marks the termination *of the days*, would be destructive, is, that thousands of the ungodly, both among professors and those that make no profession of religion, feel themselves checked in their career by the reflection that it *may be true;* and the event that they have fixed in their minds, is the *burning up of the world.* The "Coming of the Lord," and the resurrection of the saints is nothing to them. Are we to escape execution at a given period, seems to be the absorbing question with them. Thus the very thing they wish, will be their greatest curse. To be "left" probably for seven years, (Ezek. xxxix. 8, 9,) when all the tribes of the earth shall mourn, (Matt. xxiv. 30.) When there shall be a time of trouble, such as never was since there was a nation, (Dan. xii. 1.) When the earth shall be shaken with earthquakes, and they will be compelled to cry, the great day of his wrath is come, (Rev. vi. 14–17.

The wicked world are not alone in the misconstruction of the events to mark the end of the prophetic periods. Religious teachers rather seem to delight in confounding those events with what is to follow. It is true that all Adventists do not agree with us that the *burning of Rome* marks the end of the 2300 days, and the end of indignation against God's people; but we believe they all do agree with us, that the first resurrection will take place at the end of those days, or immediately thereafter, for Daniel is to stand in his lot at the end of the 1335 days. Rejoice ye saints, for your redemption most assuredly draweth nigh.

"WATCHMAN OF THE VALLEY."

After having read in our last number the article from the Watchman, under the head of "Clerical Scoffing," the reader will no doubt be surprised to learn that in his last number the said editor gives signs of returning sanity by actually furnishing an argument against "Millerism," as well as against the folly of some of his brethren that have attempted to oppose it upon what he conceives to be the "opposite extreme." We are always pleased to see any and every subject approached with candor, and as honest men, are bound to give our influence in favor of the most scriptural and reasonable course.

We will therefore look in the face, the article from the Watchman. It begins as follows:

THE PROPHECIES OF DANIEL.

While we reprobate and endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets, the year and the day of the Lord's Advent; we would, on the other hand, with equal care, endeavor to avoid the opposite extreme into which some seem ready to fall, of rejecting a long established and correct interpretation because the Millerites may have made a bad use of it.

"And the day." This is proof that he has not examined our works to know what we believe. If he had, he could not honestly have insinuated that we fix the day. The year, or *about* the year, we prove from the scripture, to be taught.

Of his "endeavor to expose the unspeakable folly of Millerism in pretending to fix, from the symbolic numbers of the prophets the year and the day of the Lord's Advent," his article which we copied last week is the proof. We have not known any thing more to the point in his paper Read the following and see if he has not laid himself fairly open to a charge of the same "unspeakable folly" he charges upon us:

We also believe that Daniel ix. 25-20 is a prophecy of the coming, work, crucifixion of Christ, and a designation of the time when these great events were to occur.

To believe that the 2300 days are symbols of years is 'unspeakable folly' for a Millerite, but to believe that the 70 weeks are a symbol of 490 years is no folly. We do not know how much he proves from the 28th and 29th verses of the 9th chapter, which he has referred us to, but in charity we will suppose that reference to be a mistake. Similar quotations have been very convenient in time past against the Coming of Christ. His reason for making the *weeks* in chapter 9, a symbol that can be rendered into years enough to reach to the first Advent is as follows:

We contend, and establish, as we think, on grounds of the strictest philological investigation, that the term there translated *weeks*, properly means *sevens*, and not *weeks;* and in this case clearly *sevens of years*, because the seventy years of the captivity are the first object of contemplation; (see verse 2,) and *years* are the only measure of time mentioned in the chapter.

What possible difference can there be in interpreting seventy "sevens" to mean 490 years, and 70 weeks to represent the same period? It is time "cut off," (the only correct rendering of the word *nechtak*, in our translation rendered "determined," Dan. ix. 24,) and as the writer will grant, each one of those "sevens" represent seven years. Although one of the best Hebrew scholars has told us "that there is not a *single* instance in the Hebrew Testament which can sustain the theory, viz. that the word translated in our version "week" signifies "seven" or "sevens," and that the Targum (Chaldaic paraphrase) has "seven days," &c. Again, those 70 weeks have no connection with the 70 years in verse 2, as the writer's position will compel him to allow: for they were used relative to time past, and not prophetic. We will here propose a few questions for the consideration of the Watchman; and if he has a feeling for "the misguided multitude," such as his calling demands, he will clearly answer them with sound scriptural argument so that the subject may be understood by every inquirer after truth.

1st. From what are the 70 weeks or "sevens" of Daniel ix. 24, "cut off."

2d. What vision does Gabriel refer to when he says (Dan. ix. 23,) "understand the matter and consider the vision"?

3d. Did Gabriel obey the man's voice between the banks of Ulai which said "make this man understand the vision"? (Dan. viii. 16.)

4th. What part of the vision of the eighth chapter remained unexplained, when Daniel said, in the last verse, "I was astonished at the vision, but *none understood it?*"

When we have received answers to these, we think, reasonable questions, we shall be better prepared to *understand* at least, if we can not meet the arguments of the Watchman.

It will not be a hard matter now, we think, to get along with the Watchman, for from the following extract it will be seen that he has adopted a part of our so called "heresy."

"We have not a shadow of doubt, notwithstanding Mr. Miller believes it, that the *fourth beast* in Dan. ii. and vii. is the Roman empire, and that the *little horn* in Dan. vii. 8; 20—25 is anti-Christ, or the Papal power. These points appear to us to be established by evidence irresistable, both philological and historical."

We are sorry for one thing, that is, that this editor makes so many mistakes in quoting from the prophecy of Daniel. It is not considered manly to quibble about mistakes, but as he is a minister, he should remember that the wicked world, stand ready to take advantage of such things. He has referred to the 29th verse of Dan. ix: and here refers to the fourth *beast* of Dan. ii: we hope he will be careful in the future. He deserves credit, however, for his courage in venturing to believe *one* thing that *Mr. Miller* believes. There is another point in his argument that we will notice. The quotation of Dan. 7: we suppose is another *mistake*; he probably intended to say Dan. viii.

Again the *little horn* in Dan. 7, for it arises from one of the *four kingdoms* into which the empire of Alexander was divided, (Dan. 7: 8, 9) and Alexander's empire did not include Rome. The same kind and degree of evidence, philological and historical, which compels us to believe that the *fourth beast* and the *little horn* of chapter 7, are Rome, pagan, and papal, also compels us to believe that the *fourth horn* and the *little horn* of chapter 8, are the Syrian kingdom and Antiochus Epiphanes.

The same kind of evidence compels him to believe the fourth *horn* and *little horn* of Dan. 8, are the Syrian kingdom and Antiochus Epiphanes. The evidence in chapter 7 of the *little* horn being the papal power is, that it arises out from among the divisions of the fourth kingdom, and is described as a wicked, blasphemous power, and also to be greater than any of the powers that preceded it. The ram in chapter 8: 3, 4, which the angel says (verse 20) "are the kings of Media and Persia, became *great*. The he Goat (verse 5—8) which the angel says (verse 21) is the king of Grecia, became VERY GREAT. The little horn that came forth out of one of the four divisions of the power represented by the goat, waxed EXCEEDING GREAT, &c. How like the Roman Power!

Compare this with the view of the *Watchman*.

Media and Persia, *Great*,
Grecia, VERY GREAT,
Antiochus, EXCEEDING GREAT.

How absurd!

Sir Isaac Newton has well remarked "The horn of a beast always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and *waxed exceeding* great. So did NOT Antiochus. His kingdom was weak and tributary to the Romans and he DID NOT enlarge it. The horn was a king of fierce countenance, and destroyed wonderfully, and prospered and practiced; but Antiochus was frightened out of Egypt by a mere message of the Romans and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so *did not* Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, and in Daniel's prophecy days are put for years; but the profanation of the temple in the reign of Antiochus did not last so many natural days. These were to last to the end of indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary, which *has been cast down*, should be cleansed; and the sanctuary is not yet cleansed." These are the views of Sir Isaac Newton.

We feel bound to say, in the language of the Watchman, "The same kind and degree of evidence, * * * which compels us to believe that the fourth beast and little horn of chapter 7: are Rome, pagan, and papal," also compels us to believe that the *Exceeding Great* horn of Dan. 8: is the same power. To make this point more plain we present below the harmony of Dan. 2d, 7th and 8th chapters.

DAN. II. B. C. 570. PAPACY.	DAN. VII. B. C. 541. PAPACY.	DAN. VIII. B. C. 539. PAPACY.
[The ten kingdoms *only*, out of which this power arose are here brought to view.]	"And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver 8. 20.)	"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High. (ver. 21, 22, 25.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, 12) "Magnified himself against the PRINCE of the host" "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces.—Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him—THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (v. 9, 10, 11.)	THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.—Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.	The Lord has now "washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING" Isa. 4: 4.

In closing these remarks, we call also upon the Watchman, if he can to show us an instance in the bible, where an individual Monarch is symbolised by a *horn*, reigning over a kingdom also symbolised by another horn. Where has he this "philological" "evidence"?

THE RIGHT OF PETITION.

This is a sacred right: and some of the citizens of Ohio are using it for the purpose of finding relief upon the subject that most troubles them. And the intelligent SENATE of *this christian State of Ohio*, have done what *they could* to relieve the wants of the petitioners, as may be seen from the following extract from their proceedings, copied from the "Enquirer and Message" of Saturday last.

MILLERISM!

On Wednesday morning Mr. McAnelly presented a petition from Eaton, to the Senate, purporting to come from citizens of Ohio, for a law postponing Millerism until 1860, and assigning as a reason therefor, the wish of the petitioners to die under a whig administration of the general government, which, judging the future by the past, cannot possibly again happen before the year 1860.

Mr. Miller said, as he was a *Miller*-man, he moved that the petition be referred to a select committee of one.

It was so referred, and Mr. Miller appointed that committee.

The idea of a legislature receiving, and acting upon a petition, for the Lord Jesus Christ to give up, or postpone his rights, would have much startled us a few years ago; while such a transaction would have been frowned down with pious horror by the entire community. But we are surprised at only one thing now: that is, that the judgments of God are delayed. A copy of the next petition these citizens will probably present, may be found in Rev. 6: 16, 17.

COMMUNICATIONS.

INDIANAPOLIS, Feb. 13th, 1844.

LAST END OF THE INDIGNATION.

John, the servant of Jesus Christ, to the dear saints who are looking and waiting for the appearing of Jesus, the deliverance of Israel: Grace, mercy and peace from God the Father, and the Lord Jesus Christ, be with you all, as hitherto, even so, and more abundantly be experienced by you evermore. Amen.

Praise ye the Lord! Rejoice in his salvation and promises, and praise him evermore. The Lord is good. His goodness toward them that love and fear him, endureth forever. Bless the Lord, O my soul, and all that is within me praise his holy name! My soul is exceedingly happy in the Lord. My mind's sky is clear—My faith is strong and unwavering—My hope is firm,—I love the Lord with all my heart, for he is good. Praise ye the Lord.

"When shall I in His image shine,
And lean upon His breast?
Say I am His and He is mine,
And enjoy His glorious rest.

It is nearer than when we first believed. The hour hasteth greatly. God's word is true. The foundation standeth sure. The Lord is at the very door. Praise the Lord! His word is truly a lamp to my feet and a light to my path. A light which shineth in a dark place. A sure word of prophecy. A great treasure house, given to us. It affords me increased evidence daily, of the speedy coming of my Saviour to redeem Israel,—to be admired in all his saints—to cleanse the sanctuary (the world) and establish His everlasting Kingdom. Hallelujah to God and the Lamb!

Of late I have been greatly refreshed, encouraged and strengthened, by reading the 19th verse of the 8th chap. of Daniel, where Gabriel declares to the prophet, "Behold, I will make thee know what shall be in the LAST END of the INDIGNATION: for at the TIME APPOINTED the END SHALL BE." I inquired of the Lord in the first place, *what Indignation* was referred to? I turned to Isa. x. 5, and there I read as follows: "O Assyria, (or Babylon,) the *rod* of mine anger, and the *STAFF* (strength, power; Isa. iii. 1–4; Jer. xlvi. 17; likewise the staff with which Moses smote Egypt with plagues, and that which the prophet used to raise the dead to life, denoted power,) in their hand is mine *Indignation*; I will send him against a hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to TREAD them down like the MIRE of the streets: (compare this with Dan. viii. 13,) See 7th verse, yet he (the Assyrian) meaneth not so, neither doth his heart think so; but it is in his heart to destroy, &c. Wherefore, saith the Lord, it shall come to pass that when the Lord hath performed his WHOLE WORK on Mount Zion and on Jerusalem, I will punish the FRUIT of the stout heart of the king of Assyria and the glory of his *high* looks." I then inquired, has this Indignation terminated? I turned to Micah vii. 9, and found that it had not in his day, for he exclaims "I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me; He will bring me forth to *light*, I shall *behold* his righteousness." Nor in the day of Mordecai for we read (Esth. v. 9,) that "he (Haman) was full of indignation against Mordecai," as well as against the rest of the Jews. Again we find it brought to view in the Lamentations of Jer. ii. 6, where, in describing the mournful condition of Zion and Jerusalem, he exclaimed, "The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the *indignation* of his *anger* the King and the Priest." Nor yet in the time of Zechariah, for in his prophecy, Zech. i. 12, he speaks of the same, and of the FOUR HORNS (kingdoms, of which we shall hereafter speak) "which have scattered Judah, Israel, and Jerusalem." Again, we find it in Dan. xi. 36, where the prophet is speaking of Papacy, (as is almost universally acknowledged,) that it "shall *prosper* till the indignation be *accomplished*; for that that is determined shall be done." Thus I find it has continued to this very hour. I next inquired, Who is the FRUIT of the stout heart of the King of Assyria (Babylon)? I turned to Dan. v. 30–31, and there found that the Medes took *the fruit* of Babylon. I next turned to Dan. viii. 5, 6, 7, explained in Dan. viii. 21, 22, and found *the fruit* given to Grecia. I next found in Dan. xi. 14, as well also in xi. 33, explained in xii. 40; and vii. 7, explained in vii. 23; *the fruit* given to Pagan Rome; and lastly, I found in Dan. vii. 25, and in Rev. xiii. 2, that *the fruit* was given to Papacy; which fruit still exists, and will exist, and prevail against the saints until the Ancient of Days come. Dan. vii. 21, 22. I next inquired, why is this indignation against God's people, Mount Zion and Jerusalem? I ascertained

1st. In accordance with the acknowledgment of Micah vii. 9, it is by reason of their sins; because they have broken his covenant, violated his holy commands, and grievously departed from the Lord.

2d. To prove—try—humble—cleanse and prepare them for the new earth wherein dwelleth righteousness.

Read for example the preparation that was necessary for the children of Israel in order to enjoy and duly appreciate the blessings of the land, which was only a *type* of the glorious inheritance of the saints, as recorded in Deut. viii; And is it not more necessary that they be proved, who are looking for a better inheritance, that they may duly appreciate the rich blessings of it? Or Heaven—glory—immortality—eternal life? Yea, verily! Hence the apostle tells his brethren, Acts xiv. 22, "that we must through much tribulation enter into the kingdom of heaven." And again, 1 Peter i. 3–7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ:" "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore the Saviour taught his disciples to "rejoice and be exceeding glad" when they were persecuted for righteousness sake, "for great is your reward in heaven." If more proof be necessary, read Daniel xi. 33–35, and other parallel passages.—I then inquired, what shall be in the LAST END of the INDIGNATION? I turned to Isa. x. 24–5, where it is said, "therefore thus saith the Lord God of Hosts, O my people that dwellest in *Zion*, be not afraid of the Assyrian: he shall smite thee with the rod, and shall lift up his *staff* against thee after the *manner of Egypt*: (hear rule over them:) for yet a very little while and the indignation shall *cease* and mine anger in their DESTRUCTION." Again, Isa. xxvi. 20, 21, "Come my people, enter thou into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment until the *indignation be overpast*: For behold the Lord cometh out of his place to *punish* the inhabitants of the earth for their iniquity." "And it shall come to pass in that day that the Lord shall *punish* the host of the *high ones* that are on high, and the Kings of the earth that are upon the earth" Isa. xxiv. 21.

This brings us to the same time of which the apostle spoke when writing to his brethren of the "Man of Sin" —"the *fruit* of the stout heart of the king of Assyria," "Whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming," 2 Thess. ii. 8, whose coming will be visible—instantaneous. "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." Matt. xxiv. 27.

Having ascertained, freely, without money and without price, these facts, I most devoutly desired to ask one, and only one, question more. My desire was granted. It was, Where shall I find the TIME APPOINTED? My mind was then directed to Dan. viii. 14, "UNTO TWO THOUSAND THREE HUNDRED DAYS." This, to my mind, appeared conclusive, since there is no other time specified in the *vision* which Gabriel was commanded to make Daniel "understand." But I saw that it could not mean literal days. I therefore turned to Dan. ix. and there found it explained a DAY for a YEAR, and that the time appointed commenced at the going forth of the commandment to build Jerusalem and its walls, which command or decree is recorded in Ezra vii. 11, 26, and went forth 490 years before the crucifixion of Christ, as is acknowledged by all, or almost all Christian commentators, leaving of the "TIME APPOINTED" from the crucifixion, only 1810 years. And that according to the chronology of time which has been kept since that period, (a mistake in which no one to our knowledge in this age has been able to discover) the end of the Indignation will be this Jewish year. Then my soul blessed the God of Heaven for his goodness and tender mercy unto me. Bless ye the Lord, all ye his servants, to whom this may come, for the redemption of Israel draweth near. Lift up your heads,—rejoice in God. Trim your lamps, be girt about with truth, and like servants waiting for the return of their Lord, so be ye ready—waiting. Strive to wake up the slumbering virgins—the careless sinner, that they may not be *punished* with "the *fruit of the stout heart* of the King of Assyria," with everlasting destruction from the presence of the Lord and the Glory of his Power.

Yours in the blessed hope,

JOHN H. KENT.

LETTER FROM BRO. STEVENS.

ST. LOUIS, February 16th, 1844.

DEAR BRO. JACOBS,

Inasmuch as my private correspondence must be made public, I shall be under the necessity of incurring the charge of neglect, and referring my friends to the general details of a statement written for the public eye. I have no apology to make for what has appeared from me in your paper, except that it was private correspondence, and I was sorry to see it made public, because telling *all* the truth, is at times very bad policy.

Since the line written from Quincy, I have lectured in Columbus, Carrolton and Whitehall. The usual effects of presenting the momentous considerations, with which our minds are absorbed, have been cheeringly manifest. The sceptic almost invariably feels ashamed of his absurd infidelity, and publicly renounces his folly. The backslider is startled from his stupor, and rallies for another conflict with sin and temptation. The sinner quails in view of judgment so near and hastes himself for due preparation. I desire not, I attempt not, to measure the extent to which these good fruits prevail. It is sufficient for me to know that I am about my Master's business, that I feel complacent in doing my duty. If good fruits are the result, to God be all the glory, now and forever.

I have now spent two weeks here in St. Louis, endeavoring to strengthen the brethren, and to persuade those who still wished to hear, that the "hour of God's judgment is come." The meetings are still increasing in interest. Inquirers are anxiously seeking salvation, and the faithful pointing them to the Lamb of God.—One formerly an infidel, has publicly confessed the truth, and a few days since committed the whole of his worthless trash of sceptical works to the flames. But I would not speak of our meetings only. "Glorious things are spoken of Zion," throughout the city. Ever since we were first here, the Methodist churches have enjoyed a glorious refreshing. More than two hundred additions have been made. The work still continues, and is extending into other churches also. I am informed that St. Louis never before witnessed such a revival. Let God work by whom and where he may, we will give him glory, and be thankful that Christ is preached.

Permit me to close by giving a caution to my dear friends, far and near, who are looking for the Lord.—I am afraid they will interest themselves too much about "Babylon," "the intermediate state," and fate of the wicked. God will shortly take care of "Babylon"—"intermediate state" there will be none—and the state of the wicked will be unchangeably fixed. Truth should engross the attention and mould the heart, in proportion to its relative value.

Yours in christian fellowship.

A. A. STEVENS.

EXTRACT FROM A LETTER FROM BRO. HIMES.

From the Advent Herald.

BRO. BLISS,—We had a tedious passage to New-York, being detained some time in the Sound by ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter.—Br. Miller was much respected by all on board.

Mr. Fowler, the Phrenologist was on board and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer.—Among other things he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no

personal enemies; if he has enemies, it is not *because they know him*, but on account of his opinions, &c. At the conclusion of the examination, the blindfold was taken off, and the lecturer was introduced to Mr. Miller, to the no *small* amusement of the company.

BELIEVING THE TIME, A SIN!—Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the *time* is *past*, it says:

"So, then, it was the preaching of the *time* that did the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it was the belief of a *falsehood* that did the work! For this *weakness* on the part of those who believed *there may be mercy*, but let them *take heed next time*, when any other new thing comes up, *lest God should send them strong delusion that they should believe a LIE, and to be damned because they believed not the truth*."

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then, there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher! . These Methodists have for gotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!!! Is it possible that any of the readers of the above Journal are so bound in the *bonds* of this world, as to see no sophistry in such reasoning?—May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in *that day* to only such.—*Advent Herald.*

A LESSON.

We commend to the consideration of those Christian editors and preachers who trifle with the views of those brethren who *look* for the Saviour, the following. They may here see the effect of their course upon the infidel:

AN INFIDEL REPROVING A UNIVERSALIST.

THE MIDNIGHT CRY.—We used to hear six months ago, much said about the midnight cry. All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.

Universalist Trumpet.

We copy the above for the purpose of expressing the thought that occurred to us upon reading it. The Millerites, whom this Reverend and Universalist editor sneeringly calls 'owls,' profess, like himself, to believe in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them: 'My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new *views which may convince you of your mistake*; but should I fail, I trust I shall not be so uncandid as, *for a difference of opinion*, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship.'

Such, or similar language, from one Christian opponent toward another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelity and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet remaining enough of saving virtue in its practice, to prevent him from quarrelling, at least with his brethren.—*Investigator.*

SINGULAR SNOW STORM.

On the evening of the 16th Feb. a severe snow storm occurred at New Haven, Conn. raging with great violence—with whirlwinds throwing the snow into heaps. The danger on the coast to vessels must have been great, as objects were so blended that sight was put out. A stage filled with passengers, was lost in a similar night, some years ago, in the extensive meadows of Northampton, and all perished. It is stated that there were a number of vivid flashes of lightning during this last snow storm, presenting the most wonderful and unheard of spectacle possible to imagine.—*Cin. Commercial.*

ANECDOTE OF MR. MILLER.

About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a *Justice of the Peace* among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a *monomaniac*. Mr. Miller heard of this; and, one of his children being sick one day, he sent for the doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what ailed him. "Well, I hardly know, Doctor. I want you to see what does, and prescribe for me." The Doctor felt of his pulse, &c. and could not decide respecting his malady; and inquired what he supposed was his complaint. "Well," says Mr. Miller, "I dont know but I am a monomaniac; and I want you to examine me and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?" The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. "Why," said the Doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving." "Well," says Mr. Miller, "I insist upon it, that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it." The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The Doctor finally consented; and at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller enquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. "What!" said Mr. Miller, "could those great empires cover only 2300 literal days?" "Why," said the Doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years." He then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced. Mr. Miller told him to read the ninth of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision." "In what vision?" Mr. Miller inquired. "Why" said the Doctor, "in the vision of the 8th of Daniel." "Wherefore understand the matter and consider the vision."—"He had now come, then, to make him understand that vision, had he?" "Yes," said the Doctor. "Well, 'seventy weeks are determined;' what are these seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300?" "Yes," said the Doctor.—"When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" The Doctor subtracted 490 from 2300, and replied 1810; "why" said he "that is past." "But," said Mr. Miller, "there were 1810 from 33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked at the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing—as great a *monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.—*Advent Herald.*

A horrible circumstance is mentioned in a Chambersburgh, Pa. paper, as a *warning to the intemperate*. A man, named Adam Poules, was found dead with a jug of whiskey near him, on an unfrequented road in that vicinity, and nearly all of his face eaten off by wild beasts. Deceased was a shoe-maker.

Another man has been shot near Gettysburgh, Pa. by the accidental discharge of a gun.

A man in New-York, after drinking a half pint of rum, laid down and died.

A man named Owen Murray, was suffocated in New-York lately, by leaving a furnace of charcoal burning in his room.

W. H. MAULL'S LECTURE,

For sale at the Second Advent Depot, on Third Street, four doors from Walnut: 12 mo. 48 pages. *Price* 12½ *cts.*

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AKRON, O.—Address C. Clapp.

Continuation from No. 10.

that this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States. It will be a battle on political principles, as we may learn by the passage in Rev. xvi. 13—16, "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;" —the "unclean spirits" show that it is political principles; and, like the frogs in Egypt, it will pervade all the departments of life—the social, civil, and religious. By "dragon," we must understand the kings of the earth; by the "beast," Papal principles, or the church of Rome; by the "false prophet," Mahometan power;—"for they are the spirit of devils, working miracles,"—that is, spirit of deceit, separating friends, dividing kingdoms, states, societies, churches, and families, and crumbling every man-made institution, and levelling to the dust, all law, order, and bond of union, which the wisdom of man may have invented,—"which go forth unto the kings of the earth and of the whole world." This shows the universal spread of this fanatical spirit of disorganization, and it will finally lead to "gather them to the battle of that great day of God Almighty." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." We are here notified that his coming will be like a thief to those who are engaged in this political warfare, and in those popular and man-made societies of the day; and we are told that those will be blessed who watch, that is, for his coming, and the signs of the times, and that keep their garments unspotted from these worldly institutions, which engender strife and animosity among brethren. Be warned, dear Christians; "enter into thy chamber, and hide thyself for a little moment, until the indignation be over and past, that ye need not be ashamed before him at his coming." It will also be a battle of religious principles, as is evident by the following scripture, Rev. xix. 11—10, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." This passage proves that there will be at the close of this dispensation, immediately preceding the marriage of the Lamb to his bride, a great and last struggle between error and truth, between infidelity and the word of God. And you may inquire, perhaps, and with propriety too, How shall we know on which side we are engaged in this great war of principle? I answer, "In righteousness" he doth make war. But, say you, we are so prone to follow tradition or preposessed notions, and think we are right, that, like Paul, we may be found at last fighting against God. You must see to it, that you are "faithful and true," have faith in his name; "and his name is The Word of God;" this is your only rule—The Word of God. Be careful; lay yourselves on this word. Try yourselves by this standard. If your life, faith, experience, and hope, are built on this foundation, you can never fail; for he, that is The Word of God, is "KING OF KINGS, AND LORD OF LORDS." Again—it is to be a literal battle with the sword, for Christ says, "He that taketh the sword shall die by the sword." And kings, Papal Rome, and the Mahometans, have ruled the world by the sword; and their swords, during all the days of their power, have been red with the blood of their subjects, and the innocent victims of their hate. And in Rev. xix. 17—20, it is evident, by the "fowls" spoken of in the 17th verse, is meant, warriors in favor of liberty, who are to "eat (destroy) the flesh (strength or power) of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sat on them, (armies are undoubtedly meant in this passage,) and the flesh of all men," who are engaged in favor of kings, papal Rome, or false prophet, "both free and bond, both small and great." "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." "And he gathered them together into a place called in the Hebrew tongue Armageddon," (awake to the spoil,) Rev. xvi. 16—21.

These will be the means the dragon will use, in his last great struggle, to gain ascendency over the minds, consciences, and bodies of men. He will fan up their political animosities; he will stir up strife and division among religious communities; and, last of all, and not least, he will encourage an intolerable thirst for blood. In which battle, Christ will come, chain the dragon, give his body to the burning flame, confine the spirits of all who worship the dragon, beast or false prophet, in the pit of woe; raise the saints, purify, cleanse, and glorify them with his own glory.

IV. We are to speak of the time the saints, or church, were to be in the wilderness, "one thousand two hundred and threescore days." I believe all commentators agree that these *days* are to be understood *years*; and, as I have proved this point in a former lecture, I need not stop to argue this given principle at this time, but will proceed to give some proof when this time began and when it ended. The time given in our text is the same length of time as given by Daniel for the reign of the little horn. See Daniel vii. 25. It is, also, the same time John has given for the image beast to have power "to continue forty and two months." Thirty days to a month is 1260 days, Rev. xiii. 5. It is, also, the same length of time that was given to the Gentiles to tread the holy city under foot. See Rev. xi. 2. Also, for the witnesses to prophesy, clothed in sackcloth, Rev. xi. 3. And there can hardly be a shadow of a doubt but that all these times had their beginning and ending at one and the same time. If so, then the arguments used heretofore may have their proper bearing in this place.

But let us consider a few things in addition to our former reasons. 1st. What may we understand by the woman "fleeing into the wilderness," and "from the face of the serpent." We must consider it in a state of obscurity; this was true in the time we have stated, A. D. 538. Historians tell us but little about any regular church but the Roman church, and this has never been in an obscure state; of course the Roman is not the church in the wilderness. But they do tell us that, in the days of Justinian, emperor of Constantinople, there were many schismatics, as they were called, who opposed the power of the bishop or pope of Rome, and doings of councils in the east and west; and a large share of the latter part of Justinian's life was spent in religious broils and expelling from his kingdom these schismatics; and the code of laws which he published about A. D. 533, forbade any Christians any rights or privileges as citizens in his empire who would not acknowledge the bishop of Rome as head. And in these laws he gave the bishop power to hold courts and try all matters of faith within his kingdom. These, and other things of like import, drove all true followers of the word of God to seek a rest out of the jurisdiction of the city of nations, and, of course, became outlaws to the Roman government. Then, if we fix the beginning of the exile of the church at the same time of setting up anti-Christ, A. D. 538, then the church was in its exiled state until A. D. 1798, which would be the 1260 years. It is here worthy of remark, that the code of laws passed by Justinian were in full force in the kingdoms belonging to, or under the control of, the pope of Rome, respecting the rights and privileges of those who might differ from the Catholic faith, until the French took Rome, in 1798, and declared Italy a republic; when free toleration was given for any religious opinion or privilege whatsoever. Here, then, the church, in whatever form she might appear, was permitted to enjoy the rights and privileges of citizens, and to worship God as their conscience might dictate. This is the first time, during the 1260 years, that free toleration of religion was granted in any kingdom where the Catholic church had power; and, although Catholic princes and popes have since had rule in Italy and France, yet they have never dared, as yet, to pursue their former intolerant course of conduct towards Protestants. And it is very evident, my dear friends, that the church is now out of the wilderness; that is, if she ever was; for there never has been a time since the days of the apostles, no, nor even then, that the church, in all its several branches, has enjoyed greater privileges than for nearly forty years past. She has spread her wings over every land, and carried the news of salvation into every language in the known world. Her reapers have followed the sowers of seed, and there are handsfull of corn in the tops of all the mountains; but the harvest is short. The church has had rest as long as she has ever had since Christ left her and ascended to his Father. The dragon begins to show his anger; the trumpet begins to sound to the onset; the armies of the beast begin to muster for the battle, they are furbishing their swords for the slaughter; the kings of the earth are combining against the freedom of their subjects; the great men and nobles are riveting closer the chains of their vassals; tyrants are braiding in firmer knots their scorpion whips for their slaves; *despotism* has taken the room of mere law, and anarchy has crowded order from his seat; mobs have taken the place of judges, and law is popular will; the liberty of the press is but the nod of demagogues, and the freedom of speech is called fanaticism. Division seems to be the order of the day, and our valuable institutions are tottering to their base. Be warned, then, O my friends, to seek safety under the banner of the gospel before the armies are filled up. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ,"—"The spirit of prophecy."

LECTURE XII.

THE PARABLE OF THE TEN VIRGINS.

MATT. xxv. 1.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom."

PARABLES are always given to illustrate some doctrine or subject which the speaker wishes to communicate, and in an easy or familiar manner of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught, by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed, when they beheld any scene like the representation of the parable; and, in this way, they might always keep in view the important truth that is likened to the parable. A parable, rightly applied and clearly understood, gives good instruction, and is a lasting illustration of the truth. But if we apply the parable wrong, if we put on a false construction, it will serve to lead us into an error and blind us, instead of producing light,—as Christ said of the Pharisees, he spake to them in parables, that, "seeing, they might see and not perceive, and hearing, they might hear and not understand." Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity; and by this means there will be as many different explanations as there are ingenious men. But I dare not trifle thus with the word of God. If we cannot, by the word of God, explain, we had better leave the same as we find it, and not attempt what must only result in guesswork at last; but follow Scripture rule, and we cannot get far from the truth. Christ has given us rules by which to explain parables, by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. That he has given rules, is very evident in his answer to his disciples, when they asked him concerning his parables. Mark iv. 13, "And he said unto them, Know ye not this parable? How, then, will ye know all parables?" That is, if ye understand how I explain this parable, you will know how to explain all others; but if you do not understand how I explain this, you cannot explain all others. This is the rule. Christ made all the prominent parts of a parable, figures; such as the *sower*, Son of man; *good seed*, children of the kingdom; *tares*, children of the wicked one; *harvest*, end of the world; *reapers*, the angels; "As, therefore, the tares are gathered and burned, so shall it be in the end of the world," &c. Here is a sample; good seed, tares, harvest, and reapers, are figures representing other things, as we have shown. "But how," say you, "shall we always know what these figures represent?" I answer, By the explanation given in other parts of the Bible. For the word of God is its own expositor, or it can be of no manner of use to us; for if we have to apply to any other rule, to explain the Bible, then the other rule would be tantamount, and have a precedence, and the Bible must fall of course. But it is not so. Then, to explain our subject, I shall,

I. Show what is meant by the figures used in the parable.

II. The time to which this parable is applicable; and,

III. Make an application of our subject.

I. I will explain the figures in the parable; and, 1st, "kingdom of heaven" means the gospel day, or church

of God's government under the gospel dispensation. This I shall prove by the word of God. Matt. iii. 1, 2, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand;" that is, the gospel day is come." Again: "Jesus came into Galilee preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand." Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached." That is, the gospel day commenced with John, since which time the gospel is preached.

"Ten virgins" means mankind in general, in a probationary state, liable to be wooed and betrothed to the Lord, under the gospel, and during the gospel day. See Isaiah lxii. 1—5, "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." It is evident, by the second verse, that Gentiles and Jews are both included in this prophecy.

"Five wise virgins" is a figure of believers in God, or the children of the kingdom. Psalms xlv. 13, 14, "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto thee." "That I might comfort thee, O virgin daughter of Zion." Lam. ii. 13.

"Five foolish" represents the unbelieving class of mankind, while in this probationary state, under the means of grace. This will be sufficiently proved by the following passages—Isa. xlvii. 1, "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans." Jer. xlvi. 11, "O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." These texts prove, beyond a doubt, that the wicked class of men are called *virgins* by the Scriptures.

"Lamps" is a figure of the word of God; for that only can tell us about the New Jerusalem; that only can inform us when Christ will come again to the marriage supper of the Lamb. The word of God is the means of moral light, to light our steps through moral darkness, up to the coming of the bridegroom to receive the bride unto himself. This I shall prove by the cxix. Psalm, 105, "Thy word is a lamp to my feet, and a light to my path." Also, Prov. vi. 23, "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."

"Oil" is a representation or emblem of faith; as oil produces light by burning, so does faith, in exercise by the fire of love, produce more light, and gives comfort in adversity, hope in darkness, love for the coming bridegroom; and the light of faith assists us to watch for his coming, and to know the time of night, and to go out to meet him: such are called the children of light, because they are believers, children of faith, "sons of oil." "Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee," Sol. Song, i. 2. "Faith works by love." See 1 John ii. 27, "But the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is evident that the anointing, here and elsewhere spoken of, means faith, faith in his name, &c.

"Vessels" represent the persons or mind that believes or disbelieves in the word of God, as in 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honor." Also, 2 Tim. ii. 21, "If any man, therefore, purge himself from these, he shall be a vessel unto honor."

"Bridegroom" is the figurative name for Christ; as the prophet Isaiah says, "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And Christ says, "How can the children of the bride-chamber mourn, while the bridegroom is with them?" alluding to himself. This proves that Christ means himself, in person, by the bridegroom in the parable.

"The door was shut," implies the closing up of the mediatorial kingdom, and finishing the gospel period. I shall prove this by Luke xiii. 25—28, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."

"Marriage" is the time when Christ shall come the second time without sin unto salvation; gather his elect from the four winds of heaven, where they have been scattered during the dark and cloudy day; when he comes to be glorified in his saints, and to be admired in all them that believe; when the bride hath made herself ready, and the marriage of the Lamb is come, then he will present her to his Father without spot or wrinkle, and there marry the bride before his Father and the holy angels; remove her into the New Jerusalem state, seat her upon the throne of his glory, where she will ever be with the Lord. When this takes place, the whole body will be present; the whole church must be there, not a member missing, not a finger out of joint. She will be perfect in beauty, all over glorious. See Rev. xix. 7—9, "Let us rejoice and be glad, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called to the marriage supper of the Lamb." Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." John says, "Blessed and holy is he that hath part in the first resurrection." All these are at one and the same time; and how can we expect to be free from sorrow, mourning and tears, until the bridegroom comes and moves us into the beloved city? Rev. xxi. 2—4, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them," &c.

"Midnight cry" is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, "Behold, the bridegroom cometh; go ye out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolf, of Asia; Irwin, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps and be found ready?

"Trimming the lamps." You will recollect, my friends, that the word of God is the lamp. To trim a lamp is to make it give light, more light, and clearer light. In the first place, to translate the Bible would make it give light, in all languages into which it should be translated. Then, to send to or give every family in the known world a Bible, would make the Bible give more light. And thirdly, to send out the true servants of God, who have made the Bible their study, and true teachers, who would teach the holy precepts and doctrines contained therein, and to employ many Sabbath school teachers, would in the hands of God be the means of its giving clearer light. This would be trimming the lamp; and so far as the foolish virgins assisted in translating the Scriptures, in sending them among all nations, and employing missionaries and teachers to teach mankind its principles, so far would they trim their lamp; but if they had no faith in it, their light would be darkness, and the lamp to them would go out. If the friend of the bridegroom should proclaim the approach of him whom they all expected, and should prove it ever so plain by the lamp, but having no faith, the lamp would go out; they would not be ready to enter into the marriage supper, and the door would be shut. This is undoubtedly the meaning which Christ intends to convey in this parable. I shall therefore show,

II. The time this parable is applicable to.

In the chapter previous our Savior had answered three questions which his disciples had put to him on the Mount of Olives, when they came to him privately, saying, "Tell us when shall these things be?" That is, when Jerusalem should be levelled with the ground. "And what shall be the sign of thy coming?" That is, his second coming in the clouds of heaven, with power and great glory, as he had before informed them, which is yet future. "And of the end of the world," or, as some translate it, "end of the age," to which I am perfectly willing to agree; but what age? is the question. I answer, The gospel age, or the kingdom of heaven. See 14th verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The law and the prophets were until John, since which time the kingdom of heaven is preached." The Jewish economy is nowhere called the kingdom of heaven; but this expression belongs exclusively to the gospel; and of course any age in which the gospel or kingdom of heaven is preached, can never be applied to the Jewish age. Any novice in Scripture interpretation must readily admit this. These were the questions proposed by the disciples to their divine Master, and were answered in the following manner: From the 4th to the 14th verse, inclusive, of the 24th chapter of Matthew, Christ informs his disciples of the troubles, trials, persecutions, and distress which they and his followers should suffer down to the end of the gospel age. He also informs them by what means they must suffer—by false brethren, by deceit, by wars, rumors of wars, clashing of nations, earthquakes, afflictions, death, hatred, offences, betrayals, false prophets, coldness, iniquity, famines, and pestilence, and these to the end of the gospel age. From the 15th to the 22d, inclusive, he alludes to the destruction of Jerusalem, and particularly gives his followers warning of what they shall suffer, and informs them what to do at that time; he tells them what to pray for, and how to escape from the siege, and how to avoid certain consequences which must follow this great tribulation.

From the 23d to the 28th, inclusive, he warns his disciples against the error that false teachers would promulgate, that Christ did or would come at the destruction of Jerusalem. He told them plainly to "believe it not," for his second coming would be as visible as the lightning, and then every man would be gathered to his own company; so there would be no room for deceit.

In the 29th verse he prophesies of the rise of anti-Christ, the darkness and fall of many into superstition and error, and the persecution of the true church. 30th and 31st verses, He gives a sign of his coming, the mourning of the tribes of the earth, and then speaks of his coming and what he will do. 32, Is the parable of the fig tree. 33, He enforces it by saying, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." 34th and 35th verses, He gives his disciples a comfortable promise, which was to this amount, that his children should not be all destroyed from the earth. But "this *generation* shall not pass till all these things be fulfilled." To prove the word *generation* is so used, I will refer you to Psalm xxii. 30, "A seed shall serve him; it shall be accounted to the Lord for a *generation*." 1 Peter ii. 9, "A chosen *generation*, a royal priesthood, a holy nation." The word *generation*, in the Scriptures, when used in the singular, I believe almost invariably means the children of one parent; as the *generation* of Adam, children of Adam; chosen *generation*, children of God; *generation* of vipers, children of the devil. So Christ, talking to his children, and instructing them only, says, "This *generation* shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." His kingdom shall not be destroyed nor given to another people.

36th verse, He informs his disciples that the day and hour of his coming is known only to God, has never been revealed, meaning day and hour only, whether at midnight, at cock-crowing, or in the morning.

Verses 37—44, inclusive, He informs them that his coming will be like the deluge; unexpected to the wicked, as then. He tells them the manner; that he will separate the righteous from the wicked; one shall be taken and another left. He then gives them a charge to watch, and repeats, "they know not the hour." Christ illustrates his warning by the figure of the good man of the house, and then charges them to be also ready, as the good man would, if he knew in what watch the thief would come; showing us plainly that all true believers will know near the time, as Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

From 45—47, he tells us of the faithful and wise servant, who watches and gives warning of his coming, and speaks of the blessings that servant shall inherit when he comes and finds him so doing,

48—51, Christ gives us the marks of an evil servant: 1st mark, he will "say in his heart, My Lord delayeth his coming." He may not preach or speak against Christ's coming; no, he will only say it to himself. But he will not say he will never come; no, he will only think in his heart, "My Lord delayeth his coming." When he hears the voice of the faithful servant saying, "Behold, the bridegroom cometh," he

(To be continued.)

THE WESTERN MIDNIGHT CRY!!!

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J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE JEWS.

ARE THE LITERAL DESCENDANTS OF ABRAHAM EVER AS A PEOPLE, TO BE RETURNED TO THE LAND OF PALESTINE?

Believers in the *Advent near*, stand accused of sustaining their theory, by wresting from "God's chosen people, the Jews," an inheritance guaranteed to them by a decree of heaven. This is a serious charge, and one that we are disposed to deny. We claim, that the inheritance was promised to *all* the Saints, and that as such, they, and not the Jews, are the rightful claimants of Palestine.

In order to settle this question, we appeal to the *original Title*. The only way in which our claim to earthly possessions can be legally settled, is by an examination of the documents that purport to contain our claim. When there are existing doubts as to the true meaning of words or sentences, the best acknowledged authorities are appealed to, in order to settle such difficulties. This is the course we design to pursue, in contesting with the Jew *our* claim to Palestine.

The original document under which the Jew claims his right to that land, is recorded in Gen. xvii. 1—8, and reads as follows:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face; and God talked with him saying, as for me, behold, my covenant is with THEE, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

"And I will establish my covenant between me and *thee*, and thy *seed* after thee, in their generations, for an everlasting covenant; to be a God unto *thee*, and to thy *seed* after thee.

"And I will give unto *thee*, and to thy *seed* after thee, the land wherein thou art a stranger, *all the land of Canaan*, for an EVERLASTING POSSESSION; and I will be their God."

The above is the title. It rests in Abraham and his *seed*, and no man or body of men can take it from them, for it is *God's* covenant. Where then, says one, is your claim for the Saints? It is here; the term "seed" used in the singular number, does not embrace *all* the descendants of Abraham. Some may call this a mere quibble, but all will admit that it is a point which affords ground for controversy. I shall then bring the best acknowledged authority on this point, and leave the Jews to look for theirs; for unless they can prove themselves the *true seed*, their claim is null and void.

Paul to the Gallatians, 3d ch. 15th v.: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Here is laid down a rule of civil jurisprudence, that has universally obtained in all ages of the world. If a man legally conveys to another that which was his own, no moral act can revoke or change the force of the obligation. "No man disannulleth or addeth thereto." Whatever, then, be the true design of the covenant here alluded to, it is *unchangeable*.

Ver. 16. "Now to *Abraham* and his SEED were the promises made. [All other promises are embraced.] He saith not, and to *seeds*, as of many; but as of *one*, and to *thy seed*, WHICH IS CHRIST."

With those who claim to give better authority than Paul, as to the true meaning of the term "seed" in that covenant, we have no controversy. According to this, Christ alone is the rightful heir.

This argument of the apostle, having driven the Jew from his position as a claimant on the ground of *promise* to "Abraham and his seed," he sets up another claim upon the ground of *possession;* God having brought them into that land, they claim a title to it under the law. This is answered by Paul in verse 17.

"And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

God's covenant could not be treated with *less* respect than man's, and *that* none could "disannul or add thereto." The law could not take away a title which had been *confirmed in Christ* more than *four hundred years*, and give it to the Jew.

Ver. 18. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

Their only ground for a claim, is by virtue of the promise to Abraham, and *that*, Paul has already settled as hopeless. They have no title, unless they procure it from Christ. Under such circumstances, the Jew very naturally inquires, ver. 9: "Wherefore then serveth the law?" If it does not give me a claim to Canaan, what is it good for? Paul answers in the same verse, "It was added because of transgressions, till *the seed should come to whom the promise was made.*"

Ver. 24, "Wherefore the law was our schoolmaster to bring us *unto Christ*, that we might be justified by faith."

What can be more plain than that the Jews were placed under a law which pointed them *to Christ?* And *to him*, the only one now able to give them a permanent title to "the promised land," they were directed; and that while they reject him, they reject their *only* claim to Palestine.

They were placed in possession of that land until the true heir should come. If they acknowledged, and rendered unto him his own, they would enjoy all the privileges, and immunities in common with those that are Christ's: if not, the kingdom was to be taken from them.

How *did* they treat the true Heir when he came? See Matt. xxi. 33—43:

"Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and *let it out* to husbandmen, [Canaan belonged to Christ, but was *let out* to the Jews,] and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [God sent his prophets that the Jews might obey him.] And the husbandmen took his servants, and beat one, and killed another, and stoned another. (See Matt. xxiii. 37.)

"Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them HIS SON, saying, They will reverence my son.

"But when the husbandmen saw *the son*, they said among themselves, 'THIS IS THE HEIR; come, let us kill him, and let us seize on HIS INHERITANCE. And they caught him and cast him out of the vineyard and *slew him.*"

Here ends their national privileges, for Jesus says to them, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? *They say* unto him, He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, which shall render him their fruits in their seasons."

Thus they are condemned out of their own mouths. Here also is the sentence Jesus pronounces upon them. "The kingdom of God shall be TAKEN FROM YOU, and given to a *nation* bringing forth the fruits thereof."

What nation is this? See Rev. xxi. 24, "The *nations* of them that are saved shall walk in the light of it," &c.

If we are asked how we know the above to refer to the Jews, the answer is found at the end of the parable, ver. 45, "And when the chief priests and pharisees had heard his parables, they perceived that he *spake of them.*"

The next question that arises is

DID THE JEWS EVER INHERIT THE LAND OF PALESTINE, IN ACCORDANCE WITH ANY PROMISE FOUND IN THE BIBLE?

See Acts vii. 2—5: "And he (Stephen) said, men, brethren and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

"Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

"And he gave him NONE INHERITANCE IN IT, no, not so much as to *set his foot on:* yet he PROMISED that he would give it to him for a *possession* and to *his seed* after him."

Abraham, then, never inherited it.

See also Heb. xi. 8—16.

"By faith Abraham, when he was called to go out into a place which he should *after* receive for an inheritance, obeyed; and he went out not knowing whither he went.

BY FAITH he sojourned *in the land of promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him *of the same promise.*

For *he looked* for a city which hath foundations, whose builder and maker is God.

Through faith, also, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

"These *all died in faith*, NOT HAVING RECEIVED THE PROMISES, but having seen them AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that

country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

From this testimony we learn that when Abraham was called into the land of Canaan, it was not to *inherit it* according to the promise: this was not to be till "*after*," (ver. 8.)

He dwelt in the land of promise *by faith*, (ver 9.) We do not inherit *by faith*, that which we are placed in actual possession of.

He looked for something more substantial, under the promise he had received from God, than Cities built by human skill. (ver. 10.)

The patriarchs and prophets down to Jacob, and after him an innumerable company of the real descendants of Abraham, (ver. 12) all died in the faith of inheriting the land promised, yet "*afar off*," for the promise was not fulfilled to *one* of the whole number, (ver. 13.) This led them to act like *pilgrims on the earth*, as all true believers ever have done, and ever will do.

They that conduct thus; refusing earthly possessions, (for they purchased no lands only for burying places,) prove their heavenly mindedness, (ver. 14.

If the land of Palestine, had been all the land and the only land embraced in the promise, they might have possessed it. (ver. 14.)

It was not the rods and acres of Palestine, that was either promised or sought for; but "a heavenly country." And for this nobleness of mind, in discovering and looking for, the *true* inheritance, "God is not ashamed to be called their God, for HE hath prepared for them a city." But he is ashamed to be called the God of those that would make him altogether such an one as themselves; by supposing HE would make one promise to those he loved, that did not reach *beyond* a world cursed by sin, (v. 16.)

None of the true seed of Abraham have ever been satisfied with the land of Palestine, nor can they while "death and darkness reigns."

We have seen that the land was promised to Christ, the legal heir of Abraham; but has *he* yet inherited it according to the promise? While in that land, "a certain scribe" recognised him as the heir, and probably for this reason offered his service by saying, "I will follow thee whithersoever thou goest." But Jesus said Matt. viii: 20,

"The foxes have holes, and the birds of the air have nests; but the Son of Man hath *not where to lay his head*."

He certainly did not at that time, possess the land according to the promise.

It is a question that will require some ingenuity to solve, how the Jews are to RETURN, to Palestine, when they *never inherited* it by virtue of any promise, only *by faith*.

WAS THE REAL INHERITANCE PROMISED, THE PRESENT LAND OF PALESTINE, ONLY?

Before the covenant by promise, with Abraham, the Lord gave him an intimation of the extent of the territory contained in the promised land. [Gen. xiii. 14, 15.]

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For ALL THE LAND WHICH THOU SEEST, to thee will I give it, and to thy seed FOREVER."

All that he could see, was promised; and he could see all that was bounded by the horizon, which, according to the views of the ancients, comprised the whole world. But to *prove* that the *whole world*, and not Palestine merely, was promised to Abraham and his seed, I have only to refer to the best commentator extant. [Rom. iv. 13.]

"For the promise that he should be the HEIR OF THE WORLD, was not to *Abraham*, or to his *seed*, through the law, but through the righteousness of faith."

In an explanation of the parable of the "tares," in Matt. xiii. 38, our Lord says, The field *is the world*, the GOOD SEED are the children of the kingdom; but the tares are the children of the wicked one.

When the tares are bound, or the wicked destroyed out of the world; then, shall the righteous (the good seed, or the seed of Abraham) shine forth as the Sun in the Kingdom of their father. (verse 42, 43.) Then shall the time come that the saints possess the Kingdom. Dan. vii: 22. The meek inherit the earth; Matt. v: 5. Psa. xxxvii: 3, 9, 11, 18, 22, 29, 34, See, also 2 Peter, iii; 10—13.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up.

Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!

Nevertheless, we, *according to his promise*, look for a New Heavens and a New Earth wherein dwelleth righteousness."

We here have the declaration that the earth shall be *melted*, and when that takes place, the promise of God to Abraham, of an *everlasting* possession, comes in force; for "according to his *promise* we look for new heavens and a new earth; This promise is in Isa. lxv: 17—19.

"For behold, I create a new heavens and a new earth: and the former shall not be remembered nor come into mind.

But be ye glad and rejoice forever in that which I create: for behold, I CREATE JERUSALEM a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying."

Jerusalem, the Jews portion, always has been, and always will be filled with *sorrow* untill she is *created* a rejoicing. Then the true seed, will

"Look upon Zion the city of our solemnities: [for] Thine eyes shall see Jerusalem a quiet habitation, A tabernacle that shall not be taken down; not one of the stakes thereof shall *ever be removed*." (Isa. xxxii. 20.)

Then she will be an *everlasting possession*. For a further description of the land of promise, see Rev. xxi: 1—5.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the Holy City, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold I make *all things new*. And he said unto me, write: for these words are true and faithful."

"True and faithful!" Yes, they are no parable or similee, but a "true" prediction of what God will "shortly" bring to pass. Then the promise made in Zech. xiv: 11. will be fulfilled.

"And men shall *dwell in it*, and there shall be no more utter destruction; but Jerusalem shall be SAFELY INHABITED."

John gives as a reason for this, that there shall be "no more death, neither sorrow," &c. Abrahams seed will *then* live to die no more. See Ezek. xxxiv: 23—31.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the *evil* beasts to cease out of the land: and they shall DWELL SAFELY in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be *showers of blessing*.

And the tree of the field shall yield her fruit, and the *earth* shall yield her increase, and they *shall be safe* in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them.

And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall *dwell safely*, and *none* shall make them afraid.

And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, *are my people*, saith the Lord God.

And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

While sin is in the world—evil men and seducers, waxing worse and worse, deceiving and being deceived,—While there is a devil to tempt men, and death to destroy the righteous and the wicked, *Gods people* can not "dwell safely." Therefore when these promises are fulfilled, there will be "no more death."

When storms have ceased to beat, and tempests rise no more,—When Volcanoes have spent their force, and the bowels of the earth are no more agitated with internal fires,—When the dense forest no longer affords shelter for prowling beasts of prey, and dark caverns a lurking place for poisonous reptiles,—When midnight darkness no longer spreads its mantle over deeds of rapine, fraud, and licentiousness,—When the widows tear has ceased to fall, and the orphans cries are hushed,—When contention, strife, divisions, cruelty, oppression, and heart-burnings, have sunk in the Pit, with "the beast and false prophet,"—When the earth has been "melted"—"all things made new"—The new Jerusalem descends—The Son of God appears with all his saints and Eden blooms on earth again; *Then*, Israel will *dwell safely*, and not before.

We long for that blessed day! We groan with Paul, "for the adoption, to-wit: the redemption of our bodies." With what full emphasis do such glorious hopes lead us to pray, "*Thy kingdom come*, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

THE SEED TO WHOM THE INHERITANCE BELONGS.

The title to the inheritance described, we have already proved to be made over to Abraham and Christ. We will now see whether any other persons are embraced in it, and if so, who they are. See John i. 12, 13:

"He came unto his own, and his own *received him not*.

"But as many *as receive him*, to THEM gave he power to become the SONS OF GOD, even to them that *believe on his name*:

"Which were born, NOT of BLOOD, nor of the will of the flesh, nor of the will of man, *but of God.*"

Here is the way, and the only way taught in the book of God, in which we can become his children: not because we are related to Abraham in the flesh, for

"They which are the children of the flesh, these ARE NOT THE CHILDREN OF GOD." Rom. ix. 8.

Again: "Because the minding of the flesh [see margin] is enmity against God." Rom. viii. 7.

It is a work of enmity to God to give one precious promise of the Almighty to any man, or body of men, merely on account of blood relation to Abraham, or even *to Christ himself.* See 2d Cor. v. 16.

"Though we have known Christ after the flesh, yet now henceforth know we him *no more.*" See Gal. iii. 26—29.

"For ye are ALL the children of God *by faith in Christ Jesus.*

"For as many of you as have been baptized *into Christ*, have put on Christ.

"There is neither JEW NOR GREEK, there is neither bond nor free, there is neither male nor female: for ye are ALL ONE in Christ Jesus.

"And if ye be Christ's, then are ye ABRAHAM'S SEED, and heirs ACCORDING to the PROMISE."

Let who will, prefer the comments of eminent men of modern date; give us the *comments* of Paul, an apostle, whose hand is safely guided by God's inspiring Spirit. The decision is made. If we are Christ's, we are not only heirs with him, but heirs *according to the promise.* Again, in Eph. ii. 11—13.

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision [by the Jews] in the flesh made by hands;

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

"For he is our peace, who hath made both one and hath BROKEN DOWN THE MIDDLE WALL of partition between us."

The partition wall had been built by the Jews—the husbandmen to whom the vineyard was only "*let*;" *They* claimed the title,—built up the wall of separation, and excluded the Gentiles. When the true *heir* came, he did not alter or amend his own work, but undid what the wicked Jews had done wrong.

Being of the lineage of Abraham avails nothing. See Matt. iii. 9, 10.

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham.

"And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire."

If the Jews no longer produced the required evidences of obedience, they, with all other evil doers, were to perish. For, (ver. 11,)

"I," says John, "indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you [that believe] with the Holy Ghost, and [you that do not believe] with fire."

According to the testimony of Christ, who cannot err, the Jews are not the children of Abraham. See John, viii. 39.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham."

Doing the works of Abraham is requisite to constitute one a child of Abraham. What was the work of Abraham through which he was justified before God? His faith. (See Gal., iii. 6, 7.)

"Abraham *believed God*, and IT was accounted to him for righteousness.

Know ye therefore, that they which are of faith, THE SAME ARE THE CHILDREN OF ABRAHAM."

But, says one, was not Abraham justified *before God* by his works? (See Rom., iv. 2.)

"For IF Abraham were justified *by works*, he hath whereof to glory, BUT NOT BEFORE GOD."

If the Jews were not the children of Abraham, whose children were they? Christ answers: (John, viii. 44.:)

"Ye are of YOUR FATHER THE DEVIL, and the lusts of *your father* ye will do."

What a sad mistake was this! And what a pity, that religious teachers of the present day will not let it stand as Christ has corrected it. The DEVIL, and not ABRAHAM, is the father of those that reject Christ.

See also Revelation, ii. 9, and iii. 9.

"I know the *blasphemy* of them which *say* they are Jews, and are not, but are the synagogue *of Satan.*"

"Behold I will make them of the synagogue of Satan which say they are Jews and *are not, but do lie.*"

Harmonising with the declaration of Christ, that they were the children of the Devil.

Again, Romans, ii. 28, 29:

"For he *is not a Jew*, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he *is a Jew* which is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

That God will treat the carnal Jew the same as any other sinner, may easily be shown from the Old. as well as the New Testament. (See Isaiah, lxv. 11—15.)

"But *ye* are they that *forsake the Lord*, that *forget my holy mountain*, that prepare a table for that troop, and that furnish a drink offering for that number.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Therefore thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

And ye shall leave your name *for a curse* unto my chosen: for the Lord God shall SLAY THEE and call his servants by ANOTHER NAME."

The time was, when the Jews, as a nation, were acknowledged as God's servants, and their name was called "Israel," "Judah," "Jacob," &c. God has always had a name for his people, and the name "*Christian*" was not known until "the disciples were called Christians first in Antioch." (Acts, xi. 26.)

The forms and institutions of Judaism being dispensed with, (Col., ii. 10—15,) the name "CHRISTIAN," or "follower of Christ," is the "other name" by which "his servants" are now called. We here have a reason why all the promises under the old dispensation were so pointedly made to "Israel," "Judah," &c., because *that was* the name of God's people; not that all the literal seed would benefit by those promises, for they "are not all Israel who are of Israel;" or, in other words, they are not all *God's people* that carry the name. Furthermore, proselytes were received among the Jews by Divine authority, (Ex., xii. 48,) and entitled to all the privileges of Abraham's literal seed. This ought to be satisfactory proof, that faith and obedience, and not Abraham's blood, was what settled the claim to the promise.

The rejection of the Jews, as a nation, from being the people of God, as predicted by Isaiah and Jeremiah, was to last till the earth was desolated, or until the end of time. (See Isa., vi. 9—12.)

"And he said, go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, *how long?* And he answered, until the cities be wasted WITHOUT INHABITANT, and the houses WITHOUT MAN, and the land be UTTERLY DESOLATE;

And the Lord have removed men far away, and there be a GREAT FORSAKING in the midst of the land."

Yet a tithe was to be left, so that this national scattering, or "desolation," was not to cut off the privileges of those that "returned from their evil ways. (See also Jer., xxiii. 39, 40.)

"Therefore behold, I, even I, will *utterly forget* you, and I will forsake you, AND THE CITY THAT I GAVE YOU AND YOUR FATHERS, and cast you out of my presence:

And I will bring an EVERLASTING *reproach* upon you, and a PERPETUAL shame that SHALL NOT *be forgotten.*"

If we are still questioned, as to what is to become of all the promises made to the Jewish nation as such, "Restoring" them to their "own land," &c., we reply, God's Word can best settle that matter. (See Jer., xviii. 9, 10.)

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

If it DO EVIL in my sight, that it obey not my voice, then I will repent of the good, [change my purpose,] wherewith I said I would benefit them."

Did they do this evil? They did, as we have already seen from the prophecy of Isai.; but you may read it again in the same chapter from which the last quotation was made. (Ver. 15—17.)

"Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from the ancient paths*, to walk in paths, a way not cast up;

To make their land desolate, and a PERPETUAL hissing; every one that passeth thereby shall be astonished, and wag his head.

I will scatter them as an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity."

When did they *do the evil* that caused God to "repent of the good" promised to them, and that led him to pronounce their final doom.

We answer, when they rejected the Lord Jesus Christ, the true heir, as we have already proved from Matt., xxi. 33—41, 45. Jesus says to them, in the 43d verse, for this rejection,

"Therefore say I unto you, the kingdom of God shall be TAKEN FROM YOU, and given to a *nation* bringing forth the fruits thereof."

They did *the evil*, and God repented of the good, as he had declared. But what *nation* now, shall the kingdom of God be given to? (See 1 Peter, ii. 7. 9.)

"Unto you therefore WHICH BELIEVE, he is precious:" (ver. 9.) "But ye are a chosen generation, a royal priesthood, an HOLY NATION, a peculiar people; that ye should show forth the

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WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 9, 1844.

CHRONOLOGICAL PROPHECIES.

LETTER TO L. L. HAMLINE,
Editor of the Ladies' Repository.

DEAR SIR,

In the editor's table of the last number of the "Ladies' Repository" is an article under the head of "Chronological Prophecies," containing, as I conceive, errors that ought not to be passed by unnoticed. In remarking upon them, I am fully aware of the multiplied difficulties with which I must contend, in endeavoring to fix the same impression upon the public mind, that they have made upon my own. Go which way I will in this city, or in the surrounding country, and ask for the individual upon whose word I can place unlimited confidence in all matters of theology, as far as human wisdom and research goes; and the *one*, almost universal response will be, that man is Mr. Hamline. His fame is in all the churches: His piety, is unquestioned. But is this a sufficient reason, why those sentiments of yours which have been made public should not be scanned; and if erroneous, exposed? Your liberality, dear sir, I am fully persuaded, will lead you to answer, No. Good men are not always free from error: And their errors are the more dangerous and destructive, from the fact that they *are good men*. A bad man may advance false principles, and but few will be contaminated by them; But when the man, whose upright course has secured for himself unlimited public confidence, becomes contaminated with such principles, how wide spread and incurable is the contagion! You may say, I have only carried out the principle you have here laid down, in making my restrictions upon the principles of Second Advent believers; To which, in behalf of such believers, I will say, we are bound to bring arguments, reasonable and satisfactory to candid *minds*, to meet all objections brought against the doctrine of the Lord's Soon Coming, or like honest men, abandon our position in favor of superior argument.

With your definition of the word "Chronology," as also the different eras upon which nations have fixed as starting points, I have nothing to do. You have introduced a list of popular names, in connexion with their opinions as to the year of the world in which the birth of our Saviour took place. These *opinions* show a difference of more than THREE THOUSAND YEARS. Might you not with *equal* propriety have brought evidence from the recent discoveries of Geologists and Naturalists, to show, that in the room of this small difference of *three thousand years*, the chronology of the Bible was in fault by more than EIGHTEEN THOUSAND YEARS? I am at a loss to know why all this discrepancy as to the age of the world is brought forward. Why not have told your readers, what you must have known, that the Bible furnishes us a chronology by which we may arrive within a Century of the true age of the world. Indeed, have you not told us this in the following expression?

☞ "It is true, that to ascertain *within a century* the time of Christ's birth, is a tolerably assured task."

Class this with the following expression of yours, relative to the great differences of opinion upon the chronology of the world, and see if you have not given your readers fair ground to suppose those discrepancies have been introduced for the purpose of throwing an unnecessary obscurity around prophetic dates?

☞ "These variations, great as they may seem to persons unacquainted with the theme, are most of them *not far beyond the limits of probability.*"

You had also previously told us, if there was not "infallible certainty, or acknowledged accuracy," still there was "a satisfactory approximation toward the *true* year of our Lord." Can you reconcile these, apparently contradictory sentences?

Supposing you had shown that the true age of the world varied *more* than a century from 6000 years, What would it prove? Second Advent believers have never attempted to prove that the world was *about* 6000 years old, only for the purpose of doing away an objection founded in *tradition*, that when it had arrived at that age it would be destroyed. In such attempts they have relied upon the Bible as their only authority; and it has furnished a chronology which has stood a closer test than any other yet presented to the world: Still, we do not rest upon *that* as proof of the Advent in *this*, or any other year,—we have better evidence. However, as a kind of offset to *men's* opinions which you have given, I will introduce one *man's opinion.*

Geo. R. Gliddon, late United States' Consul at Cairo, in a recent work on Egyptian literature, shows the various periods which have been given by different chronologists as the length of time from the creation to the birth of Christ. Among *one hundred and twenty different opinions*, he admits that the Hebrew text gives us 4161 years; differing only *four years* from the chronology of Mr. Miller.

It strikes me that one part of your argument will have a tendency to "make infidels"—that is, a difference among theologians, of nearly 200 years in the birth of Christ, "not being far beyond the limits of probability," will be likely to leave upon some minds, a doubt whether he ever *came at all.* The next clause I shall notice is the following:

"What matters it," the reader may ask, "whether we mistake or not?" We answer, in these days of calculation, when so many persons are diverted from devotion, to study the mysterious numbers of Daniel and John, engrossing all duty into a search for "the time of the end," we ought to be aware that none can *know* that time."

Before intimating, that a study of any portion of the Holy Scriptures, (all of which is declared by an inspired penman to be *profitable* for "instruction in righteousness," &c. 2 Tim. 3: 16) had a tendency to destroy or impair devotion, some such evil fruits should have been pointed to. Who that has discovered from prophetic numbers, the Coming of the Lord to be near, has prayed less, or been less heavenly minded than they were before? The facts are directly the reverse; for among the thousands who have really believed that these numbers terminate *about* the present time, not one can be found that has not prayed more, and given more of his time and talents to aid in promoting the eternal welfare of his fellow men. Again, before it is proved that those numbers are "mysterious" it should first be shown that a part of the revelation which God has given us, is no revelation. Some proof from Scripture should have also been adduced, that they *can not* be understood. Again, why ought we "to be aware that *none can know* the time?" Certainly not because our Saviour said (Mat. 24: 33) "So likewise ye, when ye shall see all these things, [the signs previously enumerated] KNOW that it is *near at the doors.* Again, (Dan. 2: 44) "In the days of these kings [the divided state of the fourth kingdom] shall the God of heaven set up a kingdom."—Again, at the time God is to make the "effect of every vision" cease, and make an end of "prolonging" his words; there is to be a proverb in the land, "Saying, the days are prolonged and every vision faileth." (Ezek. 12: 22.)

Again, when the Lord comes to award the hypocrite his portion; the evil servant is to be saying in his heart, "my Lord delayeth his coming," and shall be "*smiting* his fellow servants, and eating and drinking with the drunken," or furnishing such doctrines as suit the appetite of the ungodly. Mat. 24: 48—51. Again, (1 Pet. 1: 8—12) we are told of a salvation that was to come at the *end of our faith*; of which "the prophets enquired and searched diligently. * * * Searching what, (time) 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. Unto whom it WAS REVEALED that not unto themselves but UNTO US they did minister, &c. * * * wherefore * * * * * hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ.*" Compare this with Dan. 12: 4, "But thou, O Daniel, shut up the words, and seal the book, to the time of the end: many shall run to and fro, and knowledge shall be increased." Some of the most eminent men for learning and talent, among whom are Dr. Clark, and Dr. Gill, have given us as the sense of this passage, that, though the visions were shut up—not understood; Yet, the time would come, just before the end, when there would be such a searching as to discover the true meaning.

Again, Peter informs us, (2 Pet. 3: 2—4) that he had written for the benefit of those that should live in the last days, and that there would arise scoffers walking after their own lusts, "and saying, where is the promise of his Coming?" &c. So we are taught by signs, Political, Physical, and Moral, something about the time; so that there is, to say the least, "a satisfactory approximation towards" it. Again, you say,

"It may be asked if the 2300 days did not begin with the decree to rebuild Jerusalem? We have read over and over again the alleged demonstration of it; but never did we know a thing less proven. They say it is evident from the fact that seventy weeks are "cut off?"—We doubt if this is said at all, for the verb has COGNATE MEANINGS. But if it means "cut off," there is as much evidence that they were cut off from all time past or future, as that they were cut off from the 2300 days."

'Never did we know a thing less proven," are your words, and words of fearful responsibility; for they may convey the idea, that the claims of "Simon," the "Sorcerer," or the Pope of Rome, to Divine honors are *better* established.

We will look *again* at the prophecy, to see whether your statement rests upon a sure foundation. In the vision of Daniel viii. we have the following symbols:—1st, A Ram with two horns; 2d, A He Goat with a notable horn between his eyes; 3d, Four horns upon this Goat, which came up towards the four winds of heaven; 5th, A little horn that waxed exceeding great; 6th, The *Two Thousand Three Hundred Days*, which was the length of the vision. These are all the symbols contained in the vision. (Ver. 16.) "And I heard a man's voice between the banks of Ulai which called and said, Gabriel, MAKE this man to understand the vision." Will the angel Gabriel disobey the command of the Highest? Oh, no. If he does, he will be "reserved in everlasting chains," like other "angels who kept not their first estate."

He proceeds to *make* Daniel understand the vision; yet, Daniel tells us in the last verse of that chapter, "I was astonished at the vision, but NONE understood it." Has Gabriel then obeyed the command to *make* him understand? We will follow after him and see how he has done his work. (Ver. 20.) "The Ram which thou sawest having two horns are the kings of Media and Persia." This is certainly understood. (Verse 21.)—"The rough goat is the king of Grecia, and the great horn is the first king." This is made very plain.—(Verse 23.) The four horns are the four divisions of the Grecian power. All is plain thus far. (Verse 23–25.) The EXCEEDING GREAT HORN is a power that sprang up during the existence of the four divisions of the Grecian kingdom, more mighty than either of the powers that preceded it—was to stand up against the Prince of Princes, but be broken without hand.—If the language of Gabriel, thus far, did not MAKE Daniel understand, then it was not in the power of language to do it. But here Gabriel's explanation stops, while there is *one* symbol remaining, (the 2300 days.) He has not yet obeyed the command, and is bound to pay Daniel another visit, or be charged with disobedience. Where shall we look for him to conclude his mission? We will read along into the next chapter,—not into the next subject, for this division of the prophecy into chapters is but the work of man. Daniel with his astonishment, and lack of *understanding* the vision, begins to pray; and he prays for the cleansing of the sanctuary, which had been promised in the vision, (chap. ix. 17, 18, and chap. viii, 13, 14.) While he was praying, (verse 21,) Gabriel, the same angel that was commanded to *make* him understand, comes again: What for? Let him answer. (Verse 22.) "O Daniel, I am *now* come forth to give the skill and UNDERSTANDING"—not a new vision. (Verse 23.) "I am come to show thee; for thou art greatly beloved: therefore *understand* the matter, and consider *the vision*"—not the prayer, for this chapter is made up of Daniel's prayer; but the vision in chapter viii., that he, nor none else understood.—(Verse 27.)

He had explained all the symbols but the 2300 days, and we should naturally expect him to begin with his explanation where he left off; nor are we disappointed, for his first words are, (ver. 24,) "Seventy weeks," &c. He left off at the time, and now begins with it. It is an explanation—*making* him *know* about the vision;—therefore the seventy weeks cannot be other than a part of the time of the (2300) day vision, appropriated for several purposes which he names.

This is a clear case, whether the verb means "cut off," or "determined:" although we have the combined testimony of Professors Stuart, Whiting, and the best Hebrew scholars generally, that the verb only means "cut off," or "cut out." So if it has "cognate meanings," it becomes your duty to enlighten the mind, at least, of the learned Professor of Andover College.

With this clear evidence before you, that the ninth chapter of Daniel is an explanation of the eighth, how could you say, "There is as much evidence that they (the 70 weeks) were cut off from *all time* past or future, as that they were cut off from the period of 2300 days"? The casual reader can but observe a want of caution in this statement.

But by way of reference again to the expression,—"Never did we know a thing less proven," &c., you will mark the angel's explanation, while *making* Daniel understand. "Seventy weeks" of the vision were appropriated: (verse 24.) But "understand" further.—(Verse 25.) "From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks and threescore and two weeks"—(69 weeks)—the other week, in ver. 27, making up the seventy in verse 24, is occupied for the same purposes, named in the last verse. "Never a thing less proven." "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph"—that one of the most vigilant watchmen on Zion's walls, gravely calls in question the ability of Gabriel to fulfil his promise, in *making* Daniel understand. Again you remark:—

"Yet if cut off from 2300 days, it is doubtful if the decree of Artaxerxes is the commencement of the seventy weeks: The language of Daniel is 'Seventy weeks are determined upon thy people and *thy holy city*,' (ix. 24.) Then in the 26th verse it is added, 'The people of the prince that shall come shall *destroy the city*,' &c. We see no reason why the *destruction of the city* should be excluded from the period of seventy weeks. Nothing in the language of the prophecy warrants its exclusion, which shows how uncertain are all castings up, to determine the year of this or that event, even if (as is far from truth,) it were agreed what the events shall be when they come."

In saying "It is doubtful if the decree of Artaxerxes is the commencement of the 70 weeks," you manifest a willingness to abandon one of the strongest positions that has been relied upon for centuries, to prove the Divine authenticity of the Scriptures. But saying nothing of this, can you admit that the prophet might have been pointed into a cloud of thick darkness, for light, by one who came to *make* him understand? Where else can we find such decree, but in the reign of Artaxerxes?—The vision commenced with the "Ram pushing"—the height of the prosperity of the Medo-Persian kingdom: and when Daniel was *made to understand the time* of the commencement of that vision, he was pointed to a decree that was issued by the reigning monarch of that kingdom, and at just such a time in the history of its affairs, as is represented by the "Ram pushing," &c.—But if there is still a doubt as to *this* being the decree whence the vision began, take the testimony of Jesus, (Mark i. 15,) "The time is FULFILLED," &c. No time had been given to be *fulfilled* reaching TO the Messiah, but the 69 weeks, (Dan. ix. 25.) According to the best chronology, this was about 483 years from the aforesaid decree, or as many years as there are days in 69 weeks.

Here is a good "reason why the destruction of the city should be excluded from the period." Jesus said the time was *fulfilled* 47 years *before* that event took place. Again, the *destruction* of the city is not named in verse 24, among the events for which the 70 weeks were "determined" or "cut off." "To finish the transgression" was the first event, which the Jews did, by their rejection and crucifixion of the Savior. The *doom* of the city was sealed among the events of the seventy weeks, as may be seen from Matt. xxiii. 38: "Behold your house is left unto you desolate," &c. Its *destruction* is then spoken of in Daniel ix. 26, as an event that should follow: "The people of the Prince that shall come shall *destroy* the city," which language would have been a useless repetition, had that *destruction* of the city been brought to view in verse 24.

Whatever difference of opinion there may be about the *events* that mark the termination of the vision, you will, no doubt, grant, that the "sanctuary" will then "be cleansed," and that it will bring the LAST END of indignation against God's people. This is sufficient authority for you and I to be engaged in the work of "comforting" God's people, in view of their eternal deliverance.

I pass to notice the following:—

"But is it not said, the reader may ask, that *the wise shall understand?* Yes, and the wise have *always* understood. *Daniel* was wise. But what did he understand? That he should 'stand in his lot at the end of the days.' To understand this is true wisdom, and it is wisdom enough. The martyrs were wise. But as to these dates of the prophecies, in the sense now imposed upon them, it is certain that they understood them not. *Nor is it any part of wisdom thus to understand them.*"

If the position you have here assumed were true, then Daniel should have been told, "The wise shall understand" all that is here written, *except* the answers to the question, "How long the vision?" and "*How long* shall it be to the end of these wonders?" With this view, as to the matter of edifying Daniel, he might as well have been told he should "stand in his lot" at the end of a steamboat, as at the "end of the days." An understanding of what Daniel's lot is, or any other part of the subject here brought to view, can be quite as easily obscured as the periods. If they were not among the things to be understood, as to the time of their commencement and end, it will be difficult to discover what the wise were to understand. Let the fact be admitted that the *periods* were included, and all is plain. A question is asked, and repeated, "How long," &c. An answer is given in *time*—a plain statement made, that at the time of the end "many shall run to and fro and knowledge shall be increased." Supposing you, my brother, had been the kind angel, sent to "inform" Daniel, and *make* him understand; and while engaged in the discharge of your duty, a question is proposed by some one of the shining hosts, which you are called upon to answer for Daniel's benefit. It is as follows:—"How long shall it be to the end of these wonders?"—Daniel waits in solemn silence to know *when* he is to share a better resurrection; and you proceed to answer Daniel, IT IS *no* PART OF WISDOM [for you] THUS TO UNDERSTAND." Think you that Daniel would feel as though he could obey the command to "rest," under such circumstances? Again, you say:—

"If a man would lose what wisdom he has, be it much or little, let him turn from the practical or devotional books of Scripture, and begin to pry into those reserved mysteries."

We have seen a manifest difference between yourself and Daniel's instructor; we here again observe a difference between you and Paul. *He says all* Scripture is profitable, &c. You tell us a part of it is not only *unprofitable*, but absolutely destructive to true wisdom.—Where has Paul or Peter, James or John, or even Jesus, thus cautioned us? "Reserved mysteries" the Revelator tells us (Rev. x. 4,) were not written. "Seal up the things which the seven thunders uttered, and write them not," while he tells us (ch. xxii. 10,) "*Seal not* the sayings of the prophecy of this book." John was doubtless right, and my dear brother Hamlin is doubtless wrong. I almost tremble when I quote the following:

"Was not Jesus wise; and did he not understand the the prophecy of Daniel as well as we can hope to understand it? If so, remember that with the prophet's numbers all before him, he could say of "*that day and hour* knoweth no man, not even the *Son*, but the Father."—He who can presume to have ascertained from the prophecies of Daniel, what Jesus could not learn from them, is a bold interpreter of Scripture."

Yes, I tremble for the fate of any man, who can coolly charge the Lord of heaven and earth with any degree of ignorance. Jesus says (Matt. xxiv. 15,) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, (whoso readeth LET him understand:" "*The* abomination of desolation," as such, is only spoken of by Daniel in xi. 31 and xii. 11, in which last place the TIME of its duration is given, and Daniel is told "the wise *shall* understand." Jesus points to the same text and gives a broad commission, not only to the learned, but "Whoso readeth LET him understand." He then follows down through the history of the days (years) to their end, and adds, But of that *day* and *hour* knoweth (maketh known, Gr.) no man.—He gives a general commission for all that read, to understand those numbers, and furthermore, adds the SIGNS by which we might *know* the event at the door. In your fears that others may be chargeable with assuming too much knowledge, you seem to have forgotten that there is a danger in being "ever learning, yet never coming to the knowledge of the truth." Again, you remark:

"'But does not the apostle say, You are not in darkness that the day should overtake *you* as a thief.' Yes, and why shall it not overtake them as a thief? Because they know the time? *No.* But because *not* knowing the time, they were ALWAYS watching. 'Watch therefore,' says the Savior, 'for (because) ye know not the hour wherein the Son of Man cometh.'"

Your remarks have already conveyed the idea that within a certain (large) circle of time, we may tell when some future events will take place; and the *day* and *hour* is the largest circle of time in God's book, within which the event of the Lord's coming is so hidden as to preclude our searching for it. So we are commanded to *watch!* Watch for what? His coming, of course, for it is that, the *hour* of which, is hidden from us. Will you inform us how a person can WATCH for a thing he does not expect? Here stands a person by the railroad with his valise in his hand watching.—What for? For the arrival of the cars? Yes. Does he expect them? Oh, no, he sees no more signs of their arrival now, than there was a hundred years ago, yet he watches, not because he expects, but simply because he was commanded to. Can the term "watch" mean what is expressed by it, in such case?

I copy the following extract for the purpose of making a remark upon its unfairness:

"The reader may say, "none profess to know the day nor the hour." We answer, they PROFESS TO KNOW that the Son of man will come between the 21st of March, 1843 and 21st of March, 1844. Now if he does not come until the 20th of March, 1844, will they not then know the *day?* And if he should not come till twenty-three hours of the 21st of March, 1844, are passed, would they not know the *hour?*"

When you say "*they profess to* know the Son of man will come between the 21st of March, 1843 and the 21st of March, 1844," you say what we do not profess to KNOW, but to BELIEVE. You do us injustice by setting "knowledge" in the place of "faith." Thousands have done, and still do, hold it as a matter of *faith* that the prophetic periods expire within the aforesaid time. The clearest evidence of things in the future, leaves all such things as matters of faith, and such they will remain until they become matters of fact.

We have always been apprised that there might be an error of days, weeks, and perhaps months, in the chronology of the last 2300 years; but that there is an error of a year, or even a month, has not yet been shown. It has never been the design of Second Advent believers to fix upon days or weeks.

The first published lectures of Mr. Miller have this title page: "Evidences from Scripture and History, of the Second personal appearing of our Lord and Saviour Jesus Christ upon the earth *about* the year 1843." Our hopes of seeing Jesus soon are not built upon so precarious a tenure as to be affected by a *day.* Still we believe that the year, or *about* the year of the Second Advent, is taught in the Bible. This has been clearly proved, and the position stands triumphant as far as Scripture argument is concerned. If opposers triumph, it will be because *time* will furnish an argument that they have frequently attempted, and as frequently failed to give. Not knowing the DAY or HOUR, we shall strive through grace to WATCH until the Lord comes; and IF indeed we should pass the last of the prophetic periods without hearing the joyful notes of the last trump, (which as yet, we have no reasons for believing) we shall still find it a pleasant duty, although reproached for giving credence to ALL that the prophets have spoken, still to "watch," believing we have nothing marked in the prophecy to look for, but "the coming of the Son of Man, and the deliverance of the saints." Who in these days thinks of calling in question the ability of a good navigator, by the aid of a good chart, to tell about the distance across the Atlantic? Yet, who would not denounce such navigator after he had run out his reckoning, if he should put about, saying there is no land? A candid public, with the evidences we have given them, as to the termination of prophetic periods, should be ready to condemn us, if in such case we did not *look* even more earnestly than we now do, for our coming Lord. The closing part of your article I consider contradictory to one of the most important positions you have laid down, and lest I might, through a misunderstanding, do it serious injustice, I will here give the two last paragraphs entire:

"But do you not think we should study the 'time of the end?'" We think the true Christian is deeply convinced that there is a coming general judgment. But we do not consider it any part of faith to believe that the judgment will be this year, next year, or any given year. Faith looks at Christ on *the cross.* The apostle says, "We preach Christ *crucified,*" (not Christ's Advent.) He says, "God forbid that I should glory save in the cross," (not in the Advent.) Jesus says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him," (lifted up, not coming down.) Satan cares not what else we do, if he can divert us from the cross. He knows it is by the cross, not by the advent, that "we are crucified to the world and the world unto us." Did we wish to make sure of a preparation to meet the Saviour at his coming, we would never once look at the figures of Daniel or of John; but we would make it our sole business, day and night, to gaze at the cross. And we are satisfied from what we have seen and felt, that when our Lord *does* come, they will be best prepared to meet him, who studied the history of the crucifixion more and the prophetic numbers less.

"But," says the reader, "would you not wish at the moment of Christ's advent, to be looking for him in the heavens?" No. Others may find it edifying to be gazing into the heavens. We do not. The cross, not the clouds, attracts our gaze. The *death* of Jesus not his advent, melts our heart. And if in our day the Saviour should come to judgment, may we, like Paul, "be glorying in nothing but the cross!"

In contrast with this singular language of yours, I shall give some of the words of the apostle, who, by you, stands charged with preaching "*not Christ's Advent.*"

1 Thess. 5: 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and *body*, be preserved blameless unto [not the cross] the *Coming of our Lord Jesus Christ.*"

1 Cor. 1: 7, 8. "So that ye come behind in no gift; *waiting* for [not the cross] the *Coming of our* Lord Jesus Christ:"

"Who shall also confirm you unto the end, blameless *in the day* of our Lord Jesus Christ."

Phil. 3: 20. "For our conversation is in heaven; [there is no cross there] from whence we *look* for the Saviour, the Lord Jesus Christ, who shall change our vile bodies," &c.

Col. 3: 2—4. "Set your affections on things above, not [on the cross] on things on the earth.

"For ye are dead, [crucified by the cross] and your life is hid with Christ in God.

"When Christ who is our life *shall appear*, [not before] then shall ye also appear with him in glory."

1 Thess. 1: 10. "And to *wait* for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

1 Thess. 2: 19. "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming?"

1 Thess. 3: 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you:

"To the end [not that you should gaze at the cross forever] he may establish your hearts unblameable in holiness before God, even our father, at the Coming of the Lord Jesus Christ with all his saints,"

1 Thess. 4: 15—18. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God. And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And *so* shall we ever be with the Lord.

Wherefore, comfort one another with these words." Paul preached not only "the Advent," but preached it as a comforting doctrine. He never preached "the cross" as a comforting, but as a crucifying doctrine—yet it was necessary, because, by it, a death to the world and sin was affected.

2 Thess. 1: 10. "Who shall be punished. * * * When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

2 Thess. 2: 10. "Now we beseech you, brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind," &c.

1 Tim. 6: 14. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." [nothing said of loving the cross.]

How then, Paul, shall we spend the time of our sojourning here, for our brother Hamline has told us we must not do it looking for the Advent, but at the cross? Let Paul answer.

Titus. 2: 11—13. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly, in this present world; LOOKING for that blessed hope, and the GLORIOUS APPEARING of the Great God, and our Saviour Jesus Christ."

So far from Paul not preaching the Advent, it was the prominent doctrine of his whole course of suffering, while engaged in the work of the ministry. Mark his language when arraigned before the Council:

Acts. 23: 6. "Of the hope and resurrection of the dead am I called in question." Again, when brought before the Governor. Acts. 24: 14—16. He tells them his "heresy" was "believing *all* things which are written in the law and the prophets"—that he had hope of the resurrection which they allowed,—and therein he exercised himself, &c.

Heb. 11: 35, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Rom. 8: 23, "We groan waiting for the adoption, to wit: the redemption of our bodies"

Jesus said "Whosoever will be my disciple let him deny himself and take up, not 'gaze at' the cross."

None can appreciate the cross more highly than those who are looking for the Lord; for by it their blessed hope has been procured. The cross is suited to a state of infirmity, in which infirmaties Paul gloried, as well as in the cross; not that he desired nothing but infirmaties, but that through these he might be a partaker of the "glory that should follow." I have searched in vain for a scripture warrant that we should "make it our sole business day and night, to gaze at the cross."—To say the least, the doctrine of the Advent was *more* peculiar to the Apostle Paul than this. His testimony alone, is here placed by the side of yours, for many eyes to look upon, that will soon gaze upon our descending Lord. Let me add one testimony more. It is the testimony of Jesus. He gathers his disciples together—instructs them upon the points of danger, peril and suffering, through which they, and their successors were to pass before reaching their eternal rest—points them to signs that would foretell their "great deliverer nigh," and adds, (Luke 21: 28,) "And when these things *begin* to come to pass, then LOOK UP, and lift up your heads: for your redemption draweth nigh." Time rolls on its resistless course—the signs appear—the saints lift up their heads rejoicing. The command "*look* up" is repeated—thousands cheerfully obey. But hark! a jarring voice is heard. It is the voice of L. L. Hamline, sounding loud and strong, from an elevated post on Zion's walls, in fearless, stern reply, "Others may find it edifying to be gazing into the heavens. WE DO NOT." At that voice, which once, so oft proclaimed the Bridegroom nigh, multitudes of the dear saints hang their heads in mournful sadness. O my brother! turn again to the simple testimony of God's word, and you will be met with reproaches from an ungodly world, but can but meet heaven's choicest blessing. In your prayers for guidance and direction, pray, that if I have dealt upon you severer blows than has the blessed Saviour, and the Apostle Paul, I may be forgiven.

E. JACOBS.

"PREPARE TO MEET THY GOD"!!

☞ Standing on the crumbling verge of 1843, and in the very last moments of probation, we implore your prayerful and critical perusal of these two pages. We are the more earnest in this, because in them is contained a scriptural clue to the time when this earth, and all its inhabitants, will pass from their temporal to their eternal state; which we most certainly believe cannot pass the end of next March. You may inquire, why we extend it beyond this year. We answer, because Moses, Daniel, Jesus, and John, through whom the prophetic numbers come to us, were all Hebrews; and it is well known their year ended about the time of the vernal equinox. We invite your attention by all that is blessed and glorious in the thought of everlasting happiness with God, and all that is doleful in the view of endless banishment from him. Think not, because we say we believe the end will not come before April, therefore you may go on in sin a little longer. No, no. We entreat you to prostrate yourself immediately before God, even before you finish reading this, and give your heart to him before the sound of the last trumpet shall declare, "Time shall be no longer;" for the day and hour of his coming is not revealed to mortals.

2 TIM. 3; 16, 17.—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here is our warrant for looking into any part of the Holy Book in search of truth.

DANIEL informs us, ii. 19, 20, 29, that the great God revealed and made known secrets to the king and prophet, which were to take place hereafter, in the LATTER days. This ought to close every mouth which is disposed to say that we can know nothing of the future, after the great God hath made it known.

In looking further at this chapter, we see that the gold, silver, brass, and iron of the image, symbolise four kingdoms, each in turn exercising universal dominion; the stone cut out of the mountain without hands for the fifth, or the kingdom of heaven, before which all the preceding empires disappear by a catastrophe that grinds them to powder, so that the wind takes them away like chaff, that no place is found for them. How can complete destruction be set forth more perfectly than this? Has any such thing come upon the world since the days of Daniel? No. Then the stone has not smitten the image! it is yet future! Look out!! "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." Need the end of this world be set forth more clearly? And yet it is, in

THE VIIth CHAP. But because the fourth empire was to be disruptured, and exist for a season in the form of ten,—in which form it was to give birth to an eleventh, the most extraordinary politico-ecclesiastical power the world ever saw, which was to have the saints in its hands 1260 years, but was to make war and prevail against them, until the final catastrophe,—Therefore the same great events are introduced in this chapter under a different series of symbols, viz. four beasts, instead of four metals: a lion for Babylon, a bear for Persia, a leopard for Grecia, and a monster for the Roman. But now, lest the art and cunning of wicked men should succeed in explaining away the final catastrophe of the king's dream to mean something short of the end of this world, the stupendous and sublime scenes of the last JUDGMENT are delineated with a minuteness equalled only by the grandeur of the occasion. Daniel saw the earthly thrones cast down, the Ancient of Days sitting on His throne of fiery flame, with wheels of burning fire, preceded by a fiery stream; thousand thousands ministering unto him, and ten thousand times ten thousand standing before him, the JUDGMENT sat, and the books opened. Then he beheld, because of the voice of the *great words* which the horn spake; he beheld even till the beast was *slain*, and his body *destroyed* and given to the *burning flame*. A more complete parallel to the action of the stone upon the metallic image could not be given. Now, what is the immediate and obvious cause of this destruction? The great words of the horn, most certainly. Whose voice but that old Romanism's is now heard far above all the din and clatter of the nations or the sects? Reader, do you hear it? if you do, then you may be sure that this world will soon be given to the *burning flame*. As the next rising scene in this sublime drama, far in the back-ground, Daniel beholds the Son of Man coming on the clouds of heaven, who was brought near, and before the Ancient of Days, who gave him *dominion*, and *glory*, and a *kingdom*, that all *nations*, and *languages*, should serve him; whose dominion is an everlasting dominion, which shall not pass away, as all the preceding ones had, and his kingdom that which shall not be destroyed. But do you ask what people these are, and from whence they came, that constitute this universal, endless kingdom, after all the nations are given to the burning flame? Themselves shall answer. Rev. v: "For thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." There can be no mistake in the identity, for John has precisely the same numbers as Daniel. But as the length of these two visions, which we have gone over, is not given, so we have the

VIIIth AND IXth CHAPTERS, in which the first empire is omitted, the symbols again changed, the second and third empires expressly named and set forth by two domestic animals, and the fourth by a little horn, which waxed exceeding great, and which was finally broken without hand. Here we wish to say, that we need not go out of the Bible for a single item of the history needed to establish the succession of kingdoms in these visions. Daniel expressly tells the king of Babylon that he is the head of gold. Babylon (v. 28) was given to the Medes and Persians; and we are told (viii. 21) that the rough goat is the king of Grecia. The three first kingdoms are thus positively named; so we have only to see if the Bible tells us of one more, and if so, that must be the fourth. Luke (ii. 1) speaks of a power, which *taxed* the *world*. Aye, that is it! ROME! Now, Daniel is told that this vision, which encircles the Medo-Persian, Grecian, and fourth empires, is 2300 days long; that it extends to the time of the end; that it reaches to the last end of indignation; and that, at the time appointed, (2300 days,) the end shall be. But, after all Gabriel's explanations, Daniel says, none understood it. No wonder that he did not; for, after hearing the order given to Gabriel to make him understand it, and pondering over the idea how three such mighty empires could flourish, each one his season, and all to take place in a period of 2300 days, his *astonishment* is easily accounted for. But, like all true saints, he betakes himself to his knees and his holy books. O, how many of the true children have found light and comfort in these two ways! Flying swiftly, Gabriel is again at his side, *talking* with him, *informing* him, giving him *skill* and *understanding* of the matter, and *shewing* him the VISION. He proceeds to inform him that 490 of those days are determined (or cut off, as our learned opponents admit) for certain purposes, and to seal up the vision; then he gives him a starting point, the only one mentioned in the book, and without which "unto 2300 days" is of no force whatever; then he tells him that, in 69 weeks, the Messiah will make his appearance. Luke (iii. 23) informs us that Jesus began to be about 30 years of age when he began preaching. Mark (i. 15) informs us that the first of that preaching was, "The *time* is fulfilled." Now, as there is no other time given in the Bible but the 69 weeks for the Messiah to come, so they must have expired at this very time. Now, I find that both of these events are set down under A. D. 26. Here, on this solid rock, we can set our feet, and look back 483 years, to B. C. 457, and know for a certainty, that then the decree was issued to rebuild *old* Jerusalem. We can also know with the same degree of certainty, that, in 1817 years after the same point, Daniel's visions will end, and the *New* Jerusalem come in all its glory. This any one can see, by adding 26 and 1817 together, which make 1843. Or add 1817 to 483, and we have 2300, which is the whole vision. Then the stone will smite the image to powder, the fourth beast be given to the flames, the Son of Man come in the clouds, the exceeding great horn be broken without hands, the Judgment be set, and the books be opened, within four months of this date!!!! Reader, are you prepared to meet it? Thus we see that it is entirely immaterial at what point of time in the 70th week the crucifixion took place, whether in the middle or the very last day of it. How true it is, that God has given line upon line, precept upon precept! for, after going over the ground three times, he again sends to Daniel, but not in a vision; and his heavenly instructor says to him,

IN THE XIth CHAPTER, "I will *show* thee the truth." In the remainder of the book, he shows him all the important events of the whole vision, down to the time that the great prince Michael stands up to reign, when many of them that sleep in the dust of the earth shall awake, and the wise shall shine as the brightness of the firmament. Now, for the first time, it is made known to Daniel how Adam, Noah, Abraham, Moses, and David, could come into this endless kingdom, which was to be set up on earth; namely, by their rising from the dead. The 4th and 9th verses of the last chapter informs us, that the words, the book, are closed, shut up, and sealed, "till the time of the end." Can any candid man want any thing more than this, as a reason why it was not known, till the last fifty years, that Daniel's visions would end in 1843? Verses 4 and 10 inform us that, at the time of the end, many shall run to and fro; [what immense travelling in these days!] knowledge shall be increased; [think of the improvements in our day!] many shall be purified and made white, [how many have joined themselves to the churches since 1798!] and tried; [preaching the coming of Christ this year has most thoroughly tried this work, of what sort it is;] the wicked shall do wickedly, [no dispute on this!] and none of the wicked shall understand; [has any person seen any of the wicked, who understand that the Judgment would set this year, who continued to live in sin?] the wise shall understand; [if true second advent believers are not the truly poor in spirit that mourn, the meek that hunger and thirst after righteousness, are merciful, pure in heart, peace-makers, and those which are reviled and persecuted, and all manner of evil said against them falsely, who are?] The three last verses now demand our prayerful attention. Read them over and over, then fall upon your knees in prayer, and look at them again. If the papal church, which has shed the blood of more than fifty millions of men, women, and children, because they differed from her in matters of faith, is not "the abomination that maketh desolate," then you may search the world over for it in vain. If it is, then the "daily" must be Paganism; for that alone

stood in the way of Papacy, and as soon as that was taken out of the way Papacy took its place.—A. D. 508 is the best authenticated date for this event that I can find; indeed, historical facts are very clear, that the last of the barbarian kings that had conquered Rome was converted to the Catholic faith, and the first papal war commenced this year. The first of these numbers covers the whole ground, from the taking away of the power of Paganism, in the city of Rome, to the taking away of the dominion of Papacy in the same place; this marks the commencement of the time of the end to be in 1798. The *first* of these numbers must mark the time to begin the *last*; if not, there is none given, and it is of course a dead letter, which we cannot admit for a moment. Beginning the two numbers together, and the *first* ending in 1798, the *last* must be about ended!! But what is this blessing upon those who *wait*, and *come* to the end of these days? and who are they? Paul shall answer: "We [saints] shall not all sleep, [die,] but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. Then we [saints] which are alive, and remain, shall be caught up together with them [risen saints] in the clouds, to meet the Lord in the air." But do you say that many wicked will *wait*, and *come* to this same time? They will indeed *come* to it, to their everlasting sorrow; but it is only true saints who "*wait* for his Son from heaven."—Daniel is now told to go his way till the end be, for he should *rest*, ["Blessed are the dead which die in the Lord, for they *rest* from their labors,"] and stand in his lot at the end of the days. Entering upon his inheritance in the new earth, with all the saints, can alone be the meaning.

THE VII. TIMES OF LEV. XXVI. 18, 21, 24, 27. We see, in these verses, that God promised by Moses, that, if his people would not hearken to him, and do all his commandments, he would punish them seven times, which he repeats in these four verses. As a time, times, and half a time, are proved to be 1260 years by the fulfilment of three important prophecies, therefore, seven times must be 2520 years. Now take your dividers, and place one point on 1843; open them 2520 years, and the other point rests on B. C. 677. What took place this year, that would seem to mark this the right time to commence it? Manasseh, the king of Israel, was carried in chains a prisoner to Babylon. If making a prisoner of that king was not "breaking the pride of their power," what would? The professed people of God have been in subjection to their enemies ever since; but, bless God, the seven times punishment of his people is nearly out, when

"——thy foes shall oppress thee no more"

THE SEVEN TRUMPETS OF REV. At the time God gave this revelation to Jesus Christ, and signified it to John by his angel, the fourth or Roman empire was in the zenith of its glory; it had "devoured, broke in pieces, and stamped upon, the whole earth:" but its cup of iniquity was fast filling up. In the sounding of the four first is pointed out to us, in dreadful imagery, the gradual fall of the Western empire. The angel is here seen flying through the midst of heaven, saying, "Woe, woe, woe, to the inhabiters of the earth, by reason of the other trumpets which are yet to sound." The fifth and sixth proved to be woes indeed to the Eastern world; and, if the last should bring about the conversion of the world, it would be strange indeed, passing strange, that the last woe should be turned into one of the greatest blessings "to the inhabitants of the earth" that ever took place.

The *first* began to sound A. D. 395, and its effects were seen in the ravages of the Goths, under Alaric and Rhodogast, the first of which burned Rome in 410.

The *second* in 429, and its effects were seen in the terrible Vandal, Genseric, becoming master of the sea, and destroying the maritime power of Rome.

The *third* in 441, and its effects were seen in the ravages of Attila, surnamed the "Scourge of God."

The *fourth* in 493, and its effects were seen in Theodoric, the Ostrogoth, conquering Italy, and overturning the throne of the Cæsars.

The *fifth*, or *first* woe, in 629, brought up from the bottomless pit Mahomet, that scourge of the Eastern world, with its "smoke and locusts;" but they were "to hurt only those men who have not the seal of God in their foreheads," which they were to "torment five months," beginning July 27, 1299, when they had a king over them.

The *sixth*, or *second* woe, let the "two hundred thousand thousand" Turkish horsemen loose, which were permitted "to slay the third part of men, an hour, a day, a month, and a year," making in all, for these two specific periods, five hundred and forty-one years and fifteen days, which was completely fulfilled the 11th of August, 1840.

Here we ought to inquire the reason why the time is given for these two last trumpets, and none else. Can it be for anything else, than that God intended his people should know, by its fulfilment, about the period "that time should be no longer, the mystery of God finished, and the time of the dead, that they should be judged?" I think not. The regular gradation in the three woes should not be overlooked. The first was to *torment* and *hurt* men five months; the second was to *slay* and *kill* the third part of men for an hour, a day, a month, and a year; the third was to make the nations angry, bring in the wrath of God, and destroy them which destroy the earth.

THE ANNOUNCEMENT OF THE SEVENTH, CHAP. X. Imagination could hardly picture a more glorious personage. Who can help identifying him with the man that Daniel saw and described, in his 12th chapter, who was clothed in linen, upon the running waters of the river? *Then the stream of time was flowing towards the ocean of* ETERNITY; but now he is standing upon the still sea, and the firm earth; *time is now to be no longer.* Could he be any other than Michael, the great Prince? I think not. Important truth he then communicated to Daniel; but, after a lapse of six hundred years, and at the closing up of God's revelation to man, he appears to John, to inform him what shall take place when the seventh trumpet *begins* to sound. Why such a glorious person?—why clothed in such a glorious dress? why such commanding attitude? why such an awful oath? *The tremendous importance of the theme and the occasion* demanded it; and what is it? *The cessation of time and the finishing of the mystery of God.*

THE SOUNDING, CHAP. XI. "The kingdoms are become——" Here I wish to ask if the words "*are become*" can be construed to mean something that is TO BE?

"He shall reign forever and ever." This looks like some words of Daniel: "There was given him dominion, and glory, and a kingdom; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." This cannot apply to a millennial church; for its advocates believe, that, at the end of 1000 years, the devil again gets the mastery.

"Has taken to himself his great power." God has now forsaken his covert, like the lion, and come out of his place, bound the strong man, and is now going to spoil his goods.

"The nations were angry." How this sets forth the state of things after the saints were caught up! When the salt is all gone; when every kind of stain is taken off; husbands and wives tearing one another to pieces; children beating their parents; men and women striping their unfaithful pastor; subscribers cutting in pieces their doughfaced editor; a menagerie of the most ferocious beasts let loose upon one another;—will but faintly set forth the awful scenes which will occur between the time that Isaiah 26: 20 is fulfilled, and the violent death of the last wicked man and woman.

"Thy wrath is come." How dare men contradict the twenty-four elders on their faces before God, and say the seventh trumpet is a signal for the conversion of the world?

"The time of the dead, that they should be judged!" Who can doubt that this is the DAY OF JUDGMENT?

"Reward the prophets, the saints, and them that fear thy name." Yes, Job shall see his Redeemer in his flesh; Daniel shall stand in his lot; Abraham shall enter the city which hath foundations; Moses shall not be cut short of Canaan; Eli's neck shall be restored; David's sin shall be forgotten; Paul's thorn is exchanged for a crown; Stephen's wounds are all healed; John has entered upon what he saw in vision.

"Destroy them which destroy or corrupt the earth." Now, oh my soul, what a change is come on the scene of thy contemplation! Instead of the glory and inexpressible joy we last considered, here "all the beasts and birds are gathered to eat the flesh of all men, both free and bond, both small and great." [Rev. 19: and Ezek. 30.] Now, "the Lord will call for a sword upon all the inhabitants of the earth;" "he will plead with all flesh;" "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." [Jer. 25.] Now, "the Lord maketh the earth empty, and waste;" it is "clean dissolved," and "utterly spoiled," and turned "upside down;" and the inhabitants are burned;" now "he will punish the host of high ones, and kings of the earth upon the earth."—[Isa. 24.] Now is "the day of the Lord's vengeance;" "The streams of the earth are turned into pitch, and the dust thereof into brimstone, and the land burning pitch." [Is. 34.] Now "the Lord will bring this plague upon all people;" viz., "their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." [Zech. 14.] The day has now come, "that shall burn as an oven, when all the proud, yea, all that do wickedly," "shall be burned up, root and branch," and shall be "ashes under the soles" of the feet of those that fear my name, saith the Lord of hosts. [Mal. 4.]

SIGNS OF THIS DAY. In Joel 2: 30, 31, God says, "he will show wonders in the heavens, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Matthew, Mark and Luke speak of about the same things as Joel; John says nothing about them in his gospel, but is permitted to *see* the same things, in vision, at the opening of the sixth seal. All these things have taken place within the memory of many now living: a great earthquake was felt nearly all over the globe, just before the dark day and night of May, 1780, which I need not speak of, as we have all heard old people say so much about it. Blood, and fire, and pillars of smoke, I myself witnessed six or eight winters ago, when standing on the Western Avenue; suddenly a splendid centre-piece was formed in the zenith, from which radiated in all directions the most splendid colors, ranging from the purest light to the deepest crimson. In London it was so brilliant that it drew out the fire department, who horsed their engines, and galloped off towards the supposed scene of conflagration. In November, 1833, I stood in the middle of the Common, and in every direction, emanating apparently from the same point in the heavens, I beheld with profound amazement, the "stars of heaven falling to the earth!" Why will not men believe this is what Joel and Jesus foretold, and which John in vision saw? No sane man could suppose that the prophecy meant that the great planets would come tumbling on to our little globe, like mountains falling on a mole-hill. And certainly, no one would think for a moment that the fixed stars, which are suns to other systems, would come rushing down upon this speck of matter. *It could be fulfilled in no other way than this.* In addition to these signs, Luke adds others, which are, upon the earth distress of nations and perplexity; the sea also, in great commotion, and men also, anxiously looking for some great event coming upon the earth: these have been all strikingly fulfilled within a few years past. The next thing all three of the Evangelists agree in; which is, the powers of the heavens shaken. What this is, I suppose remains to be seen. Matthew here says that the sign of the Son of man will appear, and all the tribes of the earth mourn. Now as this mourning takes place as soon as this sign appears, so we are pretty sure that all are convinced that Christ is coming, some space of time before he is actually seen. Now again, all three unite and say, "then shall they see the Son of man coming in the clouds, with power and great glory." Amen, even so come Lord Jesus. And now, dear reader,

IN CONCLUSION, let me ask, are you prepared for this momentous scene? If not, delay not a moment in making your peace with God; for no man can tell how soon the door of mercy will close. What an awful moment this!! enveloped in the "quickly" between the second and third woes!! four months must finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered: many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few month's earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? Are you gratifying appetite, pride, vanity, temper, or lust? Are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit.—Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful, and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD." Amen and Amen.

LEWIS HERSEY.

Boston, December 20, 1843.

NOTE.—The 2300 days begin IN the year 457, that is, 456 years and a fraction before the Christian era. Of course, they do not end till 1843 years and a fraction of that era have expired. The same principle should apply to the 2520 years. The JEWISH YEAR does not end till March or April. On this point, see a tract on the Time of the End, which will soon be issued.

THE "LITTLE HORN" OF DAN. 8TH, NOT ANTIOCHUS, BUT ROME.

1. Sir Isaac Newton says that a "horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one."

2. Antiochus reigned over one of the four horns. But the little horn was a *fifth* under its proper kings. This horn was at first a little horn, but it waxed exceeding great towards the south, and toward the east, and toward the pleasant land. This was true of ROME. But so did NOT Antiochus. His kingdom, on the contrary, was weak, and *tributary* to the Romans; and he did NOT enlarge it.

3. The little horn was to arise in the *latter* time of the kingdom of the four horns.—But Antiochus was the *eighth* in the Syrian line of kings, which numbered *twenty-five*, and he therefore could not be in the *latter time* of that kingdom.

4. The little horn was to arise when the transgressors had come to the FULL. But the transgressions of the Jews had not come to the full in the time of Antiochus, nor till they had crucified the "PRINCE *of princes*," 197 years after the death of *Antiochus*.

5. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. 28: 49, 50) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus.—On the contrary, Rollin describes him as silly, stupid and foolish in the extreme. We are told that he was very much given to drinking; that he squandered away a great part of his revenues in excess and debauch; and that, when intoxicated with liquor, he would frequently scour up and down the city; he used to go and bathe himself in the public baths with the common people, and committed such extravagances as made every body despise him. [See An. His. B. 19. C. 2. S. 2.

6. The power of this "HORN" was to be MIGHTY, but not by his own power. This was true of Rome, whose generals derived all their power from the people. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint, or external aid.

7. It is said of this HORN, "and he shall destroy wonderfully." Antiochus destroyed about 80,000 Jews. But ROME, in a single siege, destroyed ONE MILLION ONE HUNDRED THOUSAND of that nation, and scattered the remnant into all countries.

8. It is said of this HORN, "He shall PROSPER and practise." Thus did ROME. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

9. This HORN was to DESTROY the mighty and holy people,—the Jews. That nation was destroyed by the ROMANS, A. D. 70, after Antiochus had been dead 234 years.

10. This HORN magnified himself even to the host, and stood up against the PRINCE of princes; but Antiochus died 164 years before the PRINCE of princes was born; while the Romans did fulfil this prediction, in crucifying the LORD OF GLORY.

11. This HORN was to cast down the place of the sanctuary, which Antiochus did NOT, as he left it standing. But this was done by the ROMANS.

12. To give both the sanctuary and the host to be trodden under foot by this HORN, the vision was to continue 2300 days. According to Faber, Prideaux, Mede, Scott, Bishop Newton, Sir Isaac Newton, and the universal opinion of our standard Protestant commentators, Daniel's prophetic days are years. But the profanation of the temple by Antiochus did not continue so many natural days. These days were to extend to the last end of the indignation, and the indignation is not yet at an end. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel, (ix. 27,) that for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

13. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over ONE HUNDRED AND TWENTY-SEVEN PROVINCES, is simply called *great*. Grecia, of which it is said, "the third kingdom shall bear rule OVER ALL THE EARTH," is called VERY GREAT. But the HORN, which represents the succeeding power, is said to have waxed EXCEEDING GREAT, even greater than the preceding powers. The natural gradation would therefore be,

GREAT.	VERY GREAT.	EXCEEDING GREAT.
PERSIA.	GRECIA.	ROME.

How absurd and ludicrous would be

GREAT.	VERY GREAT.	EXCEEDING GREAT.
PERSIA.	GRECIA.	ANTIOCHUS.

The above considerations render it morally certain that not *Antiochus*, who was once an hostage in Rome, and paid tribute to the Romans all his days, but ROME, that EXACTED tribute of him, is the POWER symbolized by the HORN of Dan. 8th, that waxed EXCEEDING GREAT.

Many of our opponents rest their eternal all upon the application of this horn to Antiochus; and how clearly is it misapplied!—Reader, be not deceived.

To show still further, that the power of Papacy, which is to last till "broken without hand," is included in the symbol of this "horn" we again introduce the harmony of Dan. 2: 7: and 8.

DAN. II. B. C. 570. PAPACY.	DAN. VII. B. C. 541. PAPACY.	DAN. VIII. B. C. 539. PAPACY.
[The ten kingdoms *only*, out of which this power arose are here brought to view.]	"And behold, in this horn were eyes like the eyes of a man, and a mouth that spoke very great things, whose look was more stout than his fellows." (ver. 8. 20.)	"And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace he shall destroy many."
[The little horn being synonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of Christ. See Rev. 12. It cannot, of course, apply to any government that existed before the Roman.]	The same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High. And the time came that the saints possessed the kingdom. (ver. 22.)	"It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground and stamped upon them." (ver. 10, 12) "Magnified himself against the PRINCE of the host" "Shall destroy the mighty and the holy people."—"Stand up against the PRINCE OF PRINCES," (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome.
THE END. "A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces.—Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors. And the wind carried them away that no place was found for them." (v. 24, 25.)	THE END. "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the burning flame," (v. 9, 10, 11.)	THE END. "He shall be broken without hands," (ver. 24.) "The consummation and that determined shall be poured upon the desolate," or as the margin reads, "upon the desolator," ch. 9, 27.
(The earth is now empty.)	(Not a kingdom exists.)	(The desolator is made desolate.)
THE FIFTH UNIVERSAL KINGDOM. "And the stone that smote the image became a great mountain, and filled the whole earth," (v. 35.) "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."	THE FIFTH UNIVERSAL KINGDOM. "One like the Son of Man came with the clouds of heaven," &c. (See ver. 13, 14) Matt. 24: 30. 16: 27.—Mark 13: 26. Rev. 1: 7. "The saints of the Most High shall take the kingdom and possess the kingdom forever, even FOREVER AND EVER." Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. (ver. 22, 27.)	THE FIFTH UNIVERSAL KINGDOM. "Then shall the sanctuary be cleansed." (ver. 14.)—"Understand O Son of Man, for at the time of THE END shall be the vision." (ver. 17.) "Behold I will make thee know what shall be in the LAST END of the indignation, for at the time appointed THE END SHALL BE." (v. 19.)
"The earth" is now "full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 9.	"They sung a new song, thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH." Rev. 5: 9, 10.	The Lord has now washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of BURNING. Isa. 4: 4.

A MOMENTARY RECOVERY FROM INSANITY.

Announcing the sudden death of Governor Gilmer, Judge Upshur, Hon. Virgil Maxcy, Com. Kennon and Col. Gardener, a voice comes by express from the head quarters of our National Government, which rationally says—"Great God!! what shadows we are, and what shadows we pursue."

SIGNS OF THE TIMES.

Luke xxi. 28.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

Reader, your attention is invited to a few thoughts on a momentous and thrilling event, viz: the Second Advent of Jesus Christ.—That he is soon to come as a Judge and a King, there is the clearest evidence in the word of God. Examine it for *yourself*, without delay, and be ready to have part in the first resurrection. You "can discern the face of the sky;" why not then, with equal clearness, "discern the signs of the times?" as both are equally marked by their appropriate characteristics, and both are equally *intelligible*. Why pretend ignorance of the lessons of instruction imparted by the one, any more than by the other? Remember that when an "adulterous generation" was addressed upon the general truths of the gospel, they demanded as a condition of their belief, "a sign from heaven," or that "one arise from the dead." On the same ground thousands now stand when addressed on the subject of those events which are soon to transpire, and ask, *How can these things be?* or, *Where is the promise of his coming?* When the truths on the subject of Christ's near approach are presented, as we believe they are taught in the word of God, even professors of religion, almost *en masse* accuse us of bringing "strange things to their ears," yea, virtually charge the Savior with an unmeaning message to his disciples, when he declared that they might *know* when their "redemption draweth nigh." But I pray you heed not the syren song of peace and safety. I ask why the arrangement of "signs," as the precursors of future events, with the predictions which announce them? Are they to be looked upon as an *unmeaning* ordinance of heaven? If so, then God is trifling with his creatures. We believe they have a meaning, and those which have already occurred, and those which are now transpiring, are solemnly and loudly proclaiming, "Behold the Bridegroom cometh, go ye out to meet him." There were signs which preceded the first advent of Christ, as well as prophecies fulfilled by the event, and to a reflecting mind, guided by the light of revelation, they were calculated to inspire fresh hopes of the near approach of the infant Savior. And while the King of Judea was disturbed at the fulfilment of those prophecies which he conceived portended his ruin and the loss of his power, and even sent emissaries to inquire whether such a child were really born, in order to destroy him; there was one of the remnant band of Jewish worthies in Jerusalem, Simeon, a "just man and devout," who had long been waiting for the consolation of Israel, and rejoiced in anticipating the promised Messias.—The termination of the seventy weeks of years was marked by the most significant signs. Heaven and earth united in filling the moral hemisphere with forerunners of the incarnation of the Son of God, and awakened throughout the whole civilized world expectations of an approaching crisis. At the *appointed time*, a virgin daughter of Judea gave birth to the Prince of Peace, and the predicted *star* appeared and piloted the magi of the east to the place of his birth.

There are also signs which God has appointed as the harbingers of Christ's second coming, and the Bible chronometer God has given us in mercy, for the measurement of times and seasons. A *double warning* is given, that you may not be in darkness, that that day shall come upon you as a thief. The signs which are predicted to precede the second advent of Christ, are:

1. *The prevalent unbelief of Christian professors respecting the doctrine of Christ's near approach.* Listen to the fearful interrogation of Christ—When the Son of man cometh, shall he find *faith* on the earth?—Luke xviii. 8.

2. *A melancholy and general decay of vital piety.* A prominent characteristic of the early Christians was, they "*loved his appearing.*" 2 Tim. iv. 8. They loved to hear of it, to talk about it, to pray for it, and the world hated them. It was the "*offence* of the cross." In the last times "the *love of many shall wax cold.*" Matt. xiv. 12. Does not the love of mammon, the spirit of worldliness, conformity to its maxims and fashions, pervade the professed churches? Judge ye. Which is the most apparent, the *power* or the *form* of religion?

3. *Unprecedented prevalence of iniquity is another characteristic of the last times.* "Iniquity shall abound." Matt. xxiv. 12. In no period of the world's history have the floodgates let out from its exhaustless reservoir such streams of guilt. Read the dark and awful descriptions in the public journals, under the heads of Perfidy, Fraud, Rapine, Murder, Sedition, and universal misrule.—See the description in 2 Tim. iii. 1–5.

4. *Scoffers in the last days, at the coming of Christ, is another sign indicative of his near approach.* 2 Pet. iii. 1–4. Beware, reader, lest you be found among this class. A professor of religion may be a scoffer.

5. *The universal spread of the gospel among all nations is a sign of Christ's speedy Advent.* Matt. xxiv. 14. The gospel is to be preached as a Witness, and not as the instrument of the *conversion* of all nations. This sign is *fulfilled.*

6. *Division among professing Christians,* (Matt. xiv. 10,) *and opposition to sound doctrine shall distinguish the last days.*

7. *A practical rejection of the Lord's word. This is evident* in the great prevalence of German Neology, the Transcendentalism and Rationalism of America.

8. Signs or wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Other prophetical signs might be noticed, which are fulfilling before your eyes, by which you may *know* that Christ standeth at the door. Reader, if you *would* you *cannot* evade the truth on this subject. The present signs of the times, considered in the light of *evidences* of the fulfilment of prophecy, both past and present, may be viewed as the *last call*, the *last act*, the last voice of God's long-sighted and abused mercy to man.—Will you heed the call, or sleep on till, amid the darkening of the heavens and the clashing artillery of heaven, the voice of mercy ceases, and you are lost eternally?

PROPHETIC TIME.

I. The Great Jubilee. This is a period of 7 times 7 jubilees, 49 jubilees of 50 years each, or 2450 years, which include the time of all the Jewish Sabbaths, during which the land was to enjoy her rest. This period we commence when the Jews, with Jehoiakim, were carried to Babylon, in the fourth year of his reign; since which, the Jews have never kept their jubilees. According to the best chronologists, this event was B. C. 607. From 2450, deduct B. C. 607, and there can remain but about A. D. 1843.

II. The 2300 Prophetic Days, (years.) This prophetic period, of the viii. of Daniel, was to commence with the meridian glory of the Medo-Persian empire, to mark the continuance of the vision, and reach to the cleansing of the sanctuary, when the horn that waxed exceeding great is to be broken without hand. According to the best chronologists, that kingdom did not reach its greatest height until the 7th year of Artaxerxes Longimanus, B. C. 457. 457 from 2300, must end near 1843.

III. The Seventy Weeks. This was given to Daniel, as recorded in Daniel ix., as an explanation of the 2300 days, from which they were cut off. Sixty-nine of these weeks, 7 multiplied by 69, equal to 483 years, were to reach to the Messiah, and to begin with the going forth of the decree to rebuild Jerusalem. This decree, according to Ezra vii., was given in the 7th year of Artaxerxes Longimanus, B. C. 457. From 483, deduct B. C. 457, and there remains A. D. 26. This brings us down to the time our Savior was baptized, and acknowledged from Heaven as the Messiah. The one week, or 7 years, to complete the 70 weeks, carry us to A. D. 33. Deduct 490 years, in 70 weeks, from 2300, and there remain 1810. Add 1810 to A. D. 33, and it brings us to A. D. 1843.

IV. The 1260 Days. This period was to mark the supremacy of Papacy. In Dan. vii. 25, it is called "a time, times, and dividing of time = 3½ times, that the saints were to be given into the hands of the little horn; also in xii. 7. In Rev. xi. 2, 3, it is called 42 months that the Gentiles were to tread the court of the temple under foot; and a thousand two hundred and threescore days that the two witnesses were to be clothed in sackcloth. In Rev. xii. 6 and 14, it is called a thousand two hundred and threescore days, and a time, and times and half a time, that the woman was to be nourished in the wilderness. In Rev. xiii. 5, it is called forty-two months, that power was given unto the beast to continue. These periods are all of the same length, and evidently mark the same period of time. According to the most authentic histories, the events predicted to mark the commencement

of these periods, were all fulfilled by A. D. 538; and those which are to mark the termination in A. D. 1798, just 1260 years from the commencement. Since 1798, the saints have been out of the hands of Papacy, which has continued to make war with them, and prevail against them, as it was predicted it should, till the Ancient of Days should come.

V. THE 1290 DAYS of Daniel xii.—This period was to commence with the taking away of the daily, and the setting up of the abomination that maketh desolate. According to the best historical evidence, the daily pagan rites ceased to be sustained by law in Rome, about A. D. 508, when the papal horn was also revealed in the first ecclesiastical war. These days were to continue till the time of the end, when the king of the south (Egypt) was to push against the Roman power. 1290 years, commencing in A. D. 508, would expire in 1798; and in this year we find the fulfilment of the events which were to mark the termination of this period.

VI. THE 1335 DAYS of Daniel xii.—This period was to commence at the same time with the 1290, and to continue to the time Daniel should stand in his lot: at which time, all who waited and came to the end of the days would be blessed. 1335 days, beginning in A. D. 508, carry us down to about 1843.

VII. THE FIVE MONTHS of Rev. ix. 10. This was to be the time that those like locusts were to have power to hurt men during the sounding of the fifth trumpet. We suppose that this trumpet began to sound on the 27th day of July, 1299, when, according to Gibbon, the Turks made their first attack upon the Greek empire. Five months, 5 multiplied by 30, equal 150 prophetic days (years.) 150 years, commencing with July 27th, 1299, carry us down to 1449, when the Greek monarch made a voluntary surrender of his power into the hands of the Turks; but continued on the throne by permission till 1453, when Constantinople was besieged and taken.

VIII. THE HOUR, DAY, MONTH AND YEAR of Rev. ix. 15. This period was to mark the time that the same power was to be permitted to kill men. 1-24th of a day, 1 day, 30 days, and 360 days, equal to 391 1-24th prophetic days, or 391 years and 15 days. Commencing this period in 1449, when Decaozes asked the consent of Amureth to reign, at the end of 150 years from July 27th, 1299, and it would terminate August 11th, 1840. And at that time the Sultan of Turkey made a like voluntary surrender of his power into the hands of the four powers of Europe; and now reigns by their permission, the same as did the Greek monarch, at the end of the 150 years. Then ended the SIXTH Trumpet, when the SEVENTH was to sound quickly. See Rev. x. 7, and ix. 15.

THE GREAT DAY.

"Even thus shall it be in THE DAY when the Son of Man is revealed." Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour,—making everything a business, pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things!" Phil. iii. 19. The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the idler at his folly! the laborer at his toil! the glutton at his meat! the drunkard at his drink! Each at his sin! Each in his day dream!—Each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and KNOWS NOT. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! believers, the pause is for you—hark! "A great sound of a trumpet."—Angels are sent with it. The Lord can do nothing till you are in refuge, *being merciful unto you*. See, O see!—they are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv. 31. The gathering is over—all are in safety—not one is forgotten.—O! dreadful! The storm is bursting—thousands who began to be gathered have fallen back—the last trump sounds louder and louder—the "seventh angel pours out his vial faster and faster." Rev. xvi. 17.—O! dreadful! "Voices, and thunders, and lightnings," Rev. xvi. 18, in the heavens—"weeping and wailing and gnashing of teeth" on the earth.—The storm is burst upon the poor guilty world! Every living soul has drank it! And—O! the omnipotence of MY GOD, the Son of Man!—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

WESTERN MIDNIGHT CRY,

CINCINNATI, MARCH 9, 1844.

☞Not one out of 500 of the reports in the public prints relative to Second Advent Believers, contain a single word of truth.

☞A letter from Bro. Litch, and other valuable communications, will appear in our next number—also the report of our Conference, which may cause a delay of two or three days beyond our usual time.

☞ Between 5 and 6000 copies of this number will be distributed in this city. Two or 3000 German tracts will also be placed in the hands of those that can read them. These efforts will be appreciated by hundreds who will praise God in his kingdom; but, if any slight our message, we shall go to the Bar of God with the consciousness of having strove to do our duty towards them.

TO THE UNCONVERTED READER.

This may be your last warning. Then we beg of you not to throw this sheet carelessly aside, lest the voice of Jehovah should soon cry in your ears, "I called but YE REFUSED."

The salvation, or the loss of thy soul, may turn upon as small a point as the examination, or rejection of these pages. Then be wise to-day, and heed the voice that so loudly calls, "PREPARE TO MEET THY GOD."

SECOND ADVENT CONFERENCE.

At the time our paper goes to press, [Thursday morning,] the Committee had not succeeded in procuring a commodious place for the session of the Conference.—It therefore commences in the Lawrence Street Church, on Thursday A. M., at 11 o'clock. The morning services will be occupied in Bible Class, and other exercises. Lectures will be delivered each P. M. and evening, at 3 and 7 o'clock. In case no larger place can be secured, the College Hall will be occupied for the Lectures on Sabbath next. The following subjects may be expected to be brought before the congregations in the Lectures delivered at the session of this Conference:

The Nature, Object and Time of the Second Advent of our Savior;

The Unscripturality of the Doctrines of a Millennium and of the Jews Return, before the Advent;

The Kingdom of God;

The Two Resurrections;

The Seven Churches;

The Seven Trumpets;

The Seven Last Plagues;

The Fall of Babylon;

The New Jerusalem;

The New Heavens and New Earth;

The subjects contained in Dan. 2, 7, 8, 9, 11 and 12th chapters, and Matt. 24;

The Signs of the Times.

All are invited to come and hear for themselves the reasons of our hope.

PROFESSOR STUART

Is the principal learned opposer, of the doctrines we advocate, relative to the Speedy Coming of our Lord.—That none may be deceived by men who oppose this great truth; it may be well for all to know, the value this learned man attaches to the prophecies recorded in the Bible. In a theological work, recently translated from the German, by Theodore Parker, of Roxbury, Mass. vol. 2, p. 485, the following language may be found relative to the accounts of Daniel.

"Ezekiel mentions Daniel as a model of *righteousness* and wisdom, xiv. But the Daniel of this book must at that time have been very young—therefore, it is not improbable, that the Author of this book has FALSELY TRANSFERRED another mythical or poetical character, to the times and circumstances of this work, and at the same time has made use of the statements of Nehemiah x. for the same purpose. The false statement in i. 1, renders the HISTORICAL EXISTENCE OF DANIEL EXCEEDINGLY DOUBTFUL.

In the translator's preface it appears that PROFESSOR STUART, of Andover, Sears and Hasket, of Nawton, have aided him in his work with ADVICE and references. The Professor, failing to overthrow a correct exposition of a prophecy from which the Saviour quoted, (Mat. 24: 15) now lends his ADVICE in the spread of a work that calls in question the REAL EXISTENCE of the Prophet DANIEL—and calls his eminent prophecy a "MYTHICAL" FABLE! Dear reader, we again say, "BE NOT DECEIVED."

THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MARCH 16, 1844. [No. 2.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 16, 1844.

LECTURE

Will be continued at the College Hall, and at the Lawrence street Church, on Sabbath next, at the usual hours. Bro. Cook will spend the Sabbath with us.

There will be a Lecture at the Hay Scales in Fifth st. between Main and Walnut, on Sabbath morning next, at 9 o'clock.

☞Bro. J. H. Kent has left for Liberty, Ind., where he will remain for the present.

NEW SECOND ADVENT PUBLICATIONS RECEIVED.

"The Celestial Rail Road, or modern Pilgrim's Progress."

"The Age to come." By L. C. Gunn, Philadelphia.

"Voice of Warning." By Orlando Squires, Utica, N Y

THE PAPER, &c.

Of our last number, besides supplying the subscribers, we have distributed *gratis* about 7,000 numbers. About 2,000 Western Midnight Cry, extra, containing brother Hersey's article, "Prepare to meet thy God," have been published for the same purpose. Also, about 3,000 of brother Starkweather's notices of his work on Daniel 12: 10.

"THE WORLD'S CRISIS."

The first number of a Second Advent paper with the above title has been received. It contains some valuable articles. Published and edited by G. W. EASTMAN, at Kingsville, Ohio. Terms: "*read and circulate*" Friends disposed to aid in publishing the above paper, can send their donations as above.

☞"THE AURORA," published at New-Lisbon, March 2d, has had the fairness to publish the "Points of difference between Adventists and their Opponents," from our columns. We record this fact, because, in these days of *scoffing* and *misrepresentation*, we do not get as much justice from *one* out of five hundred editors.

OUR CONFERENCE.

According to appointment, our conference commenced its session in the Lawrence street Church on Thursday, the 7th instant, at 11 o'clock, A. M. A profitable and interesting Bible class was held upon the subject of the two Resurrections. At 3 o'clock, P. M. brother Eastman, from Indiana, lectured upon the "Seven Trumpets," and was followed with some remarks by brother J. B. Cook. In the evening, at 7 o'clock, brother Cook lectured upon the "Object, manner, and desirableness of the Second Advent of our Saviour."

FRIDAY.

At 10 o'clock, A. M. the Bible class exercises were continued. Subject—The kingdom of God. At 3 o'clock P. M. brother Cook lectured upon the Kingdom of God yet future. In the evening at 7 o'clock, brother Chittenden lectured upon Dan. 8th and 9th chapters.

SATURDAY.

At 10 o'clock, A. M. the Bible class exercises were a continuation of the subject of yesterday morning. At 3 o'clock, P. M. brother Kent lectured on Dan. 8: 14 In the evening, brother Cook lectured from 1 Peter 1: 19, giving some excellent illustrations of prophecy brought to view in the text.

SUNDAY.

At 9 o'clock, A. M. brother Chittenden lectured at the Hay Scales in Fifth street, to a very large and attentive congregation, from the 2d and 7th chapters of the prophecy of Daniel. At 11 o'clock, A. M, brother Cook lectured at the College Hall upon the "Resurrection." At the same hour, brother Kent lectured at the Lawrence street house, from Heb. 10: 23. Brother Eastman lectured the same hour at the Engine house, on Vine, near Front street. These places were all filled.

3 o'clock, P. M. brother Chittenden lectured at College Hall, on Dan. 8th and 9th chapters. Bro. Jacobs lectured at the Lawrence street Church the same hour upon the "Seven Churches." Brother Kent lectured at the same hour in the extreme western part of the city. Brother Eastman lectured at the same hour and at the same place at which he lectured in the morning.

7 o'clock, P. M. Bro. Kent lectured at the College Hall upon the subject of the Kingdom of God. Brother Jacobs lectured at the same hour at the Lawrence street Church, continuing the subject commenced at that place in the afternoon. Bro. Cook lectured at the same hour at Fox's Mills, near the head of Vine street.

The interest throughout the day was intense—good order prevailed, notwithstanding the excessive crowds that attended the lectures.

MONDAY.

10 o'clock, A. M. The Bible class exercises were continued at the Lawrence street Church. Subject last up continued. At 3 o'clock, P. M. brother Cook lectured upon the unscripturality of the Millenium as taught by modern theologians.

At 7 o'clock, P. M. brother Kent lectured from Dan. 8: 19.

TUESDAY.

10 o'clock, A. M. Bible class exercises—the conclusion of the subject of the "Kingdom of God." 3 o'clock P. M. the time was occupied in the narration of experiences; and the same exercises were continued in the evening. If we had a memory, and a volume in which to record the happy experiences related in these meetings, we feel as though nothing short of the Word of God would be more interesting.

WEDNESDAY.

10 o'clock, A. M. Bible class—subject contained in Rev. 2d and 3d chapters—"The Seven Churches." Half past 2 o'clock, P. M., met for the examination of candidates for Baptism. Bro. Cook administered the ordinance, at the foot of Pike street, to seven persons, most of them young converts. An immense congregation were assembled. It was a joyful time. At the close of the ordinance some time was spent at the Church in an experience meeting. 7 o'clock, P. M. Bro. Chittenden lectured, during which he narrated his interesting experience to an attentive and crowded congregation.

The following lecturers were present at the Conference:—J. B. Cook, H. B. Chittenden, J. H. Kent, Dr. Eastman, J. Kimpton, J. Jones, J. White, C. Worley, T. Kimball, E. Jacobs.

THURSDAY.

10 o'clock, A. M. Bible class—Subject, the Prophetic Periods. At 3 o'clock, P. M. the Lord's Supper was administered to many hundreds of believers. Bro. C. Worley lectured in the evening.

Further remarks in our next.

So far the meetings have been marked with excellent order. The lectures have been thronged with thousands who apparently listened as for eternity. Many interesting cases of awakening and conversion, as the result of our gratuitous distribution of papers last week, have already reached us. The confidence of believers in this place, in the immediate coming of our Lord has never been so strong as at the present time. We introduce below, a few out of many editorial notices, which will give the *summum bonum* of the opinions of a certain class relative to Bible truths, and a Bible course.

MILLERISM.—We feel sincerely grieved to find this arch-heresy waxing instead of waning in "might and majesty." It is not within our province to offer arguments in confutation of the delusion; yet to console those of our subscribers who are believers in it, we simply say, that if sublunary things should be dissolved on or before the 21st inst., our paper will not appear as usual on the 28th of March. In case such a catastrophy should happen, we shall of course not be able to satisfy those of our patrons who have paid us in advance.—*Woodward Miscellany.*

☞ A Millerite Conference, or Second Advent Jubilee, commenced its session in this city, on Friday last, at their church on Lawrence street. They expect to do a good business at this, their last call, as they are assisted by a number of talented coworkers from the East. This may be the only opportunity our citizens will have of hearing their "howls," as the millennium is near at hand.—*People's Paper.*

A COMING.—The Second Advent or Millerite Conference commenced yesterday in this city, in the Lawrence street church. A number of the big guns are present, and the Millennium is expected to come off soon. Brother Jacobs, editor of the Midnight Cry, (or Howl,) is over head and ears in business. The public are invited to attend this last call.—*Enquirer and Message.*

THE EXACT HOUR.—A Millerite the other day ciphered up the last hour, and made it on the 26th April, at 11 o'clock and 10 minutes A. M. A survivor of the Hard Cider promises said he was glad it would come before *dinner* time, for he had'nt the "*beef*."—*Enquirer.*

COMMUNICATIONS.

LETTER FROM BRO. J. LITCH.

DEAR BROTHER JACOBS:—I take up my pen, *first*, to apologize for not sooner fulfilling my engagement to write you, and then to proceed in fulfilment of that pledge, to give an article for the "Western Midnight Cry."

My apology is, a press of duties, and my article for the "Cry,"

THE GARDEN OF EDEN OF THE ORIGINAL EARTH, THE NEW JERUSALEM OF THE NEW EARTH.

When the Saviour describes the reward of his Saints, Matt. xxv. 34, he says, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." That the kingdom will be the earth restored, I believe all Adventists admit. But to make the kingdom complete, will it not be necessary for the garden to be restored? So it seems to me. Then look again at the garden:—It had in the midst of it "*the tree of life.*" So also the city,—"In the midst of the

street of it, and on either side of the river was there the tree of life." Then, also, "a river went out of Eden to water it, and from thence, (when it had gone through the garden,) it was parted and became into four heads.—The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; And the gold of that land *is* good: there *is* bdellium and the onyx-stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates."—Gen. ii, 10–14. So also, when God made promise to Abraham, as to the extent of territory his seed should inherit, he said, "From the river of Egypt (Ethiopia) to the great river, the river Euphrates." Gen. xv. 18. But Abraham is to have it in the "heavenly country" and in "a city which hath foundations whose builder is God." Heb. xi. Then the New Jerusalem is to lie, as the garden did, between the Nile in Egypt and the Euphrates in Chaldea. The measure of it is 12,000 furlongs or 1,500 miles in circumference, or 175 miles square. Then there were precious stones there, such as bdellium and the onyx-stone; besides gold of the first quality. Likewise, there is to be a river proceeding out of the throne of God, in the city.

But the great argument, that the New Jerusalem has been on earth and is to come again, is found Isa. liv.—"Sing, O barren," &c. "for more are the children of the desolate than the children of the married wife." Who is the desolate, and who the married wife? Paul answers, Gal. iv. By applying this text to the New Jerusalem, shewing that her children will be the true seed of Israel and Abraham, and will be more numerous than the children of the Old Jerusalem. The natural Jews were her children, and are in bondage. The children of Abraham's faith are the children of the free woman, or Jerusalem, which is above. To this woman, or city, the Lord says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and THY SEED shall inherit the Gentiles (the land the Gentiles occupy) and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thy husband; The Lord of Hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a little moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is as* the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isa. liv. 2–9.

From this it seems the New Jerusalem was once the mother of the saints, but has been "put away" as "a wife of youth"; She has been "forsaken," "refused," "reproached," "grieved in spirit," in a state of "widowhood"; God has hid his face from her "for a moment"; has been "wroth with her," &c. &c. If she is not the Garden of Eden, then how is all this true of her? If it is the Garden of Eden, then all is plain.

But the present is the only time of her affliction. God has sworn he will no more be wroth with her, nor rebuke her, any more than the waters of Noah shall go over the earth again.

When restored as the bride, the Lamb's wife, "for her Maker is her husband," he will lay her stones with fair colors and her foundations with saphires. In short, all the glory ascribed by John, in Revelation, to the New Jerusalem, will be here. It is our Father's house or dwelling place, where Christ is now preparing mansions. When completed, he will come and restore the earth, bring it down and gather his people into it. "Blessed are they then, that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." I do not know any other local heaven, described in God's word, but this; hence when it comes to the earth, God will dwell with men on the earth in very deed.

Yours in hope, J. LITCH.

LETTER FROM BRO. BARTHOLOMEW.

Aurora, In. March 12, 1844.

DEAR BRO. JACOBS:

I would just remark that we have a loving little band of Advent believers here. We hold prayer and conference meetings three times each week. Our friends call them Millerite meetings, and try to dissuade others from attending, for fear of encouraging the Millerites; but we think some few have a little more piety than prejudice, and intend to use their liberty, not for a cloak of maliciousness, but to see whether these things are so. But notwithstanding all the opposition, false accusation and bitter prejudice of worldly, lukewarm professors and an unholy world, we still think, yea we know, we have much encouragement. We feel able to say, and think we can say in truth, the best of all is, God is with us, and appears by the comforter to be drawing our hearts closer together, as with a three-fold cord of faith, hope, and charity. At our meeting last Sabbath, a good pious brother arose and said, he had not believed in the doctrine of the Second Advent, as some of his brethren and sisters had done, till of late, and an open confession, he said, was good for the soul. He said that the opposition of professors to the doctrine was a proof to him of its near approach. He then mentioned the appointment of our Elder, on the 22d instant, to preach the funeral sermon of Millerism. The reflection that an old preacher should presume to preach the funeral sermon of the Bible doctrine of the Second Advent of the blessed Saviour, so filled the heart with grief and the eyes with tears, that utterance was checked, the tongue quivered and became silent before the Lord. Subsequently the proposition was made that none who believed in the doctrine of the Second Advent at hand, attend on that occasion; and as we could have but little expectation of receiving either instruction or edification, we have generally agreed not to attend, but purpose to observe the day as a day of fasting and prayer, hoping, should time continue, that this bold effort will turn to the furtherance of the gospel of the everlasting kingdom, which, to the entire destruction of all the opposition of the kingdoms of this world, will soon be established in the new earth. Yours in the blessed hope,

D. BARTHOLOMEW.

P. S. The above appointment is for Friday, the 22d, at 11 o'clock, A. M. The meeting on the occasion is intended to commence the evening previous and continue over the Sabbath. We would like to have some person to take down the sermon; if you think it proper, please send some one. We hope you will be able to pay us a visit at the time, or immediately after, as you think best. Please inform us and we will give out the appointment.

THE TRUE INHERITANCE AND FUTURE ABODE OF THE SAINTS.

In order to obtain a rational and correct view of this delightful and heart-cheering subject, we have not to refer to blind reason, or to the confused and visionary views of the great and reputed wise men of the present or past ages. For it seems that on no scripture doctrine, which appears so plain and simple, has there originated such wild and speculative ideas, as on this one subject. And this appears to be the case in a greater or less degree, in reference to all the doctrines of the Bible, when-ever we leave the pure uncorrupted word of truth, and roam at large in the wide fields of fancy, although we may chance occasionally to pluck a sweet flower, yet in the end we are lost in the wild maze of ignorance, conjecture, confusion, and dismay. So it appears to have been with the poet, when the muse took flight on fancy's gilded wings, passing through trackless ether, swifter than fiery comets fly, upward through immensity of space above all planetary systems, and increasing velocity, as may be supposed, as she approaches the centre of attraction, and still rushing amain its wild, airy, visionary flight; and where is she going?

> Beyond the bounds of time and *space*.
> Look forward to that happy place,
> The saints' secure abode.

I will not at this time attempt to theorise on the sentiment expressed by the poet in these sublime aspirations, for I must confess that my intellect is too weak, (and I am thankful for it,) to take me even in imagination beyond the bounds of space, or the immensity of the works of nature and nature's God. I will content myself with the plain, simple account of heaven, given by inspiration, and recorded in the book of God. Then to the law and to the testimony, and here we have an unerring guide, which, if we follow by the light of the spirit, we shall not walk in darkness, but shall have the light of life; and this spirit leadeth into all truth, but if we have not this spirit of Christ, we are none of His, but are in darkness, even until now. And while I attempt in much weakness to answer, in a brief and imperfect manner, the above query, I pray that I may be directed by the spirit of *truth*, without which all efforts are vain. The first scriptural account we have on this subject is found in Gen. i. 8, "And God called the *firmament* heaven," &c. 14th verse, "And God said, let there be lights in the firmament *of the heavens*, (not in the heavens, nor between heaven and earth,) but in the *firmament* of the heavens, (or above the heavens, is the idea naturally conveyed to the mind, this is proved by the 20th verse,) to divide the day from the night," &c. 15th verse, "And let them be for lights in the firmament of the heavens, to give light upon the earth, and it was so." 16th and 17th verses, "He made the stars also. And God set them in the firmament of the heaven to give light upon the earth." Thus it appears that the sun, moon, and stars are far above the heaven, in the *firmament* thereof. 20th verse, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Now it does appear to me that there is no necessity for a person of ordinary intelligence to roam through the wide fields of fancy, for wild speculative ideas in reference to the location of heaven, or the future and eternal inheritance of the saints. It is just as easy and simple to determine this point, as it is to comprehend where the birds and fowls of heaven fly, and build their nests for their young—Is it not the atmosphere that surrounds our earth? The poet, I think, had a proper view of this, when he penned the following, "The all-surrounding heavens, the vital air, is big with death." The Psalmist says (cxiii. 4,) "The Lord is high above all nations, and his glory above the heavens. His glory is visible in the sun, moon, and planetary systems, the starry firmament, above the heavens." Again, the heavens declare the glory of God, and the firmament (above the heavens) sheweth his handy work. If heaven is in some undefinable, invisible place, beyond sun, moon, and stars, or beyond the bounds of space, I cannot comprehend how, and in what possible manner they can be said to declare the glory of God. I must confess that my vision is not sufficient to enable me to discover the beauty and exceeding glory of an imaginary, invisible, interminable heaven. But in the visible heavens, and firmament of the heavens, there is grandeur, beauty, and glory, majesty, might, and dominion, manifested sufficient to fill an angel's mind with amazement and

create new and increasing themes of wonder and adoration in the highest seraph around the burning throne. There is sufficient evidence it might be supposed, to convince the most skeptical, that the hand that formed, organized, and put in motion—in regular continued order, all these vast bodies of light and beauty, must surely be divine. But, says the objector, does not the Bible speak of three heavens? Was not Paul, in his visions or revelations, caught up to the third heavens; surely that must be a vast distance above? Yes verily, Paul was undoubtedly, in vision or by revelation, by the spirit, caught up (or taken forward into futurity) to the third heavens. What do we understand by a revelation, but a preconception or a divine impression on the mind by the Holy Spirit, of future events. So Paul, like John on the isle of Patmos, was in the spirit, and by it taken forward beyond or above the scenes of the present heavens and earth, to contemplate and view the resplendant beauties, sublimity and grandeur of the new and third heavens.—It is no wonder that Paul was so far captivated and caught up above the world, by the excellent glory, as he elsewhere describes it to be, a far more exceeding and eternal weight of glory presented to his view, in the third heaven, or paradise restored, that he knew not whether he was in the body or out of the body. But, says the objector, I can never believe that doctrine; I believe that Paul was caught away up into heaven, above the stars, either soul or body, and perhaps both together, and I believe, as soon as the soul of the saint leaves the body, it will go directly there. An old professor not 100 miles from here, lately said he had ascertained how long it took the soul, after it left the body, to get to heaven; it would take just five minutes, from the fact that it took ten minutes for a prayer to ascend to heaven and get an answer. This man is one of the most bitter and inconsistent opposers of the doctrine of the Second Advent. And if I were to give a reason for this opposition, by this person and some others with whom I am acquainted, for similar reasons I should be constrained to say, I fear they are not ready.

I will relate a circumstance in reference to this person, and leave it to the candid to judge. A poor brother in the church, unfortunately through the pressure of the times, was reduced to very straitened circumstances; so much so, that his house and home was taken on execution, and sold at sheriff's sale; the time of redemption came round, which was one year, this old brother was called upon for a little assistance to make out the required sum, as he had promised before to do so; he furnished $125 by receiving a deed for the premises in security, which was worth about $300. His money was paid in about four months, and the title reclaimed, but not without his claim being paid, which was about 250 per cent. Are such persons ready for the judgment? An old preacher took occasion in a sermon, lately, to speak of the intermediate state, said, some persons think it will take three hours for a soul to get to heaven, some three days, from the fact that our Saviour was three hours on the cross and three days in the sepulchre; but for his part he thought it would hardly take that long. This man also, in preaching a funeral sermon from Dan. xii. 13, made the bold and almost blasphemous assertion in plain contradiction to the express declaration of the angel Gabriel, that *Daniel was a wicked man*, and the Lord reproved him, and told him to go his way, as he was prying into things that did not concern him. Who could be surprised that such a man should publicly, at a quarterly meeting, at which he presided, give out an appointment to preach at Aurora, the funeral sermon of the Second Advent of the blessed Saviour, on the 22d day of March. Will a holy God accept the sacrifice of the ungodly; then may such proud and heaven-daring presumption receive countenance from the Almighty. Would not the spirit that moved with pity and compassion, the bleeding heart of our blessed dying Saviour on the cross, for his most bitter enemies be quite appropriate? If so, let every Christian heart say, "Father, forgive them, for they know not what they do."

D. BARTHOLOMEW.

Aurora, March 1, 1844.

The above is but a part of Bro. B.'s letter. We have omitted the rest for two reasons: 1st, The remaining part of the subject was connected with other matters that would naturally tend to a religious discussion. 2d, It was so long we had not room.—Ed.

LETTER FROM BRO. HICKLIN.

February 9th, 1844.

Dear Brother Jacobs,

I am still giving the Midnight Cry, or "Howl," if that will feast the fancy of scoffers any better. I am looking and waiting for the glorious appearing of the great God our Saviour. I am not willing, although the last day scoffers rise up on every side, in the church and out of the church, to cast away my confidence which has great recompense of reward, even if we are mistaken, our opposers are worse mistaken in making a *jest* of so vast a subject.

There is nothing I pray the Lord more fervently for, than that he may grant me the spirit of humility and patience. I am now in the vicinity of Fort Wayne, Ind. The people are generally occupied in building up parties, and sects—debating politics, universalism, &c. while the great mass reject the hope of a Coming Saviour. Mr. Chaplin, of Kosciusko, like a faithful watchman, is giving the alarm in good earnest. To show the influence of a dead, faithless church, I will submit the following facts. A class leader, professing great holiness, says he does not love the Coming of the Lord, and boasts that he is one of *our* infidels. Another dear sister says she wants to be covered up in the ground a thousand years before the Lord comes. One sister, not far from where I write, was in trouble about the Lord's Coming: her minister called on her—preached 'Christ can't come yet,' the world to be converted, Jews return, &c. went away and said her mind was easy. A presiding elder out here discourages the Lord's coming so decidedly, I am told, that he ordered his members not to sing that beautiful invitation song, "We are travelling home to heaven above, will you go," &c.

When we meet with such opposition, how blessed is it to read, "For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come, will come and will not tarry." Heb. 10: 36. This quotation is from Hab. and shows that the time appointed, for which the prophet set him upon the tower to watch, to see what the Lord would say unto him, was the Coming of the Son of man to give the promised inheritance to Abraham and his seed, which is Christ. To him was the promise made; "And if ye are Christ's, then are ye Abraham's seed and heirs, according to the promise." Gal. 3. So Paul, after enumerating a host, a "cloud of witnesses," that were giants in faith, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again, and others were tortured not accepting deliverance, that they might obtain a *better resurrection*. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. They are not to get the blessing without us. Paul, and all those who love Christ's appearing will be crowned when the Lord comes; and we wait for the Coming of the Lord (not death) to receive a crown which the righteous Judge shall give at "that day," for "unto them that look for him shall he appear the second time without sin, unto salvation."

The apostle James says, ch. 5: 7, 8, Be patient therefore brethren unto the Coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient: establish your hearts; for the Coming of the Lord draweth nigh!

So Peter, 1 chap. 7, That the trial of your faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 13th. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. 5. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Paul says, 2 Thess. 1: 7, &c. We glory in you * * for your patience and faith in all your persecutions and tribulations that ye endure * * * "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." If Paul and these holy men had known, the terror and fear, "hearts failing them for fear," that the blessed hope of a Coming Lord would produce in the minds of the modern disciples of Jesus, would they have dared to comfort the brethren with the terrible "appearing" and "revelation" of the Son of God in flaming fire. Can we with patience wait for an event that our imagination has clothed with terror and consternation, and we never want to see! Can we hope for a thing we do not expect for a thousand years; or desire a thing that we never want to see? To the enemies of Christ this subject presents nothing but dread and appalling. But all true christians should lift up their heads and rejoice, for their redemption draweth nigh. Zion's warfare is nearly accomplished, the bright morning of eternal ransom and deliverance is dawning, a day that will not close. The Lord in great mercy help us to hope, to look for, and ardently desire the Coming of the Lord. "Roll on! roll on sweet moments! roll on! and bring the joyful day!"

There are many here ready to embrace the truth, and we have a goodly band of believers in the Lord's speedy Coming. May we all be ready with oil in our vessels and enter into the marriage supper of the Lamb—and reign in his everlasting kingdom.

Yours, expecting Christ soon to appear,

LEWIS HICKLIN.

LETTER FROM BROTHER COOK.

FOR THE WESTERN MIDNIGHT CRY.

Dear Brother Jacobs—

It gives me pleasure to inform your readers that the interest taken in "the blessed hope" of the "Glorious Appearing" is increasing in most parts of this State, and in Pennsylvania, where I have been since autumn. As letters have been written from several points at the north and east of the State, I will only notice very briefly my visit to Maryville, Union Co. There are probably from one to two hundred intelligent believers in that region. Judge Strong was the first, except, perhaps, a good Brother Brown, whose father has believed for thirty years past. Bro. Strong held up his light, and in process of time Bro. Cherry and others took hold with him. At Richwood they have "a cheerful band of brethren dear," with whom I took sweet counsel. The experiences of several were quite interesting and encouraging to me. So also at Pleasant Valley. It was with no little regret that I could not go to Granville, Zanesville, and Beverly to see our dear Brother Weethe. Yours in hope,

B. Cook.

THE JEWS.

(Continued from Vol. 2, No. 13.)

ROMANS NINTH, TENTH, AND ELEVENTH CHAPTERS.

If the doctrine of the conversion and restoration of the Jews is not taught in these chapters, it is not found in the Bible.

CHAPTER IX:

Verses 1—5. The apostle manifests deep sorrow at the rejection of the descendants of Abraham—the relatives of Christ, the very people, who had in their keeping, the Law and promises through Christ.

Verse 6. Not as though they were so completely cut off but that those who believed might be saved, for though Israel is rejected, all of them are not unbelievers.

Verses 7, 8. Neither are those Abrahams children that have not his faith, but the child of promise is the true one.

Verses 8—28. God has a perfect right to choose his instruments of wrath and mercy which he always has done. He chose the families of Isaac and Jacob, through which, to transmit the Law and ordinances and rejected Ishmael and Esau.

He chose wicked Pharaoh and "raised him up" King of Egypt, to show his power in the deliverance of his people.

The potter has power over the clay; and when it will not form into the vessel designed, he forms it into another. So the Jews, by being incorigible in the Potter's hands, were formed into vessels of wrath fitted for destruction. But he will "make known the riches of his glory, on the vessels of mercy,—all believers, both Jew and Gentile, (verse 23, 24.) The Apostle shows that in this case, the almighty has exercised the same prerogative he always has done, viz: To choose whatever nation he pleased, in whose archives to deposit the ordinances of his church.

As the Jews had rejected this high favor, he conferred it upon the Gentiles; but still shows (Gal. iii: 26—28.) how the Jews as individuals may escape the national curse.

Verses 27—29. God *never* promised salvation to only a *remnant* of the Jews, and that remnant as we have seen, embraced all the righteous.

Verses 30—33. Here, again, is enforced the reason of the Jews rejection. They would not receive Christ, but still cleaved to their old "School Master," (Gal. iii: 24.)

CHAPTER 10:

Verses 1—12. He again expresses his anxiety for the Jews, and simplifies the exercise of faith in Christ—presents him as the end of the Law; and to induce them to let go their claim to peculiar privileges, tells them there is NO DIFFERENCE between the *Jew* and the *Greek*, for the same Lord over all is rich unto *all* that CALL UPON HIM.

Verses 12—18. The institution and extent of the proclamation of the Gospel, is brought to view—so they could not arise in the Judgment and say, The faith of Christ had not been preached to them.

Verses 19—21. Moses had given them a sign by which they might know, that Christ was the Saviour. "I will provoke you to jealousy by no people, and by a foolish nation will I anger you." This was now fulfilled. By adopting the Gentiles as the favored nation. The Jews, through jealousy, were led to hear—They might have been saved but they stumbled at Christ, and that, after they had the knowledge of the fact, of his being the Saviour.

CHAPTER 11:

Verse 1. Hath God cast away the literal seed entirely? No. Where is the proof? I also, am an Israelite, and have found pardon through Christ, and they can find it in the same way.

Verses 2—5. It is now, as it was in the days of the prophet who supposed the Jews were *all* rejected. There is a *remnant* left that have not so idolised their system of opposition to Christ, but that they are yet within the reach of mercy; and though they can not be saved by the law, yet by grace in Christ they can.

Verse 6. If they are saved by Grace, it is not more of works, therefore drop the covenant of works, and seek salvation by Grace through faith.

Verse 7. What then? To what conclusions are we then to come? It is this. Israel hath not obtained salvation in their system of worship, nor never can while they reject Christ: but the election, or believers, have obtained it, and the rest, or unbelievers, are blinded.

Verses 8, 10. As it is written in Isa. xxix: 10. and Psa. lxix: 22, 23. Here the reasons of that blindness is given. They wilfully reject the truth. Such have always been blinded, while the humble penitent is saved; no matter what nation he is of.

Verse 11. Have they stumbled in such a manner that their fall is irrecoverable? God forbid. For in their rejection of Christ, and loss of national privileges, the way of truth was more clearly opened to the Gentiles.—They have received it; and, as called of God for this purpose, are now urging faith in Christ, upon the Jews.

Verse 12. If their crucifixion of Christ, or casting the true heir out of the vineyard, furnished a sacrifice by which pardon is offered to a world,—and the loss of their name as God's people, brought that distinguished privilege to the Gentiles, how much more rich the trophies of Grace, if the Jews would all come to Christ and embrace salvation.

Verses 13, 14. I, says Paul, am laboring for the salvation of the Gentiles; and am not ashamed of my calling. Still I shall toil to save *some of* you. Such is the Jews determined opposition to Christ, that to save *some* is all that can be expected.

Verses 15, 16. The Jewish religious system must stand or fall; If it stood according to their views, a world was lost—all that were not Abrahams seed must perish. They fell: and in that fall the notes of salvation fall upon the ears of a guilty world. If they will now quit the wreck of Judaism, and fly to Christ as a Saviour, it will be like life from the dead. For if the first fruit, Christ, be holy, (1 Cor. xv: 20.) and if Christ, the "root" be holy, so must the branches.

If he lives by a new principle of life, (the Holy Ghost,) you must be a partaker of it, and *thus* become a branch, in order to secure your salvation.

Verses 17, 21. And if some of the Jews be broken off from the covenant of promise made with Abraham, by their rejection of Christ; and thou (Gentile) being a wild olive tree, were grafted in among them that acknowledged the heir when he came, and with them partakest of the root (Christ and fatness of the tree, do not boast, for it is Abrahams family that has received you, and not you that have received them.

Verses 16—21. If you (Gentile) say that the Jew was broken off, or rejected, on purpose that you might be grafted in; remember *how* that was done, viz; through his *unbelief;* and thou standest, not because of any national peculiarity, but only by *faith*. If God rejected them solely for their unbelief, take heed to thyself.

Verses 22—24. Behold the *Goodness* of God in providing a salvation for the Gentiles! Goodness if ye CONTINUE in that goodness; if not, ye shall be *cut off*. Behold, also, his severity, in cutting off those that had long borne his name, as soon as they rejected Christ! Mark his goodness, again, in receiving the Jews, when they forsake their unbelief.

Verses 25, Blindness has hapened to the unbelieving part of Israel. How long is that blindness to last? Till the end of time; or in the words of Isa. 6:11-13. "Until the cities be wasted *without inhabitant*, and the houses *without* MAN; and the land be *utterly desolate*, and the Lord have removed men *far away*," the earth entirely swept—But their shall be a tenth—a *remnant*, and it shall return Having been "caught up" with the Lord during the desolation—forsaking etc. it now *returns* to the inheritance. It is the "Holy seed." Till that time their blindness shall last; but then, when the final judgment sits. their eyes will be opened to see Abraham afar off, and Lazarus in his boosom. This blindness is to last till the fullness of the Gentiles be come in, or "times of the Gentiles" Luke 22-24. The time appointed for Gentile Governments to bear rule, reaching to Gods everlasting kingdom. See Dan. 2d 7th 8th and 9th chapters. Or to the day of judgment and perdition (not probation) of ungodly men.

Verses 26-27. And so all Israel—the true, or holy seed, shall be saved, when the fullness of the Gentiles be come in—the perdition of ungodly men taken place. Then the seed of Abraham shall be saved forever: For as it is writen in Isa. 59-20. (True reading of the Heb.) "And the Redeemer shall come to Zion, and unto them that *turn from* transgression in Jacob saith the Lord" harmonising with all that class of texts that bring to view the second coming of Christ to gather together his elect, —all his saints—them that fear his name &c. For this is the covenant that I will make with them (the holy seed) when I destroy death, the last work of sin.

Verses 28-29. As concerning the Gospel, the Jews as a nation, are enemies on account of the Gentiles being made partakers in the covenant with Abraham; but touching the election, (the believing part of them) they are beloved for the fathers sakes —for the sake of the covenant God made with the fathers, the real spirit of which, they appreciate and love to obey. The gifts and calling of God are without repentance. God has not made it necessary that you should repent without hope of pardon. These gifts contained in the covenant with Abraham, and these callings into gospel privileges, have all been brought to you, and urged home upon you before you repented of the sin which caused their loss.

Verses 30-32. For as ye Gentiles before the present dispensation have not believed God, yet now have obtained mercy,—and the medium through which ye have received it is the unbelief of the Jews, and their rejection and crucifixion of the Lord Jesus Christ.—So now, they are unbelievers as ye were; and it now becomes your work, as an act of mercy, to carry the tidings of salvation by faith in Christ to them; if by "any means" some of them may be saved. "For God hath concluded them *all* in unbelief that he might have mercy upon *all*" whether Jews or Gentiles.—Only one way of salvation is provided.

Who, that is not equally blinded with the Jew, can read this thirty-second verse, and maintain the doctrine of especial privileges for the Jews? or the twentieth and twenty-third verses, and not see, clear as a sunbeam, "unbelief" to be the *only* cause of their rejection, and casting off that unbelief, and exercising faith in Christ in common with the Gentile, their only hope of salvation?

Verses 33-36. O the depth of the riches, both of the wisdom and knowledge of God! Who can teach him, or alter his plans? What he has revealed to thee, that learn and be content; for what thou knowest not now, thou shalt know hereafter.

For the explanation here given, I have been compelled to be short for the want of space.

Much important evidence of the correctness of these views is necessarily omitted. I candidly believe that the truth upon this difficult portion of Gods word, is here presented. Whoever will prayerfully search the scriptures, with no other desire than to obtain, and do the truth, will most assuredly and very clearly, discover that God places "no difference" between the Jew and Gentile only upon the grounds of their reception, or rejection of Christ.

LETTER FROM BRO. HALL.

HOMER, Licking co. O. March 3d, 1844.

DEAR BROTHER JACOBS,

It has rejoiced me much to hear that God has so greatly blessed you in Cincinnati; and that so many are preparing for the Coming of our Saviour. Go on my dear brother, in the strength of the Lord of Hosts. For the last eleven months I have been engaged in the Advent cause, and during this time I do not know as I have had the slightest doubt that I shall soon see the King in his beauty.

I left Cincinnati last fall and have been continually engaged in proclaiming the Coming of the Bridegroom: And although my health has been exceedingly poor, yet "knowing the terrors of the Lord," I have sometimes walked five, ten, eighteen, and fifty miles to "persuade men" to get ready for his appearing: And for this I have frequently received their slander and contempt.—Yet notwithstanding all these things, I am not at all discouraged, for I know that the Lord is with me, and that I am doing his will.

I have generally had very large and attentive audiences, and have had many melting seasons. I have frequently had the pleasure of seeing God's people returning from their wanderings and consecrating themselves again to Him,—also of seeing sinners awakened and giving their hearts to God.

Last sabbath evening I finished a course of lectures in Utica, a village four miles from this. About a dozen professed to have consecrated themselves to God, and did as I trust, to be his forever. May the Lord preserve their whole spirit, and soul, and body, blameless unto his Coming. Last Tuesday I commenced a course of lectures in this place. Crowded houses—deep interest and I trust good done.

I wish to be affectionately remembered to all the Advent friends in Cincinnati: Tell them to "Cast NOT away their confidence which hath great recompense of reward," for yet a little while, and he that shall come will Come and will not tarry. This I most firmly believe: and I intend to keep proclaiming his Coming until he does Come: well assured that he will Come in a few short months at most. Even so Come Lord Jesus.

Yours affectionately,

J. B. HALL.

FOR THE WESTERN MIDNIGHT CRY.

Amos, 9: 9. "I will sift the house of Israel among all nations, like as corn is sifted in a seive. Yet shall not the least grain fall upon the earth." Luke, 22, 31. "Simon, satan hath desired to——sift you as wheat."

It is painful to witness the evident departures from the simple truth as it is in Jesus. God's truth detects hypocrites, and shoves them off. We see many who have perceived the revealed hope of the christian,—the name of Jesus, as the *Coming one*, and the strong probability that the Second Advent is just at hand, who yet turn aside from a public avowal of the truth. Judging from the number of those within the circle of our acquaintance who have been so fully convinced, that they have been constrained to consent to the truth of our Lord's Speedy Coming, and who, notwithstanding, shrink back from the consequences of being decided and persevering in support of what appears to them to be truth, I conclude that tens of thousands have passed through God's great seive. They have fallen with the chaff and thistares. They once appeared well, but in them is fulfilled the language of Messiah, "By and by when persecution ariseth because of the word, they are *offended*." The tests of character which are applied to God's professing people, and the trials which attend an honest expression of their convictions, are his chosen method to shake the seive. All 'the tares' and 'the chaff,' he will sift out 'to be burned.' None but those who will 'forsake all,' who 'seek first the kingdom of God'—who '*lose their lives*' for Christ's sake, can expect, on scriptural principles, to be gathered 'into the garner' of God.

"Think not," saith the Son of God, "that I am come to send peace on earth; I came not to send peace, but a sword." Therefore the man who cannot bear the sword sooner than renounce the truth, will be sifted through. Those only who '*endure to the end*, shall be saved."—Those who cannot (through fear of man, or love to their salary, or desire to be popular) endure to the end, will be found among the chaff that is sifted out. Thus it is written, 'ye have need of patience that after ye have done the will of God, ye might receive the promise: for yet a little while, and the Coming one will come, and will not tarry. Now the just shall live by *faith*; but if any man *draw back*, my soul shall have no pleasure in him.' Those who draw, i. e. shrink back from truth, because of any mere wordly considerations, may know that they are already sifted out, and their impending doom is 'perdition.' Heb. 10: 36, 39.

'To serve the living and true God, and to wait for his Son from heaven,' is to maintain the christian's calling. To renounce the world and live, 'looking for that blessed hope, and the glorious appearing of the great God, and our Saviour,' is to cherish the christian's hope,—to proclaim 'behold he cometh with clouds and every eye shall see him—all the kindreds of the earth shall wail, because of him; even so, Amen!' is to preach as did the apostles; but those who shrink back from these truths, lest they should be called Millerites, or the like, do 'draw back'—down they fall among the chaff, to be speedily damned.

To 'know' that 'the Coming of the Son of man is *nigh even at the doors*,' because his own words have been verified in 'the signs'—to 'look up, and lift up our heads' assured that our 'redemption draweth nigh'—to 'understand' when we read the prophecy of Daniel, is to obey Jesus, our approaching judge: therefore those who are too 'fearful and unbelieving' to 'understand,' 'look up,' or 'know' ought to see their character and coming doom; they are sifted out.

To put death, the triumph of the devil, in place of our blessed Saviour's return to judgment; to *make* death the source of motive to repent, confess Jesus, and be faithful as christians, (Acts, 3: 19, 21—17: 30. Mat. 10: 32. Heb. 10: 25, 27); to set aside the christian's hope, or the redeemer's name, by any human theory relative to the conversion of the world, is both to make and '*love a lie*.' Rev. 22: 15. Surely those make a lie, in the sense of this passage, who devise an error, or a gloss, to get around God's naked truth, on any subject. Those who use such gloss or mystical interpretation to escape 'the reproach of Christ,' do certainly love the 'lie' which the other made. Their doom is written with 'whoremongers' and hypocrites. Such are certainly sifted out.

Those who profess to believe in the Lord's return should beware lest they be 'removed away from the hope of the gospel.' Should any become weary of 'waiting;' if when the vision seems to 'tarry' they do not 'wait' as required, they also shall be sifted out. 'Blessed is he that waiteth and Cometh to the 1335 days.'—Salvation and a crown awaits those who 'look for' and 'love' his appearing. Heb. 9: 28. 2 Tim. 4: 8. We should as soon be turned from the atonement as the Coming of Christ.

God sifted mankind before the deluge—he found only a 'few, that is eight souls,' who were not with the chaff blown away. The inhabitants of the cities of the plain were sifted, and only three grains of wheat, (and those not pure) were left in the seive. The Israelites in the wilderness were sifted, and out of those myriads two who left Egypt were counted worthy of preservation: 'Caleb and Joshua who followed the Lord *fully*."

During the personal ministry of Jesus, who had his fan in his hand for years, 'thoroughly' purging his floor, there were but few not fanned away; the largest number named is 'above five hundred brethren at once.'—Those who were first detected and sifted out, were the Doctors, the rulers of the synagogue, the distinguished among professors. The mass followed, and were found among the chaff, which he will 'burn up' with 'fire unquenchable.' O thou searcher of hearts, who shall be saved? The 'wheat' he will gather into his 'garner.' Those who will lose their lives for his sake 'shall find' them. Those who do not flinch from truth or duty, will be 'counted worthy' of the kingdom of God.

The Jewish nation has been generally regarded a type of the church. We should not wonder, therefore, if the leaders in the church shall be sifted out; as it is written 'when the Son of man *cometh shall he find faith* on the the earth.' All who have not faith, which 'giveth us the victory' over the world, will be sifted out. We know from the highest authority that 'as it was in the days of Noah, so shall the coming of the Son of man be.' Here we see the character of the saved. 'By faith Noah, moved *with fear*, prepared an ark.' Saving faith will move us to fear, and separate from the doom of an ungodly world. Those whose sympathies forbid their separation; those who will not justify God, as did Noah, should know that they have no saving faith. Their faith is merely conventional, like that of the Jews at the first Advent. 'He that believeth not,' is to be sifted out to be 'damned.'

These remarks have been suggested by the searching inquiry, 'Who may abide the day of his Coming? who shall stand when he appeareth?' The Jews had their own plans formed, from which they would not be diverted, either for Jehovah or their Messiah. They could not abide the trial of their faith; so they were sifted out as chaff. Thus it was in the days of Luther. The mass of professors had lost sight of the gospel plan of justification by faith, and had formed one of their own. When it was made clear from scripture as a sunbeam, the leaders could not receive it. It would have broken up their plans for self-aggrandizement, and prostrated them in the dust, in penitence and prayer before God. It would have required a confession to the world for having united with others to deceive them. They could not abide this trial of their faith. Thus their hypocrisy was discovered; they were sifted out.

It is as plainly proved from God's word, as justification by faith can be, that the religious editors and ministers of our day, have to an alarming degree, lost sight of the christian's hope and calling; nay of one of our Saviour's names; yet they will not believe. They could believe were it, in their esteem, either for their credit or their comfort. Surely no man's conscience, or common sense, or scripture character, is shocked by the plain language of inspiration. Every one who is willing to listen to God can do so and enjoy the approbation of their conscience. One in this city who had strenuously advocated the fable of a temporal millennium, and the return of the Jews, told me that he had relinquished these notions. He also said repeatedly that he had no reason to give why he should not believe that the Second Advent would take place this year. Yet this distinguished leader in the church is now opposing. I cannot learn that he ever honestly and openly avowed his convictions, nor that he has got new light from scripture to alter his mind; therefore the conclusion is irresistible that he is not 'enduring to the end;' he seems to be shrinking or drawing back. If so, he will be sifted out. The promised salvation to those who 'look for' the Saviour 'the second time,' has, it seems, less power over him, than the church and the world.

The 'Christian Secretary' should bear in mind who it was, that said the 2300 days of the prophecy of Daniel would end this year—who had no faith in a temporal millennium—who said that 'some great event is coming.' Without any public avowal of a reason for believing to the contrary (so far as I am informed) its conductors are writing as if no such ideas were ever suggested to their minds—God holds them accountable for letting their 'light shine.' If they do not, conscience and scripture convict them of a want of that character which they seem to long to fasten, by way of anticipation, on those who, 'if the vision tarry,' would in *obedience to God* 'WAIT FOR IT.' If we are honest they say, we shall confess after the 21st inst. If they have had such convictions as they have expressed in private, are they honest before God, in suppressing them. They should honestly tell the church that the world is not to be converted—the prophetic period ends and 'something is coming.' If not it is clear that something beside scripture operates on their minds. I have dreadful apprehensions that they are sifted out. They certainly are, in appearance, with the chaff, the world, so far as the hope of the gospel, and the Speedy Coming of Christ is concerned.

Take an example from the ministry—one of a great many. He has professedly studied his Bible forty years; yet he does not, (probably cannot) tell what is the hope of the gospel. When his opposition is strongly expressed, and his feelings become manifest, he is told in an enquiring way, 'then you do not want your Lord to Come?' 'NO, NOT A BIT!' was his reply. Such men are sifted out from all neighborhood with apostles. When the Saviour's coming was announced to the beloved John, he exclaimed, '*Amen! even so; come Lord Jesus.*'

Many Bibles have been scattered over the world, and much light shed on this generation; therefore the guilt of rejecting its contents is greater now than ever before. 'Where much is given, much will be required.'

But the way in which the doctors are detected—the manner in which the leaders and their followers in the church, are sifted out by the doctrine of the Advent, stated in scriptural language, is truly wonderful. O how is hell moved to meet them at their coming! Isa. 14: 9. It is difficult to express my convictions just as I desire. The mass of ministers oppose us when quoting the plain language of God's word, relative to our hope, and the Saviour's name; therefore we know that God has detected them, as he did the papists by the reformation; as he did the Jews by the language of their scriptures. Their sympathies are seemingly with this world, 'which is nigh *unto cursing, whose end* is to BE BURNED.' 'Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.' The devil will get none but the chaff; not one grain of wheat shall perish. The Lord's fan is in his hand, and he will thoroughly purge his floor. He will gather his wheat into the garner; but he will *burn up the chaff with unquenchable fire.*

J. B. COOK.

Watch ye and pray always, that ye may be accounted worthy to escape all these things and to stand before the Son of Man. Luke 21: 34-6.

For the Western Midnight Cry.

THE MARRIAGE OF THE LAMB.

Now let the Church, with one accord,
Prepare to meet their coming Lord;
He has declared the time's at hand,
And bids us *pray* and *watching stand.*

Behold the time! the day draws near,
When Christ in judgment shall appear;
On a bright cloud he will descend,
To judge the nation's of the land.

The earth will quake, creation bend,
The Heaven's shake, the rocks will rend;
The tombs will burst, the saints come forth;
The living reign with Christ on earth.

Our Lord will banish from his throne
All that belongs to Babylon:
His presence will all sin destroy,
And saints will sing and shout for joy.

Now is the time! with one accord
Prepare to meet your coming Lord,
Arrayed in garments white and clean,
For soon the Bridegroom will be seen.

FANATICISM.

Extract of a letter from a venerable Minister of the Gospel in Western New York.

———, 5th February, 1844.

Dear Brother,—I arrived in safety on Tuesday evening, about 6 o'clock, at Lockport, the 9th of January. Brother Galusha was absent at Buffalo. He left Lockport that morning to convey Mr. Hines, a Millerite of the *Christian sect*, the editor, I believe, of the Midnight Cry.

Millerism seems to absorb his whole soul; and the means adopted to advance the kingdom of Christ are neglected, or forgotten, or deemed useless. I heard bro. Galusha publicly say, that the devil laughs at all our attempts to convert the heathen! That the world is in a worse condition now than it was fifty years ago!

The Baptist church in Lockport has been rent to pieces by Millerism. Brother Galusha has entered into this system of delusion with his whole heart, and it has become with him the all-absorbing subject; every thing else with him seems to appear of minor importance. Though he possesses many amiable and excelent qualities, he does not possess a well-balanced mind. In its composition, the sanguine and the erratic appear to be the prevailing qualities. For many years his mind has been absorbed with some topic or other *aside* from the ministry of reconciliation, which in a great measure has unfitted him for pastoral duty. Anti-masonry for a time was the all-absorbing theme; then Abolition in its most ultra form, engaged his attention; and now, every thing else, compared to Millerism, seems, with him, less than nothing, and wholly vanity. It appears to me, that the tendency of the Millerite system, is fast verging towards the formation of a new sect. Among the elements of its composition are found Perfectionists, Destructionists, Arminians, Arians, Socinians, excluded Baptists, Presbyterians, Methodists, &c. &c. No doubt there are some very good men, of diffent denominations, who possess, in their temperature of mind, an union of the sanguine and erratical, who have been induced to embrace this strong delusion. But I apprehend when their expectations are disappointed, on the 21st of next month they will still endeavor, by some contrivance or another, to keep together as a party. Such is the heterogeneousness of the mass of materials of which the party is composed, that it seems to contain within itself the elements of self destruction. It appears to be a dangerous experiment for good men to unite with; men who hold many destructive heresies, because they agree in a single point, in sustaining Millerism. Our lovely and amiable brother Cook is already ensnared by these evil communications and associations; and brother Galusha, whom we have all respected and loved, is now associating with men who deny the supreme divinity of Jesus Christ, and who embrace other destructive errors. His situation appears not less dangerous than that of brother Cook.

Let us be admonished by events like these, not to be high minded, but fear; lest a promise being left us of entering into his rest, any of us should seem to come short of it.

Brother Galusha, I am informed, has resigned his pastoral care of the church in Lockport, and brother Winchell is now supplying his place.—*Baptist Advo.*

The above article carries with it, its own explanation. Brother Galusha has been the great Champion of the Baptist Church in Western New York for many years. Any Babtist man, woman, or child, that could have been presumptuous enough to say aught against brother Galusha, would have been considered unworthy the name of *Baptist.* But now, "a VENERABLE minister" of that church has made the discoverery that he "has not a *well-balanced mind.* The reason is obvious. *Bible truth*, has gained the ascendency over *sectarianism.*

[Ed.

For the Western Midnight Cry.

THE MILLENIUM.

It has been estimated that near fifty thousand have been hopefully converted from heathenism within the last thirty years.—It is also estimated that, during that time, fifteen hundred thousand slaves have been born in the southern section of our country. Now, allowing that five hundred thousand of them become Christians, or have the opportunity of becoming such, then there are ten hundred thousand who are left, in the language of southern ministers themselves, to all the degredation of heathenism. What proportion does the fifty thousand converts from heathenism bear to the ten hundred thousand which have been raised as stock, for the purposes of gain, in this professedly Christain land? It is one to twenty: one heathen converted by those who made twenty, or have pleasure in them that do!! O! horrible! This is the damnable farce that the Devil and his willing agents, the pro-slavery ministry, is playing to divert Christians from their proper calling, [Thess. i. 9–10,] and their blessed hope. [Titus ii. 11–13.

Those who "love" and "look for" the Redeemer's return, though encouraged with the promise of a "crown of righteousness," are deemed crazy; but really, the charge might be returned, and in any ordinary event would be. There is a man vastly in debt—yet is he more vastly proud, so that he will not confess his poverty and ask a release. He blusters about to pay off, and trils to make the world think that he will soon be able to do it; yet he is running in debt twenty dollars in one department of his business for every one he is paying to all his creditors in every department. What would be thought of such a man! Few, but would deem such a man as crazy, as wicked, especially should he refuse a reckoning and a release from his chief creditor. This is a good representation of the professing church. O! my heart sickens, my tears flow, when I contemplate the suffering missionary, in contrast with the comparatively well paid agent or secretary. The mass of them oppose their Lord's return, and yet would not labor a year except they were better paid than they could be in any other sphere they are willing to fill. O! it is a greivous crime to deny the hope and calling of the Christian, with such shallow pretences of converting the world. It is sin such as few pharisees of old ever perpetrated.

J. B. C.

The following is a brief published narative by an aged man—a soldier of the Revolution—and who has for many years been a member of a Baptist Church. So far as we know, his piety has never been questioned.

Its simplicity will be scoffed at by many opposers of the Advent near; yet, it will not be uninteresting to the humble follower of Jesus.

All you who fear God, believe in the Lord Jesus Christ, and tremble at his word, take warning, and take good heed to the solemn truths I now declare unto you.

In the silent watches of the night of September 23, 1823, the angel of the Lord appeared to me in a vision, to show me the end of the world. Then he lifted up his hand towards heaven, and cried with a loud voice, and said, time shall be no longer, for the great and last day is come. Then said I, may I ask you some questions about spiritual and heavenly things? He answered me, with pleasure, and said, You may. I asked him a good many questions; he answered me, and was glad to see me seeking after spiritual things. Then he said, I must be about my business that I came to do.—Then he said to me, You have been in trouble about the last day a long time, and I come to show you how it will take place. Then he blew the great trumpet, which sounded like heavy thunder; the earth was shaken with such violence that the rocks and mountains were rent with the sound, and all the foundations of wickedness, and all the works of men, were destroyed together. When the trumpet sounded long all the saints in heaven gave a shout like a thousand thunders; then the graves opened and the saints arose from their graves; their earthly bodies were changed into spiritual bodies: but the wicked did not raise out of their graves, but all the wicked on earth fell dead in their places. Two were in one place, one was taken to glory and one left; when the saints in heaven and those on earth met—parents meeting their children, friends meeting friends—Oh! the joy, the love, the friendly conversation cannot be told! Now the glory of the Millennium begins; the world is full of the glory of God. Then he showed me the food of the saints; the trees and bushes were loaded with fruit, beautiful to behold, like apples of gold clear as crystal, a bright yellow, of a reddish cast on one side, being soft and tender; they would melt in the mouth like wafers of honey: this is the food of saints. When they partook of it, they were so filled with the glory of God that they could not help shouting his his praise. When one apple was pulled off another immediately sprung forth in its place. The fullness was inexhaustible. O! the beauty and glory of that day; it is full of God and the beauty of holiness. Then the angel said to me, Yet a few days the world shall stand, for the great whore of Babylon, or the wicked world, has come in remembrance before God, to give them their reward. Then the angel of the Lord cried with a loud voice, and said, Come forth!—Then all the wicked arose from their graves, and came forth in full view; the earth was covered with the wicked from one end to the other. Then the angel disappeared, and I saw him no more. Then all was silent again. Now I am satisfied how the world will come to its end.

On December 22d, 1837, an awful distress rested upon me throughout the night: it had been shown to me that that awful day was near, even at the door; that distress was soon coming upon the world, and I was ordered to warn the Church of that awful day; but I did not warn them as I was commanded; therefore the Lord was angry with me for my disobedience, and sought to take my life. But, strange as it may seem, through fear and weakness, I neglected to obey the Lord at that time, until the impression, so powerful then on my mind, gradually wore away, and the dreadful warning was not given—the fearful message was never delivered.

This morning, March 21, 1841, I read a portion of the word of God, and as I retired to bow upon my knees before God, the awful presence of God came in anger against me, to kill me because I did not publish his word as he commanded me to do. Oh! the dreadful shock of horror and anguish that seizedupon me; I cried for mercy, that he would spare me this time and I would obey him, and would publish his word as I was commanded to do. This last visitation so powerfully affected me that I fell sick, which continued for some days. ABIJAH PHELPS.

Cincinnati, May 6, 1841.

DUTY OF THE TIMES.

The signs of the times demand that we should be "looking for and hastening unto the coming of the Son of man." We are not to sit down careless and unconcerned, but, like diligent and faithful servants, who, having received intimation of their master's speedy return, make everything ready for his reception, wait daily at the posts of his doors, and listen to hear the sound of the wheels of his chariot, "that when he cometh and knocketh, they may open to him immediately." So let Christians act in this eventful period. "Let your loins be girded about and your lights burning, and ye yourselves like unto them that wait for their Lord."—The cry is given, "Behold, the Bridegroom cometh!" What, then, is our duty but to arise and trim our lamps, and to go forth in faith, and in joyful expectation to meet him? Blessed be God, there are many that are so doing, whose lamps *are* trimmed, whose lights are *burning*, and who have the Oil of God's grace in their hearts, and are *going forth* in faith and profession to meet their Lord! When he comes, they who are READY, will go in with him to the marriage supper of the Lamb, *and the door will be shut!* O! what an interesting and solemn period? What separations will take place in families, and among some of his professed friends! "Then shall two be in one bed, the one taken and the other left: two in the field, the one taken, and the other left." Reader, let me call upon thee to examine thine own heart. How do matters stand between God and thine own soul? Hast thou the grace of God in thine heart? Dost thou know the truth as it is in Jesus? Art thou clothed with the spotless robe of the Redeemer's righteousness, influenced by his Spirit, and looking for his second glorious coming? If not, neglect no longer, "so great salvation." It will be too late to provide oil when the Bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, *alas*, they *deceived* themselves; they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the *time* and *manner* of Christ's coming; they attended not to the "signs of the times," and, therefore, neither looked for nor expected his coming: and now they learn, to their shame and confusion, that, *not being ready*, they go not in with him to the marriage-supper of the Lamb. O, awful thought. Oh! that in these last days, God would give the mighty power of his Spirit to warn the sinner with effect: that some might yet escape for their life, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

LIARS DEPARTMENT.

FATHER MILLER.—Some of the followers of this gentleman are now lecturing in this city, on the coming destruction of the world, *which they have fixed* to take place, as we understand, *on the 23d of the present month.* In all ages of the world ignorant people have been deluded by those who have undertaken to expound the councils of the Almighty, and to foretell coming events; but it is somewhat extraordinary, that in an age so enlightened as the present, when almost every one can read and examine for himself, there should exist so much credulity as to receive as truth the preaching of *professed prophets* on subjects which are inscrutable by the human mind. *We do not doubt* the sincerity of Mr. Miller—but his sincerity does not diminish the evil effects of his preaching upon weak minds; for weak they must be that can give credit to his prophecies. The chronology adopted by Mr. Miller *has been proved false* by able ministers of the Gospel, *and will not bear examination*—and, yet from *erroneous premises* he has drawn deductions which amaze and bewilder those who are inclined to receive the marvelous, and have not the capacity or dilligence to examine for themselves. *We do not know* that he has made converts in this city; but *he has sadly deranged* persons in other sections of the country, and has done great mischief. His prophetic knowledge seems to be very accommodating, for *it varies the period* for the accomplishment of his prediction at will. The world *was to have been* destroyed during the past year; but that period having elapsed without the occurence of that calamitous event, Mr. Miller has, after a "sober second thought," *discovered*, that, according to the Jewish computation of time, the year does not terminate until the 23d of this month, *which day he has fixed on for the final catastrophe.* There has been a little too much of this nonsense, and we hope that Mr. Miller will desist from further disturbing people's minds, and quietly await the fulfilling of his prophecy—and that, should it again fail, he will not attempt to have another postponement, but at once acknowledge his error.—*People's Paper.*

CHURCHES FEASTING—BABYLONIAN REVELS, &c.

Isa. 13. "*And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink,* [they will say,] *for to-morrow we shall die,* [i. e. we shall not live to see the coming of the Lord.]

Isa. 14. *But says the prophet, "it was revealed in mine ear by the Lord of Hosts, surely this iniquity shall not be purged from you till ye die,* [i. e. they will pursue the same course till destruction comes upthem.]

Speaking of the last times, and of the conduct of the evil servants of those times our Lord says,

Matt. 24: 49, "And shall begin to smite his fellow servants, and to eat and drink with the drunken."

Here follows an illustration of these texts:

A Miscellaneous Concert, on Saturday evening, February 17th, 1844, at the Presbyterian Church.

PROGRAMME.

Part I—Song, My Helen is the fairest flower (!!); Air, from Somnambula; Solo, violin; The Miller's Maid; Song; Marseilles Hymn; Quick Step, composed for the occasion, with solo for cornet-a-piston.

Part II—Overture, Caliph of Bagdad, (piano and violin;) Song, 'Twas not my own native land; Conestoga March; Solo, violin, introducing popular airs and imitations; Life on the Ocean wave; Song; March from Norma; Lucy Long (!!)

Tickets 25 cents, to be had at the principal Stores and Hotels.—*Pennsylvania paper.*

LADIES' FAIR, TEA PARTY AND CONCERT.—The Ladies' Benevolent Society of the Episcopal Church on Seventh street, (Grace Church,) propose holding for the benefit of said church on Thursday afternoon and evening, the 14th inst., at the College Hall, a Fair, commencing at 2 o'clock, and on the evening following at the same place a Tea Party and Concert, at 7 o'clock.

Mr. Tosso will be present and assist at the Concert.

Some India Cabinets of Minerals will be exhibited at the Fair, for sale.

Admission to the Fair 10 cents, and tickets for the Tea Party and Concert can be had at the bookstores of Messrs. Desilver & Burrr, Cox & Moore, at the drug store of Wm. H. Harrison, and at the door.—*Cincinnati Gazette.*

LADIES' FESTIVAL AND LECTURE will be held at Niblo's Saloon, Friday, March 1, for the benefit of the German Mission Methodist E. Church, in Second street. The Rev. Prof. J. N. Maffit will, by special request, deliver a lecture on the American and French Revolutions, Characters of '76—of Washington, Napoleon, Lafayette, Ireland, and Flight of the National Eagle. The Band of the North Carolina will enliven the pleasures of the evening.

The door will be open at 4 o'clock. Lecture to commence at 7 o'clock. Doors to the supper Saloon will open at half past 8 o'clock. No expense or pains will be spared to render the occasion one of great interest or satisfaction.

Tickets 50 cents, to be had at the Tribune and Sun office; R. Smith's carpet store, No. 448 Pearl street; Benedict & Squires', 276 Bowery; Niblo's Bar; and at the door.

N. B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets.—*New York Paper.*

Ladies' Tea Party and Fair.—The ladies of the 5th street Baptist Benevolence Society, will hold a Tea Party and Fair on this evening at the College Hall. Tickets to be had at the door. Admittance 25 cts. to both.—*Cincinnati Paper.*

Drundards, of course, are not excluded from these feasts: their money will purchase a ticket as well as that of a professor of religion.

Brethren and Sisters, who are looking for the speedy coming of the Lord, "My heart's desire and prayer to God for *Israel* is that they might be saved." Ever since the Lord opened my understanding to apprehend the truth pertaining to the kingdom of heaven at hand, until now, I have had not a wavering doubt that probationary time will close with the present Jewish year. While I have uniformly had great peace in believing this revealed truth, and joy unspeakable in prospect of the glory so soon to be revealed, my heart has been, and still is deeply pained when I contemplate the condition and prospects of the multitudes of unbelieving professors and ministers of religion.—Oh, what a howling there is to be among the shepherds very soon! and with what fearfulness will hypocrites be surprised when Jesus is revealed within a few short weeks? Can nothing more be done to arouse them from their guilty slumbers? While contemplating their state and their coming doom, I have, of late, had inexpressibly longing desires to gain access to them with the truth contained in Daniel 12: 10, "None of the wicked shall understand, but the wise shall understand." All Advent believers seem to have a correct idea of the import of this text, and yet I have never known it to be distinctly illustrated and enforced by any Advent lecturer or writer; while it seems to me to be *the truth* particularly appropriate and important to be pressed home upon all classes of professors of religion, at this last hour of "the time of the end." I have therefore sought, and, as I think, obtained help of the Lord in preparing a tract on this subject, of about 34 pages, suited to the case of all classes of unbelievers, embodying what I have occasionally presented from the pulpit, in various places, on this subject during the last six months, and, as many can testify, with signal tokens of the divine approbation. This tract I have entitled "*A Scriptural Test of Saving Faith.*" Before I had completed it, Bro. Hawley's article came out, and I had also an interview with him, respecting the ending of the prophetic periods in A. D. 1847. I was so afflicted with this development of unbelief, and with what I knew must be its influence on many minds, and the subject was so inseparably connected with what I was then writing, that I was led directly on, to write about 18 pages more, which I have entitled "*The Reasonings of True Faith respecting the 2300 Days in Daniel viii. 14.*" In regard to the phrase "in the midst of the week," I have had access to a Hebrew Concordance, which has enabled me to make it perfectly plain to every reader of the English Bible, that Br. Hawley's views respecting it, have no foundation in truth.

What I have thus written is now published, according to a mutual and harmonious arrangement with Br. Himes, and can be had at the depot of Advent publications in this city and in New York, in quantities of a dozen or more, at the rate of $4 per hundred. That part of it which pertains to the 2300 days, can also be had in a separate tract, at the rate of $1 per hundred. This is as low as they can be afforded for defraying all the expense of publishing and sending them abroad, which is all I wish or expect. And now, beloved, I commit to you the work of conveying this my last note of warning from the word of the Lord, to unbelieving professors and ministers of religion, as God shall enable and dispose you; with unceasing prayer that it may be the means of speedily awakening and saving some of them.

Yours in the blessed hope,

John Starkweather.

Boston, Feb. 10.

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year* 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

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THE WESTERN MIDNIGHT CRY

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THE WESTERN MIDNIGHT CRY!!!

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J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

SCRIPTURAL TEST OF SAVING FAITH.

"None of the wicked shall understand, but the wise shall understand."

UNDERSTAND WHAT? Why manifestly "the words" which were to be "closed up and sealed," till the time here specified. "And I heard," says Daniel, 5: 8–19, "but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end. 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." The same as to say 'Give thyself no uneasiness, Daniel, respecting these things which I have just been speaking of, for the words, or the language which they express, is not to be fully understood till the time of the end; then, when many shall be purified and made white and tried, and when the wicked shall do wickedly, then, at the time of the end, none of the wicked shall understand, but the wise shall understand these words, and these things.

But what things and what words are here referred to? Why manifestly those which had just been expressed in the 7th verse, in answer to the question, "How long shall it be to the end of these wonders"? And the wonders here spoken of are specified in the preceding verses of the chapter 5. "At that time,"—i. e. at that time when the Roman power "shall come to his end, and none shall help him," as specified in the last verse of the 11th chapter, or when he shall be broken without hands, as stated in chap. 8: 25, "At that time shall Michael stand up, the great prince which standeth for the children of thy people;" i. e. Jesus Christ shall appear as king, (compare Dan. 11: 2, 3, 4,) "and [then] there shall be a time of trouble, such as never was since there was a nation even to that same time: (compare Jer. 25: 15-33; Ezek. 38: 14-22; Joel 3: 1-17; Zeph. 3: 8; Rev. 11: 18; 16: 1-21;) and at that time thy people shall be delivered every one that shall be found written in the book," (compare Rev. 13: 8; 21: 27.) "And many of them," or the multitudes of them, "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." These passages as clearly relate to the end of probationary time, and to the commencement of the eternal rewards of the righteous, as any passages that can be found in the Bible. We may say further, that any method of interpreting Scripture which will explain away these passages as referring to the end of probationary time, will as easily and with equal propriety, explain away every passage relating to it in the Bible.

Now with reference to this closing period of time, in connection with the events just preceding it, as spoken of in the latter part of the 11th chapter, the question is asked, "How long shall it be to the end of these wonders." And the words which were to be closed up and sealed till the time of the end, and which "the wise," and "none of the wicked" were to understand, are those which are the answer to this question at verse 7. "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." "And I heard, (says Daniel, verse 8,) but I understood not;" i. e. he understood not the words of this answer, stating how long it should be to the end of these wonders, the end of probationary time. And by a careful examination of this chapter, it will be seen, that in the last three verses, "the wonderful numberer," (see Dan. 8: 13, margin) is proceeding to answer, in another method, the same momentous question. Hence these are to be included with "the words" of the 7th verse, which at the time of the end the wise and none of the wicked shall understand. So, also, since the 11th and 12th chapters are designed to give a more particular prophetic account of what is predicted in the 8th chapter, the prophetic period found in the 14th verse of that chapter, showing the time when "the consummation" (see Dan. 9: 27,) and "the last end of indignation" (Dan. 8: 19,) will take place, may also be regarded as belonging to "the words" here referred to.

It being manifest that "the end," to which these prophetic periods relate, is the end of probationary time, it is plain that "the time of the end" when the wise shall understand, must designate a period very near the eventful crisis of this world's history.

But who are the wise, who, at the time of the end, shall understand these prophetic periods? Why, clearly, those who are not the wicked, viz. the righteous. Mankind are generally represented in the Scriptures, as they are regarded by their omniscient Judge, as divided into two classes, the righteous, who are often called the "wise," and the wicked, who are often called "the foolish," (see Prov. 3: 35, compare Matt. 7: 24-27; 25: 1-12.) So here, none of the wicked shall understand, but the wise, i. e. the truly righteous, shall understand. And the language is such as unequivocally to exclude all the wicked, and include all the righteous. If in an assembly of Christians, I should say, 'Now none of the sisters will understand what I am about to say,' I should of course be understood to affirm that all the brethren would understand me, for that is the legitimate and obvious import of such language. So here, the Revelator evidently intends to be understood to say, that, at the time of the end, all the truly righteous will understand the import of these prophetic periods, which are designed to teach us when probationary time will close.

And here we learn what he means when he says they "shall understand." Not mere intellectual knowledge and conviction, however clear, and however satisfactory,—for this the wicked may have as well as the righteous. Whenever the righteous shall come to understand the import of these passages, be it sooner or later, some of them will of course be able so to explain it to others, that any individual who will candidly listen, can be convinced that the explanation given is correct. So now, many of the most candid and considerate persons who make no pretensions to experimental religion, having heard these passages explained, with others pertaining to the same subject, have frankly avowed their full conviction that if the Bible is true, probationary time will close with the present Jewish year. To "understand," then must imply here something more than mere intellectual knowledge and conviction. Of course it must imply an understanding of the heart, i. e. true evangelical faith,—that faith which "is the substance of things hoped for, and the evidence of things not seen," such as none but the truly righteous ever did or ever will have. And such faith will always be evidenced by appropriate fruits.

A single fact may help to illustrate the true import of this expression. While lecturing in a certain place several months ago, I became acquainted with a sister in Christ who had long professed to enjoy, and undoubtedly had enjoyed, the blessing of perfect love, and for about six months had been fully convinced, and professed to believe that probationary time would close this year. After a little conversation with her, in which she expressed herself relative to believing and proclaiming the truth on this subject, and respecting the importance of being ready, much as unbelievers generally do, and as no true believer in the doctrine ever does express himself, I became satisfied of course, and frankly and faithfully told her that, however fully she might be convinced of the truth of Christ's coming this year, she certainly did not, in her heart, believe it.—At this she felt very indignant, and was about determined in her own mind not to hear me lecture again. But as I had given notice that my next lecture would be on the "importance of knowing the time" of Christ's coming, she concluded that she would hear on that subject; and while listening to what was said on that occasion, the Spirit of God led her to see that what I had previously told her of her own case was true. She went away deeply convicted of the guilt she had contracted in professing to believe such a momentous truth, when neither her heart or her life had been properly affected by it.—

She went before the Lord with deep contrition and confession, and betook herself prayerfully to a re-examination of the Scriptures respecting the truth of the doctrine, and while thus "taking heed to the sure word of prophecy," "the day dawned, and the day-star arose in her heart." The Spirit of God took of the things of Christ as exhibited in this glorious truth, and so showed them unto her, that they became, from that moment a living reality to her soul, swaying all her conduct and conversation; just as Noah's conduct was swayed by his faith respecting the destruction of the world by a flood at a specified time, and imparting such a degree of peace and joy as she had never experienced before. She now in heart, believed the doctrine. God had fulfilled his promise.—"When he, the Spirit of Truth is come, he shall guide you into all truth." And when God guides one into the truth, he so "understands" that there remains no more doubt or uncertainty in his mind on the subject.*

Thus, at the time of the end, all the truly righteous, all who have the righteousness of true faith, will "understand," or in their hearts believe, what God has revealed respecting the time when this probationary state will close: and this faith will bring into their souls so much of the glory of the Lord, and will have such a sanctifying, transforming, actuating power, as to make them, in distinction from all unbelievers, and from all mere intellectual believers, a peculiar people; praising God for the working of his mighty power within, the earnest of their inheritance; rejoicing in the prospect of speedy, eternal redemption; glorying in the cross of Christ, in suffering reproach for the truth's sake; dead to the world; and making it manifest by their prayers and labors for the immediate salvation of men from sin, and by all their secular arrangements, and concerns, that they have not a wavering doubt that the end will come at the time specified in the written word.

Such being the plain import of the text, it implies of course, that all those who do not, before the Lord is revealed in the clouds of heaven, thus understand the truth respecting the time of his coming, as revealed in the Scriptures, will prove themselves to be destitute of that faith which is necessary to salvation. "None of the wicked shall understand, but the wise shall understand."

Not that every true believer will be able connectedly and logically, to exhibit to others the Scriptural reasons of his faith pertaining to this subject. Persons may, and sometimes do, rationally and clearly understand the truth respecting it, as revealed in the Bible, without being able to state to others, in any way, the reasons which have satisfied their own minds; just as many persons who could not even read their Bibles, have been led rationally and truly to obtain pardon and salvation, and to become devoted and faithful witnesses for Christ, by believing the truth, through the Spirit, as conveyed to their minds by those who have preached and exemplified it. Any one who is capable of becoming a true Christian, is capable of understanding this subject in the sense of this text: and if a case could be supposed where a true believer is incapable, or has not the means of understanding it intellectually, he will ask, and God will grant him, to have such an understanding of it, in his heart, as to make all his conduct and conversation to accord with the truth as revealed in the Scriptures, and as understood by those who, capable of investigating it for themselves, afford evidence of having been taught of the Lord to understand it.

Nor is it implied that an evangelical understanding of the truth on the subject is a condition of salvation. By no means. Faith and repentance are the only prescribed, indispensable conditions of salvation. But it is plainly the import of this text that their understanding, or not understanding what God has revealed, as already explained, respecting the time of Christ's coming, will, in every case, decide the question whether an individual is already in possession of that faith which is necessary to salvation. It may also be observed that to persist in closing one's eyes upon the light pertaining to this subject, may, and doubtless will in many cases, prove the occasion of their being perpetually abandoned of God to destruction.

Nor is it implied in this text that none are, or have been, true believers in Christ except those who now understand the truth as revealed in the Scriptures on this subject. It says, indeed, that "*at the time of the end* the wise and none of the wicked shall understand;" but it does not say that they shall all understand at *once*, nor are we authorised to say, at any hour of time before the last, that all the truly righteous do now understand. And as to those who have already died, since it may be supposed the time of the end commenced; we can only say of them what may be said of all that have gone before them, 'If they were truly righteous here, they sleep in Jesus, and will have part in the first resurrection.'

It is to be hoped, and we will believe, that many will yet prove themselves to have true saving faith, by so crying after knowledge and lifting up their voice for understanding, that they will be guided into the truth on this subject. But at all events, the text plainly teaches that the character and state of every individual in the sight of God will hereby be actually tested *by the time the Lord is revealed;* and in most cases, probably, some time before. Nor should any one be greatly surprised, if nine tenths of all professors and teachers of religion should thus prove themselves to be wanting in true faith, considering what developments have already been made among them. Who does not know, that many who once stood as high in profession, in apparent piety, and in the confidence of the community, as any of those who are yet ignorant of the truth on this subject, and whose labors have been much blest to the good of souls have made it manifest that they had only

—"stolen the livery of the court of heaven
To serve the devil in."

And very many more apparently of the most devoted among them, have, during the few past years, been led to see and acknowledge that their hopes of heaven had never before been built on Christ, through living, overcoming faith. Says the blessed Savior, "When the Son of Man cometh shall he find faith on the earth?" clearly intimating that, although many might profess and appear to have it, very few would then be found in actual possession of it. And again, "As in the days that were before the flood, they knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.' And alas! how few among the multitudes who then professed to be the "sons of God," (Gen. 6: 2,) were found to be truly righteous!

Here let it be observed, that the characters of the antedeluvians were tested in the very same way in which ours are to be tested on this subject, as here specified. When God announced his determination to destroy the world by a flood, he stated that it would take place at the end of one hundred and twenty years. (See Gen. 6: 3.) Yes, *the time was revealed*, that it might be understood and believed; and Noah, a preacher of righteousness, both by precept and example, continued to warn, rebuke; and exhort them during this whole period of time. But although it was revealed with sufficient clearness, as appears from the fact that Noah and his family had no doubt in respect to the coming event, or the time of its occurence; and though multitudes of them were, doubtless, intellectually convinced that it was God's determination to deluge the world at the time specified, and some so far believed it, as to be willing, from selfish motives, to assist Noah in building the ark, notwithstanding the reproach it subjected them to; yet they did not in their hearts understand, or believe it; and thus they were proved to be destitute of that faith which is necessary to salvation. "They *knew* not," says the Savior, "till the flood came and took them all away." Although, seven days before hand, they were told the very day on which the fountains of the great deep would be broken up, and the windows of heaven would be opened, yet they knew not "*the time.*"

In the same way were the characters of the professed people of God tested, at the time of our Savior's first advent to our world. The Jews at that period had access to all that God had revealed respecting the Messiah which was to come. They were familiar with the prophecies which foretold that he should be of the family of David;—that he should be born of a virgin, in Bethlehem;—that he should be called out of Egypt and called a Nazarine;—that he should be despised and rejected of men, a man of sorrow and acquainted with grief;—that he should bear our griefs and carry our sorrows; and that he should begin to exhibit his claims to be the Messiah at the end of sixty nine weeks, or four hundred and eighty-three days, Dan. 9: 25, from the time of the going forth of the commandment to restore and built Jerusalem, as recorded in Ezra, 7: 9.

*There is a wide difference between a tempted and a doubting state of mind. A true believer may be often strongly tempted to doubt, and this tempted state of mind he may mistake for real doubting; but there can no more be true faith where there is any real doubt, than there can be light where there is total darkness. "Faith is the substance of things hoped for, and the evidence [demonstration] of the things not seen."

In consequence of the preaching of a few obscure individuals, like Simeon, who in their hearts understood this prophetic period, and were waiting for the consolation of Israel, there was a general expectation awakened among them that the Messiah was then to appear. And according to these expectations he did appear, fulfilling, with minute exactness, all that had been foretold of him, at the time expected; for precisely at the end of the predicted four hundred and eighty-three days, he "came into Galilee preaching the gospel of the kingdom of God, and saying, *The time is fulfilled*," Mark 1: 15.—Some few like Simeon, and Anna, and John the Baptist, could readily perceive that all these predictions were fulfilled in Christ, and of course they hailed him, and treated him as the predicted and long expected Messiah. But the great majority of them, though they afforded as clear and satisfactory evidence of being the true children of God, as nine tenths of the ministers and professors of religion of the present day, did not understand, or if they were intellectually convinced, they did not, *in their hearts*, believe that the time which was to elapse unto Messiah the Prince had expired, and that these other prophecies had been, and were being accomplished in Christ. Many of them, like Nicodemus and the young ruler, were in the common acceptation of the terms, sincere and honest inquirers after truth, but being destitute of that principle of true faith which makes us like little children, distrustful of any opinions which our Father has not taught or directly sanctioned, and which keeps us continnually looking to him with teachable confidence, knowing that he is able and willing to make us know what is truth,—they failed to understand in their hearts that the prophecies relating to the Messiah in his humiliation, and to the time of his appearing, were being fulfilled in Christ. Hence, under the influence of their worldliness, their pride, and their love of popularity, they were led on, first to despise him as the carpenter's son of Nazareth, and then to hate and oppose him; and at length were proceeding with a concerted plot to crucify the Lord of glory, when Jesus with weeping solicitude exclaimed, "O that thou hadst known even thou in this thy day, the things which belong to thy peace, but now they are hid from thine eyes:" "Behold your house is left unto you desolate:" "because thou *knowest not the time* of thy visitation." "Ye can discern the face of the sky, but how is it that ye cannot discern *this time*." Had they understood *the time* when Messiah the Prince was to be manifested as revealed by the prophet Daniel, they would easily have perceived the accomplishment of other prophecies relating to him. But not *knowing the time* tested their characters, and proved the occasion of their final and perpetual abandonment of God as a people.

Such being the fact in regard to the antediluvians, and the professed people of God at the time of the Savior's first advent, can it be surprising that the characters of those who live in "the time of the end," should be tested in the same way? The passages of Scripture pertaining to the pre-millennium advent of Christ are far more numerous and intelligible than those that were fulfilled in him in his state of humiliation; while it is stated in several places, that certain specified signs will appear visible to the natural eye, by which we may know when his coming "is near even at the doors." It is also a peculiarly noticeable fact, that the prophetic period now understood by all, which revealed the time of Messiah's first appearing, but which the Jews did not understand, constitutes a part of, and a perfect key to, those prophetic periods which relate to his Second Coming, and the end of probationary time. Hence, although the Savior said "Of that day and hour knoweth [in the time then present] no man," (and no one now pretends to know the day and the hour) yet he adds, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched." And since God has, in the prophetic periods, made known in what watch our Lord will come, and since "the wise" who live in the time of the end are required to "know when it is near, even at the doors," in order that the cry may be seasonably made, "Behold the bridegroom cometh, go ye out to meet him,"—who would not reasonably expect, that the understanding or not understanding of these Scriptures at the same time specified, would become a test of christian character? Why, it is not only reasonable to expect it, but it must be so, from the very nature of the case.

The church is represented as the "Bride, the Lamb's wife." "I have espoused you to one husband," says the Apostle to the Corinthians, "that I may present you as a chaste virgin to Christ," 2 Cor. 11: 2. And in Rev. 19: 7, read "The marriage of the Lamb is come, and his wife hath made herself ready." The true church, then, or true christians are represented in the Scriptures as sustaining the same relation to Christ, that an espoused virgin sustains to one whom she has chosen to be her husband, and who has chosen her to be his wife. And among the declarations of God's word by which we are to be judged at the last day, is the following, "If any man come to me and hate not, (e. i. prefer not me before) his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.

The coming of Christ, then, is to the true church, the coming of her espoused husband whom every member loves more than he loves father, mother, wife or children; coming to take them into blissful and eternal union with himself, away from among his enemies and their tempters and tormentors.

Now suppose that a woman whose espoused husband, the object of her warmest love, had been several years absent, should receive a letter from him, containing among other comforting and encouraging things, a designation, couched in language somewhat peculiar, of the time when he intended to be at home for the purpose of taking her to himself as his beloved bride: and suppose that in reading the letter, she had in some unaccountable manner, not expecting him very soon, overlooked or failed to understand this important part of it. Suppose further, that having after reading it, lent it to some of her neighbors, she should hear it noised abroad from them, that this letter of her espoused husband contained a statement of his determination to be at home at a certain time, which time was particularly specified in the flying report. Now who does not know that that woman's heart would leap for joy at the very report, especially if *the time* spoken of was very near; and that she would, probably, neither eat nor sleep till she had gained access to the letter again, for the purpose of satisfying herself in respect to this deeply interesting point. And suppose that, on re-perusing the letter, she should see clearly that *a time* was indeed specified when her absent lover would be at home, but that the language was as difficult to understand as the prophetic periods found in the Bible; yet she knew of some friend in the neighborhood who could correctly interpret it; how long would it be before she would be at that friend's house with joyful anxiety for help to understand it? Why, if such were not her feelings and her desire to know *the time* when her espoused husband would return, it would prove to the satisfaction of every unprejudiced mind, that she had no proper regard for him as sustaining such a relation.

So when, at the time of the end, it is proclaimed abroad as being revealed in the word God, that the blessed Bridegroom of the church will come at a specified time, and that very soon, to take his loving, longing, weary bride to himself, every one that truly sustains that relation will of course rejoice exceedingly at the very proclamation: and so desirous will they be to know *the time* of his coming, that they will give themselves no rest till they have diligently searched the Scriptures for themselves to see whether these things are so; knowing that the things which are revealed are for them to understand. So, also, every individual who has the spirit of Christ, without which we are none of his,—that spirit of benevolence which led him from heaven to earth, and from the manger to the cross, to rescue sinners doomed to hell—will earnestly desire to know if the Lord is so soon coming to destroy all the wicked from the earth, that they may present it as a motive, in connection with others, to induce their friends and neighbors to flee immediately to Christ for salvation.

It is then certain that all who have the spirit of Christ, all who compose the true church,—the bride, the Lamb's wife, will earnestly desire and diligently search to know the truth pertaining to this delightfully interesting subject; for, at the time of the end, *all will hear* the proclamation "Behold the Bridegroom cometh." But what if they find themselves unable to determine, with undoubting certainty, what is the precise import of these prophetic periods—when they begin and when they will end? Why, then they will remember the declaration of the blessed Savior, "When the spirit of truth is come, he shall guide you into all truth," and their faith—that faith by which they are characterized as truly righteous—will

not fail to secure its fulfilment; for it will be unto them according to their faith. Yes, "*the wise will understand*," "but none of the wicked shall understand." Here let it be observed, that those who are taught of God are not left in doubt or uncertainty in respect to the point in question; and if an individual has not faith enough to secure the fulfillment of this promise, he will find that he has not the faith which is necessary to salvation.

In accordance with this view of the subject, the question as to the true import of these prophetic periods, is actually proving a test of character at the present time, all over the world where the Bible is read.

It is very generally admitted by reflecting and candid minds, that we must now be living somewhere within the period properly denominated "the time of the end."—It is seen and admitted that what is prophecied of this period in Dan. 12: 4, 10, is fulfilled to the very letter. For several years past "many have been running to and fro" in an unprecedented manner, disseminating information on all subjects; and knowledge has been increasing with wonderful rapidity, especially knowledge of the Scriptures and particularly of the prophecies."

Many, in the scriptural and proper sense of the terms, have been 'purified and made white' in the blood of the Lamb; and their faith has been 'tried' more severely, even, than it could have been by either the sword or the faggot. The wicked too are doing wickedly, to an astonishing and alarming degree.

What was prophecied by our Savior, of the period immediately preceding his second coming, at the end of the world; as recorded in Matt. 24: 29; and in Luke 21: 25, 26; has also been fulfilled to the very letter. That *his coming* there spoken of, could not have meant his coming to destroy Jerusalem, is manifest, in the first place, from the fact that the 'tribulation of those days' prophecied of in Matt. 24: 21, 22, was to be such as *never was* and *never shall be* again—which could not have been true of any tribulation since these predictions were uttered, except that which came upon the church during the 1260 days of Papal domination: for according to Dan. 12: 1, when Christ shall have come and delivered his people there will be, on earth, to all his enemies, "to the Jew first and also to the Gentile," such a time of trouble "*as never was since there was a nation to that time.*" And then, the Savior says he will come "*after the tribulation of those days*," which could not be true, if the tribulation spoken of was that brought upon the Jews by his coming to destroy Jerusalem. Besides it is a simple, plain *matter of fact* that Christ did not come, in the manner here specified, at the destruction of Jerusalem. But considering this tribulation according to its obvious import, as that which the church has already suffered under Papal persecution, and all is plain and intelligible, and his coming here spoken of will then be seen to mean his final coming at the end of the world, which is described in other parts of the Bible in simple language. In respect to this his Second Coming he says, "Immediately after the tribulation of those days," and Mark (13: 24,) has recorded it, "in those days, [after that tribulation,] shall the sun be darkened, and the moon shall not give her light;" which was literally fulfilled with *in the memory of many now living*, "*in those days*," i. e., in A. D. 1780, before the 1260 days of Papal rule had ended, and "*after that tribulation*" had subsided: for it had in a great measure subsided by that time:—"the stars shall fall from heaven;" which has also been literally fulfilled, as almost every reader will recollect,; for the proper definition of a star is, "a small luminous body in the heavens." There have been, also, within a few years, and especially during the past year, the most remarkable "signs in the sun and in the moon and in the stars, and men's hearts failing them for fear and for looking after those things which are coming upon the earth," in exact accordance with the prediction of our Savior as recorded in Luke 21: 26. "And then, v. 27, shall they see the Son of Man coming in a cloud with power and great glory." "Verily I say unto you," v. 32, "This generation," i. e., the generation which is upon earth when these signs appear, and just before he appears in the clouds of heaven, for he is speaking expressly here for *their* benefit, just as the Apostle did in 1 Thess. 4: 15. "*We* [of this generation,] which are alive and remain unto the coming of the Lord, &c. "This generation shall not pass away, till all be fulfilled."

We, then, of the present generation, are unquestionably living "in the time of the end," when "the words" which the wise and none of the wicked were to understand, are no longer "closed up and sealed." Accordingly, many have, as they believe and profess, been led, intellectually and in their hearts, to understand the true import of these prophetic periods. It is, also, a noticeable fact, that *all* without a single exception, who profess clearly to understand them, and who afford evidence of having been taught of the Lord to understand his word, do believe without a doubt, that probationary time will end with the present Jewish year. And while acting in accordance with their belief, they have, as we have reason to think, caused the cry, "Behold the Bridegroom cometh," to reach, in some way, the ears or the eyes of every professed disciple of Jesus now living on the globe.

And now, what has been, and what is, the result? Why, to say nothing of the ungodly world in general, who, we expect, will of course disregard the proclamation; a large portion of those who profess to be the bride, the "Lamb's wife," ministers of religion not excepted, instead of appearing glad to think that it may be true, and eagerly setting themselves, with humble and teachable minds, to search the Scriptures for themselves, to see whether these things are so, have persisted in treating the subject with contemptuous indifference; and others have pertinaciously and sneeringly refused, when asked, to examine the subject, or to have it discussed in their places of worship, or even spoken of in their religious meetings; and those who, like Simeon and Anna, are joyfully waiting for the consolation of Israel, or like John the Baptist and the fishermen of Galilee, are proclaiming the kingdom of God now nigh at hand, have been treated and spoken of by them, just as Christ and his disciples were spoken of and treated by the professors of religion—the scribes and pharisees of their day. "Can any thing good come out of Nazareth?" "Have any of the scribes or the rulers of the people believe him?" "This people who knoweth not the law are cursed." "Thou art his disciple! we are Moses' disciples." "Are ye also deceived?" Who has not heard their sneering remarks about the "Millerites"—their "going up," their "ascension robes," their "dreams and visions," their "setting April fool day" for the coming of Christ, &c. &c. &c. Oh! methinks if our coming Lord and King were here now to speak to them, he would say to them, and to all who feel as they do on this subject, as as he once said to their prototypes of old: "Ye hypocrites! ye generation of vipers! how can ye escape the damnation of hell?" for whether the Lord comes this year or not, they have proved it out conclusively that, with all their high professions, they are not the espoused bride of the coming bridegroom. Oh that they had known in this their day, the things which belong to their peace! These professors are all ignorant, of course, of the true import of the prophetic periods, and for the very good reason, they have no wish to understand them.

But another portion of professors and ministers of religion have been willing to look at the subject, and some of them have investigated it with considerable care, and yet they are not satisfied that they understand the import of these prophetic periods. Some of them have not even abandoned their preconceived opinions respecting a temporal millenium of a thousand years or more.—Others have become convinced that the end must be near, and think it *may be* this year, but they do not "*understand*" what the Bible says about the *time*. Now from careful and extensive inquiry, I have reason to believe, that ninety-nine hundredths of all this class of professors and ministers are conscious that they *have yet some preparations to make*, before they shall be all ready, as they wish to be, for the coming of the Lord. Of course, they feel in a measure under condemnation, for they know they ought to be at all times ready for their departure hence to a world of retribution. It is, therefore, by no means certain as yet, that they are the true disciples of Jesus. God has told us by his inspired Apostles, that "there is no condemnation to those that are in Christ Jesus;" (Rom. 8: 1) and that "whatsoever is born of God *overcometh the world*; and this is the victory that overcometh the world, even our faith;" (1 John, 5: 4,) and then verse 10, "He that believeth [has true faith] in the Son of God hath the witness in himself, that God hath given him eternal life." Hence *the exhortation* "Be diligent, that ye may found of him in peace *without spot and blameless*." For, "without holiness no man shall see the Lord." Whatever professions one may make, or however devotedly pious he may appear to be, if he has not that faith in Christ

which frees from condemnation, and overcomes the world, and brings into his bosom the precious witness that God has given to him eternal life, it is no matter of wonder that he does not "understand." "If thine eye be evil," says the Saviour, "thy whole body shall be full of darkness." "If any man will do his will he shall know of the doctrine." "Without faith it is impossible to please God."

But the true state of many of these hearts has already been tested, and others of them are now being tested very rapidly by means of these "words" which they do not understand, but which the wise shall "understand." Those of them who cannot abandon their preconceived opinions respecting a temporal millennium, are fast making it manifest that they have not the child-like, humble, teachable mind which is implied in true saving faith. In the first place, they are preaching and acting directly in the face of the unquestionable fact, that nearly the whole Christian Church, from the apostles downward, believed and rejoiced in the personal coming of Christ before the millennium; until a little more than one hundred years ago Daniel Whitby conjured up and published to the world the soothing theory which they are now advocating. And then, in this tradition against the doctrine of Christ's pre-millennial advent as now preached, they are obliged to suppose, (for they know it never has been and never can be proved, nor can it be made to appear like common sense,) that all the prophetic periods in Daniel and John have already been fulfilled in literal days; and that too in opposition to the opinion of all the most learned and pious commentators in all past time! In maintaining this tradition also, they utterly disregard the plain instructions in Dan. 7: 21, 22; 2 Thess. 2: 8; Matt. 13: 24–30, 36–42; Luke 21: 24–28, which teach that the man of sin, with all his deceivableness of unrighteousness, with other persecuting enemies of Christ, will continue on earth prevailing against, and oppressing the saints, until Christ comes in the clouds of heaven to set up his everlasting kingdom. It has also been mathematically demonstrated, that should the population of the earth increase no faster than it has in this country for the last fifty years, not a square yard could be found on the surface of the globe at the end of 500 years on which would not be found at least two living human beings, to say nothing of the brute creation! How can a man have the honest teachableness of true faith, who, with all this light in his mind, can persist in interpreting the Scriptures to favor a thousand years temporal millennium, when God has promised his Spirit to guide him into all truth? The time of ignorance has been, when such a course of conduct would be winked at. But now, in the flood of light which is pervading the land on this subject, God is calling upon all men every where to repent of such perverting of the truth. "If I had not come and spoken unto them," says the Savior, "they had not had sin, but now they have no cloak for their sin."

But look at some other developments which they have made in laboring to defend this scriptural tradition. Of one of them, a distinguished theological Professor, a prominent Universalist editor has said, "In his 'Hints on the Interpretation of Prophecy,' he confutes Miller's views of the second coming of Christ, *by taking Universalist ground*, limiting the fulfillment of the predictions of the Revelator, to a time not far distant from that in which they were made. It tends, as we are told by a Presbyterian paper of repute, fearfully to universalism."

Another one of them of similar standing has taken upon him to affirm, in direct contradiction to the obvious import of several well known declarations of God's word, that we have no reason to expect the guidance of the Holy Spirit in understanding the Scriptures, except on those points which are absolutely necessary to salvation! and then charges with fanaticism all those who profess to have had such guidance on any other points.

Another has had the presumption to affirm, "If God had seen any good reasons for destroying the world this year, he would, in some way, have made it known to us." Hence, because he can see no good reason why it should be done, he infers that it would be inconsistent with the benevolence of God to do it, the Bible out of the question! So the Universalist says he can see no good reason why God should punish the wicked forever, and therefore infers that it must be inconsistent with his benevolence to do it! Moreover every advocate of a temporal millennium, in explaining the Scriptures to favor his views, is obliged to disregard entirely, the plain, obvious, common sense principle of interpretation, that "*every word and sentence is to be construed literally, unless it involves a palpable absurdity, or a plain contradiction.*" and in disregarding this principle, they lend their whole influence to encourage the infidel in saying, that the Bible is just like an old fiddle, any one can play just such a tune upon it as he pleases.

But let us notice some developments which are being made by the other class of professors referred to who think the end may be near; but yet do not "understand" what God has revealed respecting the time. They have attended lectures on the subject, and read their Bibles enough to be satisfied that those are not right who are advocating a temporal millennium; and in regard to the time, they have had before their minds all the evidence, in view of which many have been led to believe, without a doubt, that probationary time will end with the present Jewish year; but although they can see no reason to doubt that it will be so, yet they do not "understand," i. e. they do doubt! Now in addition to the fact already stated, that the most of this class of persons are conscious that all is not just right with them, as to a preparation for the coming of the Lord; it will be found that, with a few exceptions, which are diminishing in number daily, they feel no joyful interest in the speedy coming of the Bridegroom, except it be for some considerations, manifestly selfish in their character; nor are they exhibiting the spirit,—the benevolence of Christ in respect to those who acknowledge themselves unprepared to meet the Lord. And then, let them be pressed up to the duty of believing without a doubt what they see reason to believe, and *no reason* to doubt, and you find lurking in the bosoms of some of them,—"What if he should'nt come?" or "What will my friends and acquaintances think or say of me should I believe it?" or, "What influences shall I have for doing good next year, should I now profess to believe it!"—showing conclusively that they have not yet given up all for Christ, or learned by faith to commit all their interests, all the consequences of obeying God into his hands. If we would be true heirs with Abraham, we must have the faith of Abraham; the faith which trusts God with all consequences, and with all apparent inconsistencies and impossibilities. Others of them when thus pressed, will be heard to say that "they think it enough to be ready!', 'If we are only ready, what matter is it if we don't know the time!' thus virtually charging God with folly in revealing the time, and developing the fearful probability that their religion is all selfishness. Such professors will find, when the Lord comes—God grant that they may be convinced of it before!—that the religion of true faith is something more than seeking to get and keep ourselves in readiness for those mansions which are being prepared for those who love God. Such was not the spirit of Christ, when he gave himself for us; and 'if any man have not the Spirit of Christ he is none of his." God has revealed the time when Christ will come to take vengeance on them that obey not the gospel, and has promised the Spirit to guide into all truth, in order that those who have true faith and true benevolence, at the time of the end, having understood this most deeply interesting and important part of divine Revelation, may go forth, under the thrilling influence of undoubting faith in the time there appointed, and do what they can to get others ready to meet the coming Bridegroom. It must therefore prove, and is proving, a true test of saving faith. 'None of the wicked shall understand, but the wise shall understand.'

And now, dear reader, I am aware that the picture here presented of the state of the church and of the world, is an appalling one. My own heart alternately sickens and shudders in contemplating it. But to me it appears to be the true image of things as exhibited in the perfect mirror of God's unerring word. Moreover, it accords precisely with what the Savior has given us to understand it will be, when he shall be revealed in the clouds of heaven. "When the Son of man cometh, shall he find faith on the earth?" Great professions of religion there may be;—much of the form of godliness there may be;—much zeal in defence of the truth there may be;—much preaching about the importance of being ready there may be;—much intellectual orthodoxy as to what constitutes a preparation there may be;—much striving to be ready there may be. But where will be the faith which makes us heirs with Abraham and with Christ to the promised inheritance!—that faith which makes us, as the espoused bride of the coming Bridegroom, with the promise

of the Spirit to guide us, to know when he is near even at the doors, and to "understand" what God has in mercy revealed respecting the definite time of his appearing? that faith which is the substance of things hoped for, and the evidence of things not seen, and which makes us, by our conduct, to condemn the world, as Noah did, for their infidelity in regard to what God had spoken? Where, I say, will be found this saving faith? Where is it found? If you possess it, dear reader, you need not an exhortation from me to rejoice, and to praise the Lord for his distinguishing work of grace on your heart, and in the view of the glory so soon to be brought unto us at the revelation of Jesus Christ. I know you want an angel's powers with which to express the gratitude you feel for that influence of the Spirit which has removed pride, prejudice, and unbelief from your heart in relation to this subject, and given you the gracious sealing witness, excluding all doubt, that you understand when "the sanctuary will be cleansed," when "Michael shall stand up," and when "Daniel shall stand in his lot," as God has revealed it. Thanks be unto God, that some do "understand," and can lift up their heads with joy, knowing that their redemption is soon to be completed. Stand fast, beloved, a few days longer, in the faith and in the power of God; "in nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God." Be followers unto the end of those who through faith and patience condemned the world, and inherit the promises. Though the vision tarry, wait for it; because it will surely come, it will not tarry.

"Yes, soon the blissful day will come,
When our dear Lord will bring us home,
And we shall see his face;
Then with our Savior, and our Friend,
A bless'd eternity we'll spend,
Triumphant in his grace."

But perhaps the reader is one who does not "understand," in the sense of our text; and it may be you are a professed disciple, and possibly a professed minister of Jesus! professing to be the light of the world, a living epistle of the truth, the espoused bride of the coming Bridegroom, and yet ignorant, or in doubt about the the import of those passages of his word which reveal a truth, the most deeply interesting to the true bride, and the most momentous to all, over whom you are exercising an influence, of any which the Bible contains! You know that the things which are revealed belong to us and to our children,—and yet you do not understand!—that *all* Scripture is given by inspiration of God for our *profit*, and yet you do not understand!—that the Spirit is promised to guide you into *all truth*, and yet you do not understand!!—a watchman on the walls of Zion, and yet you do not understand!!—living, manifestly, in "the time of the end," when God has said the wise and none of the wicked *shall understand*, and yet you *do not understand!!* Oh! my friend, what is the difficulty? "Where art thou?" Why are you in ignorance or in doubt on such a subject, till this last hour of time? What will you answer, when Jesus shall be revealed by the close of the present Jewish year, if not before, and shall ask you why you have not, for months or years past, been lifting up your head with joy, and warning the people to be ready for his appearing, with the blissful confidence of undoubting faith in what God has revealed respecting it in these prophetic periods? If you think to say that you *could not* understand this part of his *revelation*, when he has promised his Spirit to guide you into *all* truth; you will find this a serious charge to bring against your Maker, while many will be prepared to testify to the falsehood of such an assertion. If you think to say that you considered it enough *to be ready* to meet the Lord, your own words will condemn you; for your are appointed to be the *light of the world*, a living epistle of the truth, known and read of all men; and if a watchman on the walls of Zion, to see the sword coming and to *warn the people*, lest their blood should be required at your hand.

In a word, you will find that nothing will be accepted there without *true faith*, such as Abraham and Noah had, that faith which, with the promise of the Spirit to guide, will at the time of the end, "*understand*" what God has revealed on such a subject as this, and which will make us to act in regard to it, as to condemn all who have not such faith.

I beseech you then, by all that is glorious and dreadful in the coming of Christ, now just upon us, to get down before the Lord, *immediately*, with deep contrition on account of the manner in which you have hitherto regarded and treated this subject; make an unreserved and an eternal consecration of all you have and are to him; and then, in view of his own sure word of promise to give the Holy Spirit to those that ask him to guide them into all truth, prove yourself to be of those who have true faith, and are the espoused bride of the coming Bridegroom, by *holding him to his word*, till you are sure that he has made you to understand what he has revealed respecting the time of his coming; remembering that when God guides into the truth, he leaves you not in doubt or uncertainty respecting it. "The wise shall understand."

FROM THE MIDNIGHT CRY.

"COME OUT OF HER, MY PEOPLE."

CLEVELAND, O. Feb. 24, 1844.

Dear Brethren of the Midnight Cry:

Our dear brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve. This is now nearly three years since. I have never met with them since that time, and do not know whether they retain my name among their list of members or not. But I now wish to say through your paper to the world that I do from this time regard myself, and hereby proclaim myself to all men, as free and independent of all ecclesiastical domination, as a member of no sect, and a subscriber to no creed. At the same time, I receive the Bible as the word of the living and true God, and am looking for the immediate coming of the Lord Jesus Christ, to whom I must give account. "Grace, mercy, and peace from God the Father, and our Lord Jesus Christ," to all who love Him in sincerity; and love to all who love His appearing. Yours, in the blessed hope,

CHARLES FITCH.

Bro. Fitch, is earnestly requested to pay us a visit in this place, and give a course of lectures, should time continue. His expenses will be met, and any other pecuniary assistance rendered that he may need. We hope he will not disappoint us.

ED. WESTERN MID. CRY.

ONE OF MR. MILLER'S FIRST AUDIENCES.—About the time Mr. Miller began to write on the advent near, as he was passing down the Hudson river to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day, when one of them remarked that it was impossible for things to progress for thirty years to come in the ratio they had done: for man would attain to something more than human. Mr. Miller told him that it reminded him of Daniel 12: 4; "Many shall run to and fro, and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day were just what we should expect at this time, as a fulfilment of Dan.'s prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfilment thus far, while all listened with the most close attention.

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2d. chap. of Dan., in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed, and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had; and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview can only be known in that great day.—*Advent Herald.*

WESTERN MIDNIGHT CRY.

CINCINNATI, MARCH 23, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year* 1843.

☞*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

LECTURE.

Bro. Cook will lecture at the College Hall next Sabbath at the usual hours.

Lectures are continued at the Lawrence street Church each evening, except Saturdays and Sabbath.

THE MEETINGS.

On Sabbath last, lectures were delivered at College Hall, and at the Lawrence street house through the day. Both places were well filled, and good attention was paid. Bro. Cook was with us.

A Lecture was delivered at the Hay Scales, in Fifth street, in the morning at 9 o'clock. A respectable congregation were collected, who patiently heard us through notwithstanding it rained most of the time.

Bro. Chittenden spent the Sabbath in Hamilton, and lectured twice. Contention, sectarianism, and the "Little Horn" prevailing, he returned on Monday.

Bro. Cook talks of soon leaving for St. Louis, provided he can make arrangements to satisfy a claim upon his labors at Liberty, Ia. Bro. Chittenden will probably go to Lexington, Ky. soon, should time continue. Bro. Cook attended to the ordinance of baptism on Monday, P. M., at the foot of Pike street. Two were baptised.

The prayer meetings are interesting—souls are converted almost every evening. The ordinance of baptism was again administered on Wednesday, P. M., at the same place, to six male and eight female candidates. A very large congregation were assembled, and a general solemnity prevailed as they witnessed the ordinance. A prayer meeting was held at the church at the close of these exercises. Bro. Cook lectured at the Disciples' church on Sycamore street, Wednesday evening, upon the "penalty of the Divine Law."

We have no place sufficiently large to hold our Sabbath congregations, and there is some talk of again erecting the "Great Tent."

SCRIPTURAL TEST OF SAVING FAITH.

We hope no excuse will prevent any person into whose hand this sheet may fall, from perusing prayerfully, the article under the above head, found in another column. 3000 copies of it have been published in pamphlet form, which will be furnished to those who wish them for distribution at the rate of $4,00 per hundred. Single copies will be furnished *gratis* to all such as are willing to read, and are unable to pay for them.

L. L. HAMLINE.

The last Western Christian Advocate labors hard to prove that Bro. Hamline has never been a "Millerite." This is all superfluous, as we never had the satisfaction of bringing any such charge against him. But the following will prove how near Bro. Hamline has verged upon this awful *heresy*.

"This is to certify that while on the way from this city to the Muddy Creek Camp-meeting last autumn, in company with Bro. Hamline, he stated to me that he believed *the time*, as calculated by Mr. Miller, would pass by, to give unbelievers an opportunity to cry more loudly, "Where is the promise of his coming?" and at that time, when the cry should become general, he believed the Lord would come; futhermore that he had given up the doctrine of the Millennium, &c.

ISAAC C. JONES.

Bro. Hamline also told Bro. Cook that he saw no reason why Mr. Miller's calculations were not correct. This was said after he had prayerfully examined the subject. He has also stated in a public congregation within a year past, that he had evidence satisfactory to his own mind that the Lord would come within a brief period.

Bro. Campbell, of New York, has sent us the following lines, which he says were copied from an '*old book*.' We do not recognize the author, but whoever he was, the Bible was not a strange book to him.

Lo! in the last days, behold
A faithless race arise!
Their lawless lust their only rule,
And thus the scoffer cries:
"Where is the promise deem'd so true,
That spoke the Saviour near?
E'er since our fathers slept in dust,
No change has reached our ear.

Years rolled on—years successive glide,
Since first the world began;
And on the tide of time, still floats
Secure the bark of man."
Thus speaks the scoffer; but his words
Conceal the truth. He knows
That from the water's dark abyss,
The earth at first arose.

But when the sons of men began
With one consent, to stray;
At heaven's command, a deluge swept
The godless race away.
A different fate is now prepared
For nature's tremuling frame;
Soon shall her orbs be all enwrapt
In one devouring flame.

Reserved are sinners for the hour
When to the gulph below,—
Armed with the hand of sov'reign power,
The Judge consigns his foe:
The contrite race he counts his friends—
Forbids the suppliant's fall,
Condemns reluctant, but extends
The hope of grace to all.

Since all this frame of things must end;
As heaven has so decreed:
How wise our inmost thoughts to guard,
And watch our every deed!
Expecting calm, the appointed hour,
When nature's conflict o'er:
A *new* and *better* world shall rise,
Where sin is known no more.

LETTER FROM BRO. CAMPBELL.

New York, March 7, 1844.

DEAR BRO. JACOBS:

I again write to let you know that my faith is still unwavering in the belief that my blessed Jesus will come the present Jewish year. My brother, I cannot, neither do I wish to see any time beyond it, unless I am obliged to. The coming of the Saviour, to me is more desirable than all the riches and honors of the earth. I desire to see Him who was stricken for our transgressions—who was, and still is, despised and rejected of men—who was bruised for our iniquities, and by whose stripes we are healed. I expect HE will soon see the travail of his soul and be satisfied. This will be when he gathers his elect from the four winds, and takes the kingdom from the wicked, and gives it to the saints of the Most High.

This, indeed, is a trying time for those who are childlike enough to believe what the mouth of the Lord hath spoken, and to act accordingly. Every eye is upon us. The eyes of the devil and wicked men—scoffing professors of religion, both ministers and people, are watching over us for evil: but greater is he that is for us, than all that are against us. Consoling is the thought, that the eye of God is over us for good both by day and night. You occupy an important post, surrounded as you are, by those who not only do not love the Lord's appearing, but contend *against* the doctrine. You have *my* prayers and sympathies, and shall have them till the Master appears, and we rise to meet him in the air, never to part again.

O my brother, I cannot tell you how much I long to see the Saviour! Of late I have felt an increasing desire for the salvation of souls. * * * * * * * * * * * * The Lord has opened a new door of usefulness for those brethren who desire to labor in his vineyard. We have hired the Congregational Church, on the corner of Christie and Delancy streets, where the Lord has blessed us abundantly. We have had souls converted in every prayer meeting that we have held.—Bro. D[illegible]'s two little daughters professed to find the Lord one evening this week.

There are no jarring strings among us. We all labor together, and the Lord abundantly blesses us. To him be all the glory.

Your brother in the Lord,

H. CAMPBELL.

LETTER FROM BRO. MAULL.

BELLEBROOK, O., March 18, 1844.

DEAR BRO. JACOBS:—God has been with us since we left Cincinnati, but our preaching takes but little effect. The indifference to this subject is awful indeed. We found a few Advent believers along the way as we came, and but a very few indeed; but they appear to be the salt of the earth. We have been able to well improve the time. The Lord has opened our way to the people wherever we have stopped; and we have so far delivered 13 lectures, and expect to keep on till about the first of April, if time should continue. We were much astonished at the scarcity of reading matter on the subject of Christ's Second Coming. There appear to be a willingness to read, but little disposition to pay for publications. We have disposed of about half of what we took with us. * * * * *

Brethren, please scatter the fruit of the labors of the "holy people" as far as possible, as from all we can learn from the present signs of the times, there will be silence in Heaven for at least half an hour after the 21st day of March, 1844. Wherever we have been, the

most unwilling to hear us, have been the orthodoxy of the day. They try every means to pour contempt upon us, and make us offensive to the people. They have opposed the Chart being hung up in the Church, lest it should desecrate their temple. One minister stated, that if he had been at home, we should not have preached in the Church. I can but think the sealing time is almost over, as the people are beginning to cry, humbug, new denomination, and such like, louder and stronger.

Our hopes of deliverance grow stronger and stronger. When wearied with labor, cast down by disappointment, and afflicted with the thought that to all appearances, we are but ministers of vengeance, we "groan within ourselves" for the time of "the restitution of all things," and with Bro. John of Old cry "Come, Lord Jesus, come quickly!"

Yours, in love, W. H. MAULL.

Bro. John Butt accompanies Bro. Maull in his tour, and takes part in his labors. ED.

LETTER FROM BRO. GLASCOCK.

HILLSBORO, O., MARCH 18, 1844.

DEAR BRO. JACOBS:—I have been looking and longing to see some one of the Lord's servants come this way, to give us a course of *lectures on the Second Advent* of the dear Saviour, but have looked in vain. Cannot you, or Bro. Maul, or some other lecturer, come and give us a course of lectures in this place? I know not one Advent believer in all this part of the country that comes out fully on the time, except myself and wife. No wonder, when we have nothing but peace and safety preaching! O! do come, or send some one, if possible. We will do all we can in helping to pay expenses. Please continue sending the paper while time lasts.

Yours, in the blessed hope,

FREDERICK GLASCOCK.

LETTER FROM BRO. EVANS.

GREENSBURGH, DECATUR CO. IA.

DEAR BRO. JACOBS:—Yesterday your "Thousand years Millennium and Return of the Jews," &c. fell into my hands, with which I was pleased and edified. It certainly will stop the stupid cry of 1000 years Millennium and return of the Jews where ever it is read. It appears to me to be just what the people needed. With such facts and documents before the people, the time-serving *priesthood* cannot long keep them in the dark.

Mr. Jas. Freeman brought a few copies here, but such is the indifference on the part of all except the Adventists, that they are unwilling to pay anything for light on the subject. There are some that will read when they have nothing to pay for it. The shortness of time and the indigent circumstances of the Advent men, especially the preachers, imposes an insuperable difficulty in the way of circulating this work of yours, or indeed any other, unless through the living Ministry.

The brethren here, who understand this subject and have courage to proclaim it to the world, are looked upon as outcasts by the world, and consequently have to do what they do at their own charge, and are calumniated as fanatics besides. As long as men measure *the Bible by creeds, confessions of faith, standard works* (so called,) and D. D.s, just so long will they be ignorant of, and indifferent to, the teachings of the sacred Volume of Inspiration.

The subject of our blessed hope arrested my attention some 12 or 15 month ago, since which time I have been prayerfully studying the Bible, with this subject before me, and am satisfied that the advent is nigh, even at the door: and, believing thus, I have *thus* taught, But my circumstances are such as to prevent me from obtaining the publications. * * * I own none of the books or papers, and have seen but few of them. I should be much pleased to see Mr. Miller's works.

I am able, with the Bible in my hand, (having obtained some help from history and Advent men,) to make out every thing at least to my own satisfaction, except the discrepancy there appears to be about the age of the world. *Please give me some information on this subject.* * * * *

Looking at these subjects, I am astonished at myself and have concluded to know what the Bible teaches for be time to come; and (God being my helper,) to know for *myself*, "that my faith may not stand in the wisdom of men, but in the power of God."

Yours, in the hope of being caught up with the righteous at the first resurrection,

DAVID EVANS.

A little assortment of books and papers are sent as *desired*. ED.

LETTER FROM BRO. BARNES.

TROY, MARCH 12, 1844.

DEAR BRO. JACOBS:—The general theory of the Second Advent, as presented by Mr. Miller, and others, I regard as the best system to a perfect comprehension of Bible truth, that has ever been presented to the world. But alas! how has that system been received by those who are placed as spiritual guides in the path which leadeth to life? When every argument is wrested from *them, by which they* attempt to overthrow the "glaring inconsistencies" of Millerism, they then abandon the ground, so long occupied by the Christian church, as a true exposition of prophecy—ground on which the master spirits of antiquity have met *the pretensions of infidelity*, with such unparalleled success. Still, such tampering with the word of God, does not prevent the stream of time from rolling on, or the filling up of the last link in the chain of prophecy. That truth, which constituted the beacon light to the primitive Christians, was the doctrine of the Second Advent. And though they have slept in their graves for ages that are passed, and those who live in these last days deny the fact, or turn their eyes away from the light, still their faith fixes for its object that inheritance promised to Abraham and his *children in the new earth. That* promise, I believe, is about to be consummated, and the old Hebrew prophet, who with such exactness sketched the history of those four great Empires, that have filled up the time from his day to us, shall stand in his lot, with all those who are looking for him in truth, at the present time. These are facts which give me great satisfaction. It is a truth of sufficient magnitude to inspire the heart and tongue of an angel. Then again, on the other hand, if there should prove any defect in chronology, and the time of his coming be extended a little, how timely does the advice of the prophet come to my assistance: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." "Though it tarry, wait for it; *because it will surely come, it will not tarry.*"

Yours, in good hope of soon seeing our glorious Lord, A. C. BARNES.

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodist, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly of watching, but expecting nothing.

SECOND ADVENT DEPOTS.

CINCINNATI, O.—Third street, a few doors east of Walnut, south side; address J. V. Himes.

ST. LOUIS, MO.—No. 88 Market street; address H. A. Chittenden.

LOUISVILLE, KY.—Jefferson House; address Dr. Nath'l. Field.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

1. Miller's Life and Views, 37½
2. Lectures on the Second Coming of Christ, 37½
3. Exposition of *Matthew xxiv. and Hosea vi. 1-3*, 18¾
4. Spaulding's Lectures on the Second Coming of Christ, 37½
5. Litch's Address to the Clergy on the Second Advent, 18¾
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John, 12½
7. Fitch's Letter on the Advent in 1843, 12½
8. The Present Crisis, by Rev. John Hooper, of England, 10
9. Miller on the Cleansing of the Sanctuary, 6¼
10. Letter to Every Body, by an English Author,—"Behold I come quickly," 6¼
11. *Refutation of* Dowling's Reply to *Miller*, by J. Litch, 15
12. The Midnight Cry, by L. D. Fleming, 12½
13. Miller's Review of Dimmeik's Discourse, "The End Not Yet," 10
14. Miller on the *Typical Sabbaths* and *Great Jubilee*, 10
15. The Glory of God in the Earth, by C. Fitch, 10
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22. Miller's Reply to Stuart, 12½
23. Millennial Harp, or Second Advent Hymns, 12½
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward, 10
25. *Inconsistencies of Colver's Literal Fulfilment of* Daniel's Prophecies, by S. Bliss, 10
26. Bliss' Exposition of Matthew xxiv., 12½
27. Synopsis of Miller's Views, 6¼
28. Judaism Overthrown, by J. Litch, 10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey, 18¾
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31. Starkweather's Narrative, 10
32. Brown's Experience, 12½
33. Bible Examiner, by George Storrs, 18¾
34. The Second Advent Doctrine Vindicated,—a Sermon preached at the Dedication of the Tabernacle, by Rev. S. Hawley, with the Address of the Tabernacle Committee, pp. 107, 20
35. A Solemn Appeal to Ministers and Churches, *especially to those of the Baptist denomination*, by J. B. Cook, 10
36. Second Advent Manual, by A. Hale, 18¾
37. Millennial Harp, Second Part, 12½
38. Chronology of the Bible, by S. Bliss, 6¼

Review of Dr. Pond, by A. Hale, 12½
Exposition of Zechariah xiv., by S. Bliss, 4
Miller's Life and Views, bound, 50
" Lectures, " 50
Spaulding's Lectures, " 50
Prophetic Expositions, by J. Litch, bound, 2 vols., 80
Millennial Harp and Musings, " 37½
German Tract, by J. Litch, pp. 16, 6¼
Bibles, Charts, Tracts, &c. &c.
The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible, 12½
Extract of a Sermon by R. Atkins, 04
Two Addresses of Wm Miller, 03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound, 50
A scriptural test of Saving Faith, by John Starkweather, 06¼

The above Works may be had at the Second Advent Office on Third street, four doors east of Walnut, south side. Address of J. V. Himes, Cincinnati, Ohio.

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 6, 1844. [No. 4.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 6, 1844.

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

THE PAPER.

Our apology for issuing no paper last week, is absence, an account of which may be seen in other columns. We are not, however, behind with our weekly issues, as our subscribers will recollect that at the close of the last volume we issued two numbers in one week.

Brother Kent has returned from Liberty, Ind. and in company with Bro. Chittenden, started for Lexington Ky. on Tuesday morning last. We doubt not that God's blessing will crown their labors in that place, as there is a great anxiety on the part of the common people to hear: We hope they will write often.

Brother Cook left for St. Louis on Wednesday of last week. May the Lord bless his labors in that place.

THE CAUSE IN THIS PLACE.

The interest among the brethren and sisters still continues, though there are not as many conversions as there has been in time past. Seven or eight have desired prayers during the week. The College Hall was filled last Sabbath throughout the day. The congregations at the Lawrence street church were also good. Brother Jones had a large congregation at the Hay Scales, in Fifth street, in the morning at 9 o'clock. The brethren uniformly manifest the firm belief that God will take care of the cause that he has hitherto blessed as his own.

We are constantly met with the inquiry, Your time has passed by, has it not? To which we reply, Not for when our time comes, the time of the inquirer will also come.

We have, however, neither the shame nor the iniquity to deny that many of us have expected our Lord before the present time: And in all that has been presented to us by way of opposition to our views, we have not seen one reason why we should not have done just as we have, in looking for, and expecting the return of the Bridegroom. One thing is sure. The end of the days marked in the prophecy of Daniel has not yet come, for if they had, the event would have been here. Another thing is equally sure. The end of those days is very near, as is demonstrated by the confident declarations all around us, that "every vision faileth." "Where is the promise of his coming?" &c. For these reasons, we feel more than ever bound to *watch* unto prayer and be sober.

WOODWARD MISCELLANY.

The editor of this sheet asks us for an exposition of the following texts:—"But of that day and hour knoweth no man." "In such an hour as ye think not, the Son of Man cometh." It is rather questionable whether that editor *knows* that such texts as the above are in the Bible. He has probably heard some one say so, for if he had read it himself, he would have found in their immediate connection the following: "When ye shall see all these things, *know* that it is near, even at the doors."

Yet these inquiries come to us, not from an inmate of a *lunatic asylum*, but of a *literary institution*. What an age of wisdom!

WESTERN CHRISTIAN ADVOCATE.

In the last number of this paper, the editor has copied the low billingsgate slang of the Methodist Protestant, relative to the editor of the Western Midnight Cry, and W. H. Maull; to which he has prefixed a commendatory note. If he is willing to go to the judgment seat of Christ, sanctioning such language as is contained in that article, even though applied to the meanest human being that treads God's footstool, he has sadly mistaken the principles of God's word, which he professes to make the man of his counsel, and the guide of his steps. But when a man will publish half a dozen positive falsehoods in one article, as he has about us, without ever afterward making a retraction, we cannot say what such a man will *not do*.

EDITORIAL CORRESPONDENCE.

LEXINGTON, KY., March 24, 1844.

DEAR FRIENDS—

After leaving you at the Lawrence street Church on Thursday, P. M., I took passage on the steamboat "Western Belle" for Louisville, and arrived at that place on the following day. There being no opportunity of lecturing on board the boat, I spent my time in private conversations upon the soon expected Advent of our Lord, and distributed some publications. There were many who felt anxious to learn upon the subject; one of them, a young man who resided at Petra, 300 miles up the Missouri river, and had never seen one of the publications. I gave him such as I had. I called upon the sister at the Jefferson House, who formerly kept the Depot of Second Advent Books. Herself, with a few others, are strong in the faith of soon seeing the Saviour. I had not time to visit Dr. Field at Jeffersonville, but left in the packet for Frankfort at 4 o'clock, P. M. I here found things much more orderly—more general respectability—less profanity, and rum drinking, than on the Ohio river boats. By request of a few of the gentlemen passengers I lectured on Saturday morning, and gave away some publications.

After the lecture a number of questions were asked relative to the time of the Advent, &c. all of which I endeavored to answer as well as I could. I never received better attention from any congregation than from the passengers of this boat. The Advent was the topic of conversation till we arrived at Frankfort, 60 miles up the Kentucky river.

A gentleman from Harrodsburgh urged me to go to that place and lecture, but having purposed to go to Estill county, I could not comply. He informed me that Mr. Shannon, the President of a literary institution in that place, was considered a believer in the Second Advent doctrine.

I made no stop at Frankfort, but came by rail-road direct to this place, a distance of 28 miles, where I arrived about 5 o'clock, P. M., on Saturday. I soon found it labor lost in trying to procure a church in which to publish the Christian's glorious hope. I made application for the Court House, but as it had just been put in order for holding Court on Monday, it was refused. I then applied for the Medical Hall, but it never having been opened for meetings on the Sabbath, the gentleman having charge of it dare not make a beginning. The disciples have a very large house here, and I was directed to them, by several gentlemen who told me they were so liberal, especially to all who confine themselves closely to the Bible, that they thought it would be hardly possible for them to refuse to open their house. I accordingly applied to Mr. Poindexter, one of the elders, but he was opposed *in toto* to having any thing to do with it, *because Dr. Field of Jeffersonville believed that God would destroy the wicked.* I endeavored to remove his objections, but he soon raised another, which was, that *God had never sent us to preach the Second Advent*, but to obey the Gospel, the *sum total* of which, with many, *seems* to be to be *baptised*, no matter *what they believe* or *practice*. Paul's exhortation to *comfort* one another with the Second Advent doctine (1 Thess: iv. 14–18.) was of little avail with him, at which I wondered, seeing he claimed to be a *disciple* of Jesus. But when I looked out and saw the steeple of the house in which they worship, *higher than all the rest*, I wondered no longer. I then went to my room at "Brennan's Hotel," fell upon my knees, and prayed earnestly to God for direction, realizing how great a responsibility rested upon me, while in a place where the first Second Advent lecture has not yet been delivered. I then opened my Bible, and the first words that met my eye were the following:

"Then answered Haggai, and said, So is this people, and so is the nation that is before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord. Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet they turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you. And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet: for I have chosen thee, saith the Lord of hosts.—Haggai 2: 14-23.

This morning I went to the Disciples church, and heard their preacher, Mr. Fishback, very zealously engaged in urging upon his audience the strict observance of *every* Christian duty; and, finally, to look for that blessed hope—the appearing of the Great God, and our Saviour Jesus Christ. But in the room of giving one evidence of that "appearing" being near, at the door, he went on to caution them against the *deceptions* of certain *agitators*, who were crying, Lo, here! and Lo, there!—persons who were wise *above* what was written. He did not tell us who they were, but while his congregation were left to infer, I could arrive at no other conclusion, than that they were those who taught other "comings" of Christ, besides his *personal, visible* coming, "like the lightning" in the clouds of heaven, immediately after certain foretold signs, (Mat. 24: 23–30;) and also, that they were those who said, he could not come

yet, for 1000 years, or for some time to come, and many other such things, *not written*.

In passing through one of the streets towards the close of the day, I discovered an aged man of color, leaning upon his staff, and as his countenance had a worn, and lonely appearance, the thought struck me that he was a proper subject to receive joyfully the *whole truth* of God. I asked him if he loved the Saviour? He looked at me suspiciously, as colored people in this section generally do; but seeming to conclude that my inquiry was an honest one, he replied that he did, and that in his service he found all the real comfort he possessed in this world. He went on to state that he was a member of the colored Baptist church in this place, which church had a membership of upwards of 400, and that they were nearly all *slaves*. I remarked to him that I supposed the whites gave them money to build their meeting-house; "No," said he, "they never gave us the *first cent* towards it. We paid for it ourselves, and earned the money by *odd jobs*; and besides this we have more than 200 dollars in the treasury." I asked him if he had heard anything about the Saviour's soon expected Advent? He said he had not, only by way of derision, and was anxious that I should tell him about it. I gave him some brief outlines of the doctine, and stated to him my full belief in what the prophets had spoken.—Every feature of his countenance seemed to kindle with joy as he said, "Oh how glad I shall be to have it true."

To-morrow morning I purpose to go farther south.

E. Jacobs.

VISIT TO KENTUCKY.

Having returned from our journey since the article under the head of "editorial correspondence" was written, we append a few remarks embracing, a brief history of the remnant of our tour. On Monday morning, the 25th ult., we took the stage for Richmond, 25 miles south east from Lexington. This is a pleasant village, surrounded with a rich farming country. I was urged to remain and lecture in the evening, and was told by a few gentlemen that if I would do so, they would *raise the town*, as they had heard of "Millerism" and were anxious to *know* something about it for themselves. In this journey I have seen how God has overruled the newspaper falsehoods about us, so as to make them a blessing in opening a way for the truth. I was under the painful necessity of refusing to comply with the invitation to lecture, having allotted myself only time to visit a brother in Ousley county, and return before Sabbath. As my brother lived forty-five miles beyond Richmond, which distance could only be traveled on horse back, or on foot, in consequence of the bad roads, I made application for a horse of a free colored man, who kept the only livery stable in the village. His horses were all gone, but when he learned my errand, he went to procure one for me, but failed. I accordingly started on foot, and travelled six miles to Mr. Green's; he lent me a horse to ride four miles to Mr. Thorp's, where I remained over night. He had a house full of Kentucky river raftmen, who all but *one* seemed to be fond of Whisky, but Mr. Thorp kept none, so I improved the time in talking to them upon the curse of intemperance, and also upon the soon expected Advent of the Saviour. They all without exception, treated my remarks with becoming respect. In the morning, Mr. Thorp sent his son with me on horseback to the town of Irvin, a distance of ten miles, refusing any compensation for the accommodations he had afforded me. At Irvin a son-in-law of my brother furnished me a horse with which I traveled to the town of Proctor, Ousley county, a distance of about 25 miles; 16 of which lay through the wild forest, where there is not a single house.—Some of the distance affords the most wild and romantic scenery that ever presented itself to human sight.—Sometimes upon the verge of an elevation of hundreds of feet, overlooking the river, at other times descending in "hollows" upon an angle of nearly forty-five degrees occasionally animated by the cooing of turtle pigeons or the chirping of wild turkeys, which are abundant. The products of the country, (coal and lumber,) are all taken out by way of the river in boats, rafts, &c., and the imports are principally brought by the same channel with canoes. I found my brother, whom I had not seen for more than ten years, a firm, consistent believer in the Second Advent doctrine, through the influence of publications sent to his office, he being the Post Master in the place. His wife is also a believer. On the following day, (Wednesday,) an appointment for a lecture at his house in the evening was circulated. Although the notice was short, the people turned out *en masse*, and listened with the most profound attention while I talked to them two and a half hours from the twenty-fourth chapter of Matthew, proving that Christ did in reality give to his disciples a true and faithful answer to their question as to *the time when*, [verse 15,] and *the signs of*, [verse 29,] his coming and the end of the world. Not one of these hardy mountaineers had ever before listened to a Second Advent lecture. They manifested much anxiety for me to remain and talk more to them on the subject, notwithstanding I had not been backward in warning them against the sins of slavery and intemperance. One thing should here be said of Kentuckians: No people exceed them in acts of "hospitality without grudging," and uniform kind treatment of strangers that visit among them. I returned on Thursday by the way I came, and on Friday arrived at Lexington, from where I took the stage to Maysville, Ky., a distance of 60 miles, and on the Ohio river, sixty miles above Cincinnati. I arrived home on Saturday, P. M., and found our friends still looking for Jesus. Notwithstanding the 21st of March had passed by, I did not hear, nor have I yet heard, of one of them either *burning* or *throwing away* their Bibles.

THE CHURCH AT THE FIRST ADVENT.

When the Lord Jesus Christ first visited our world upon his errand of mercy to rebellious man, How was he received by the Church?

It was not enough that Herod, in seeking his life, should cause lamentation and great mourning in Bethlehem, by tearing from the arms of every mother the child of her affection, and committing it to a cruel death; But *the church*—those that professed to be the sons of the living God, strange as it may seem, gave their almost unanimous voice against him.

They first find fault with him for eating with publicans and sinners. (Matt. 9: 10.) This fault-finding on the part of *professors* of religion, drew forth from Jesus those comforting words, I am not come to call the righteous, but sinners to repentance. (v. 13.) They next charge him with casting out devils by Beelzebub, the prince of devils. While the multitude marveled at the greatness of his work, such charge was brought by professors of religion. (Matt. 9: 34.) But this did not prevent his soul from being moved with compassion, when he saw the multitudes scattered abroad as sheep having no shepherd. Christ forewarns his disciples, from this circumstance, of their fate in all coming time, from the source. If, says he, they have called the *master* of the house Beelzebub, how much more shall they call them of his household? (Matt. 10: 25.) He, however, tells his disciples to fear them not, but to bring these things to light upon the house-tops. The inconsistency of these characters is brought to view by the Saviour. (Matt. 11: 16-19.) "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." The fact that the things pertaining to the kingdom were "hid from the wise and prudent, and revealed unto babes," was displeasing to the church.

There seems to have been no lack in the externals of religion in the church at the first advent. They might have had their societies for promoting the observance of the Sabbath: At least they complained to the Saviour (Matt. 12: 2,) because his disciples had put forth their hand to satisfy their hunger on the Sabbath day. From his answer we also learn that they were entirely ignorant of the nature of his mission. "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." They had seen his power over the diseases of the human frame, and sought occasion to condemn him before hand, lest on the Sabbath day he should bring back to its wonted office, the hand that had been withered. So fixed and determined was their opposition to *all* that he did, that they stood ready to enter their sentence against him for doing to a *man*, what they would not have refused to perform for a *brute*, under the same circumstances. Acts like this, of his almighty power in behalf of the suffering portion of our race, led them to seek his destruction. (Matt. 12: 10-14.) It was *the church* that committed the sin against the Holy Ghost, in charging to the influence of Satan, the miracles which Christ performed by the finger of God." (Matt. 12: 22-32; Mark 3: 28-30.) It was *the church* that were set down by the Saviour as evil, and incapable of speaking good things—"A generation of vipers," &c.

It is not a new thing for the church to suffer important *signs* to pass by unnoticed; for while the wise men discovered "his star in the east," these professors said, "We would see a sign from thee," but were told they should have none but the sign of the prophet Jonas—who (as the Son of man was to be) was delivered after being three days and three nights under the dominion of death. This was to be a sufficient sign, for them to observe all that he had taught. It was *the church* that were charged with associating with *seven other* spirits more wicked than themselves; whose *last end* was to be worse than *the first*. (Matt. 12: 45.) It was the church that sneeringly enquired, "Is not this *the carpenter's* son?—Whence then hath this man all these things? And *they* were offended in him. (Matt. 13: 55-57.

It was *the church* that enquired, "Why do thy disciples transgress the *tradition* of the elders?" Why these new things? Why this departure from ancient customs and usages? They did not, however complain of a departure from God's word. Such charge would have been groundless. They were the ones that were charged by the Saviour, as having transgressed the law of God by their traditions. (Matt. 15: 1-3.)

It was *the church* that honored God with their lips while their hearts were far from him,—and that taught for doctrines, the commandments of men—whose worship was vain, and who were charged with hypocrisy by *him*, who never spoke aught but eternal truth. They were the blind leaders of the blind, (Matt. 15: 7-14) the wicked and adulterous generation that could not discern the signs of the times. (Matt. 16: 1-4.) Against *their* doctrines, the disciples of Jesus were cautioned. (v. 24.) Laborers in the *Lord's vineyard* found fault with the Master for conferring the same honor, and granting the same reward, to those that commenced their toil at the eleventh hour. (Matt. 20: 12.)

The church, diverted from its hallowed purpose the House of Prayer, and made it a den of thieves. (Matt. 21: 13.) It was *chief priests*, and not expelled members, that were sore displeased because *children* shouted hosannah! in the Temple. (v. 15.) Preachers and elders in the church tauntingly enquired after the Saviour's authority for performing his mighty works. (v. 13.) The church was governed by popular opinion; for when they manifested a disposition good enough to lay violent hands on him, they *feared the multitude;* (v. 46,) but when the popular current turned against the Saviour, they slew him. (v. 39.) The *church*, in point of true piety were an age behind *publicans* and *harlots;* (v. 32) and from *them* the kingdom of God was taken away. (v. 43.) *The church*, for the purpose of entangling the Saviour in his talk, were ready to acknowledge the rectitude of his principles, and the fearlessness of his

upright course. Regarding, as you do, the person of none, Is it even lawful to pay tribute to Cæsar? Ye hypocrites, says the Saviour! Whose image is marked upon that penny? Is it God's? No. Whose is it? Cæsar's. Away with it then, and give it to Cæsar; but render to God the things that are his. This they did not do, but marveled, and went away. It was the Sadducees, a popular branch of the so called *church*, that erred, not knowing the Scriptures nor the power of God. (Matt. 22: 15–29.) A popular church member who was a lawyer, was put to silence by the wisdom of Christ, so that they afterward feared to ask him questions. (v. 34, 35.)

The church, with all her corruptions, taught many good things. They were not condemned by the Saviour so much for what they taught, as for what they neglected to teach. The multitude, in fact, were commanded to "observe and do" *all* that these Scribes and Pharisees taught them, but to avoid their example, for they say and do not. (Matt. 23: 3.) For instance, they might have said, they were *looking* for the Messiah every day, and at the same time acknowledged that they did not *expect* him for some time to come. The preachers laid heavy burdens upon the people, burdens they would not bear themselves. *They* settled the amount of their several salaries, but would pay none of it. *They* preached self-denial, and lived at their ease,—preached meekness and modesty; but done all their works to be seen of men,—preached against pride and outward show, but made broad their phylacteries and enlarged the borders of their garments,—preached humility, but loved the uppermost rooms at feasts, and publicly to be greeted with some such title as *Doctor* or *Reverend*. They were in the habit of accosting one another as Dr. A,—or Father B—; but Christ told *his* disciples not to do so. (Matt. 32: 4–10.) Christ denounced the leading men in the church, as hypocrites; because they would not go into the kingdom of heaven themselves, nor suffer those that were entering, to go in. Because they devoured widow's houses, by taking from the poor widow, while they gave them nothing; while their long prayers helped on the matter. Hypocrites! Because they made every exertion to add a member to their church, while they cared but very little about his religious career, even though he acted more like the devil than they did themselves. He denounced them as blind guides as fools, because of the nonsensical, and unintelligible character of their teachings. As hypocrites, while they rigorously attended to all the externals, including tithes, class money, &c. because at the same time they neglected the weightier matters of the law, as judgment, mercy, and FAITH. They made clean the outside, while within they were full of extortion, and excess, and likened to beautiful sepulchres, full of dead men's bones, and all uncleanness. They appeared very good and righteous unto men, but not so to God, for they were full of hypocricy and iniquity. The church had much respect for the pious fathers, and delighted to do them honor; but were charged by the Saviour with pursuing the very course that those did who killed the pious fathers. This appears, to say the least, to be something like doing honor to John Wesley, Martin Luther, George Whitfield, and others, because of the purity of their doctrines, and holiness of their lives; and at the same time, say all manner of evil against those who sacrifice their all to proclaim the same doctrines those men taught. The patience of Jesus with those preachers seems to have been almost exhausted when he cried out, Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23: 23–33.)

It was not expelled members, nor the least influential members of the church, but *chief priests*, *scribes* and *elders*, that first held a meeting at the *parsonage* of Caiphas, to consult how they might kill Jesus. (Matt. 26: 34.) These same *official* members bargained with Judas to betray his Lord. (v. 14, 15.) The officiary of the church were too respectable to *head* a mob to take Jesus, but just mean enough to *authorize* one. (v. 47.) The parsonage was the house where Christ had his trial, and leaders, and official members used to the work, stood ready to hunt up false witnesses to condemn Jesus. (v. 57, 59.) They however could find nothing against him till he preached the Second Advent doctrine to them, (v. 64,) when the preacher in charge flew into a rage—tore his clothes, and declared that he had spoken *blasphemy*; upon which they all agreed that he was guilty of death. To preserve the honor and dignity of the church, some of them spit in his face, others struck him to show their pious horror at such heresy; and that too when he was blindfolded, and afterwards told him to prophecy who had done it, for if he could tell so much about the prophecies, he could tell that. Judas, the betrayer of the Saviour went and confessed to these leaders of the church his wickedness, and frankly acknowledged that he had betrayed innocent blood, and threw at their feet the price for which he had sold his Lord; but the church having so far succeeded in their design, cried out, What is that to us! See thou to that. (Matt. 27: 3, 4.) *The church* preferred a murderer to the Lord Jesus Christ; even when the sympathies of a heathen ruler were awakened in his behalf, they cried out, release Barabbas, and crucify Jesus. The voice of heathenism cries out, Why? What evil hath he done? The reply and argument of the church is, Away with him! Crucify him! Fanaticism! Delusion, &c. Reason and argumentative appeals from the frozen heart of heathenism, in behalf of Jesus, availed nothing, for the church raised *a tumult*, and thus the Son of God was delivered into the hands of wicked men to be crucified. When they had accomplished their ends and seen him nailed to the cross, these leading preachers, secretaries, and deacons, exultingly pass by, exclaiming, He saved others, himself he cannot save. He is condemned by his own doctrine, for if what he taught was true—If God was the one in whom he trusted, he would come and deliver him *at this time*. Remembering, however, that he had spoken of his resurrection after three days, the church go to the ruling authorities, so to arrange matters as to make a final end of this advent doctrine. It is down: Now let us put a veto upon it that will *keep it down*. Accordingly they sealed the stone and set the watch; But all their efforts availed nothing, for it was destined to have a resurrection, tho' devils, priests and deacons; thick as ants in autumn, covered the garden of Joseph of Arimathea. The real, true time, *soon* came, and *Jesus rose*. But that did not better the condition of the church; for they coined up one of the most foolish *lies* relative to the circumstance of the resurrection, that was ever told by mortal man, "Take this money," say they to the soldiers, and when enquired of, say ye that his disciples came and stole him away *while we slept*. By the wise instructions of *the church*, these soldiers were to swear to a circumstance that took place while *they were asleep*. And if this breach of trust on their part should come to the Governor's ears, why, they had influence with the government, many of their members being officers, and they would clear them, guilty or not guilty.

Marvel not brethren! This opposition of *the church* to Christ's Advent is no new thing.

COMMUNICATIONS.

EXTRACT OF A LETTER FROM BRO. NELSON.

Dear Brother:—I have not heard from any of the Second Advent brethren since I left. I long to meet with my brethren in Cincinnati, but do not expect to while the day of probation lasts; for the reason that I feel it my duty to go every where, preaching the good tidings of the kingdom—especially where it has not been proclaimed. I expect in a few days to be with the Red man of the forest, preaching the doctrine of the "coming One." Pray for God's blessing to attend my labors. I have travelled over some of the ground that I traveled with Bro. Atwell in Kentucky last season, and find that our labors were not lost. Many, by reading the publications, have fully embraced the doctrine of the speedy coming of Christ. Others were brought into the truth by hearing the lectures. At Harrodsburgh, I found a number of advent believers, among whom are Professor Hatch and President Shannon, of Bacon College. I went to Nashville, Tenn. where I found no believers: I however lectured in the public prison, where my message was gladly received. From there I went to St. Louis, where I found Bro. Stevens, with a lovely band of Second Advent believers, lifting up their heads and rejoicing that their redemption now draweth nigh. The work is rapidly progressing in the surrounding country, as the result of the labors of brethren Stevens and Chittenden. At Jerseyville, Ill. I gave six lectures—had an interesting season—a number embraced the truth, and among them a Baptist preacher. At Rushville, I gave a number of lectures. Bro. Bayley, a minister of the Christian order in that place, has become much interested and is giving the subject a candid investigation.

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Yours, looking for the glorious appearing of the great God, and our Saviour Jesus Christ.

WM. W. NELSON.

LETTER FROM R. GEDDES.

Martinsville, March 16, 1844.

Dear Bro. Jacobs:

I have lately understood that there is a paper entitled the "Western midnight cry" published in Cincinnati, edited, I suppose from what I can learn from a January number of the New York Midnight Cry, by yourself. There is but little known about our blessed Saviour's Second Advent, here. A few partly believe it. A great many false reports are circulated concerning those who are teaching it in the east. I have seen a few numbers of the Cry, printed in New York, which I have been much pleased with. I have had a great anxiety for some months, to hear a Second Advent lecture. I think if a good lecturer could be sent through this section, if time lasts, good might be done. Martinsville is on the National road, twenty-six miles west of Terre Haute.

Yours in hopes of soon meeting the great Redeemer.

R. GEDDES.

LETTER FROM J. WEIR.

Brother Jacobs:

Your discourse at the College Hall last Sabbath evening, suggested to my mind the following thoughts:

Jesus Christ told the early Church in a parable which they well understood, that they were tenants of God for a well planted vineyard, and that justice required they should pay the rent; but that instead of doing this, they wounded and shamefully treated the servants of their Lord who were sent to demand it; and at last he sent *his Son* on the same errand, and they murdered him, to which part of the parable he added this question:—What therefore shall the Lord of the vineyard do unto them?—and as they made no answer, he assured them the Lord of the Vineyard shall come and destroy these husbandmen, and shall give the vineyard to others.—When they heard this they cried, God forbid! Forbid what? Would you scribes read, and write over the contract between the Lord and his tenants, and know the profits of the vineyard to be immense, and the rent to be small and easy? Would you abuse the produce and pay no rent? And you grey-headed elders, where is your gravity, and wisdom, and justice? Where are all the laws and rules of Court by which you judge your fellow creatures? Would you be above law and set the Law-giver of the world at defiance? What! God forbid justice to be done! God forbid there should be no difference between him that sweareth and him that feareth an oath? No, do not say God forbid: But rather say, "Thy kingdom come; come Lord Jesus, come quickly!" And when he comes he will call for the Book he left be-

hind, in order to know what use you have made of it.—May it be the man of our council; may we read, mark, scan, and inwardly digest, those truths that make for our everlasting life.

The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has mystical, secret, or occult qualities. Do not consider me as explaining them. Nobody ever understood them, and the words were only used for a cloak to conceal the ignorance of learned men: for instance, in regard to the Lord's Supper,—we see nothing but bread in the Catholic church; we smell nothing, we taste nothing, but bread. No matter, it is the *flesh* and *blood* and *bones* of a man; and there is no bread there. We see nothing but bread and wine in that ordinance in the Lutheran church; yet they say the flesh and blood is there, just as fire is in red hot iron. These learned men talk a deal of the danger of the Gospel in the hands of the poor and illiterate; but have the unlearned ever done any thing like this? So much for departing from the true and literal meaning of the Scriptures. Beware lest any man spoil you through philosophy and vain deceit.

There are two ways of spoiling men, a *long* way and a *short*. The long way is by taking a child before he is able to reason or judge for himself, by prejudicing him against the Gospel, by learning him to shake his head over it as a deep, dark, difficult book, which cannot be understood without a vast stock of human learning; by expending all you are worth in the world with a child, neither lame nor blind, to be brought up to understand the Gospel by getting him taught the follies and the trifles of old heathen writers, by giving him to understand as he grows up, that he is a youth of extraordinary wisdom and of a higher order than the rest of mankind, by learning him to dress fine, by habituating him to consider christianity under sentence of death, unless such as he condescend to maintain its reputation. Do not say I speak parables; indeed I do not; I tell you a true history. Did you never see a farmer's son made a minister of the Gospel without any religion?

JAMES WEIR.

EXTRACT OF A LETTER FROM NEW YORK.

When we left New York Bro. Timson, the writer, was superintendent of the Sabbath School at Franklin Hall.—Ed.

New York, March 19th, 1844.

Dear Bro. Jacobs—

On Sabbath next, if the Lord spares us, we purpose to open another Sabbath School at the church in Delancy street. In this place, some souls have professed to find peace every night since we commenced worshiping in it. The brethren and sisters are strong in faith—filled with love and the Holy Ghost.

* * * * * * *

Many of our dear brethren have been earnestly searching for more light upon the commandment or decree for restoring and rebuilding Jerusalem. In the 7th chapter of Ezra, I find brought to view a complete business transaction. Ezra received from the King a decree with the consent of his counsellors and mighty Princes, (verse 14–28) to restore to the Jews their rights in Jerusalem—to empower them to appoint Judges, &c. (verse 25,) and to enforce the fulfilment of the laws even by the penalty of death. (verse 25, 26.) Ezra went from Babylon the first day of the first month: I believe the same day the King signed the decree, as we shall find. Ezra did not go to Jerusalem at that time, but to a short distance from the capital of Chaldea—to the river Ahava, (ch. 8: 15.) Where he had gathered the people and abode in tents three days, preparing to start for Jerusalem. He then proclaimed a fast which according to custom lasted seven days. God heard their prayers, and on the twelveth day of the first month they all started for Jerusalem. (ch. 8: 31.) They arrived on the first day of the fifth month, (ch. 7: 9.) On their arrival they were delivered from their enemies, (ch. 8: 31,) for on their journey their enemies laid wait for them in the way, (verse 31.) On the fourth day after their arrival, they that had charge of the gold, &c., did as they were commanded. Ezra then obeyed the King's commandment, (chap. 7: 21, 8: 36,) "delivered the King's commissions unto the King's Lieutenants, and to the Governors on this side of the river: and they furthered the people, and the house of God." Still Ezra found that the people of Israel were given to strange wives, &c. (ch. 9: 1–3.) Ezra confessed that God had given them mercy in the sight of the King of Persia, (notwithstanding they were bondmen) to set up the House of the Lord and give them a *wall* in Jerusalem. The people repent (ch. 10: 1–3,) and gathered themselves together the 20th day of the ninth month, (verse 9,) examined the matter on the first day of the tenth month, (verse 16,) and on the first day of the first month they made an end with all the men that had taken strange wives, (verse 17.)

Pardon me for being thus tedious, &c. * * *

Yours in the blessed hope, Wm Timson.

We would gladly have inserted the rest of the letter, but it was not convenient this week. Ed.

LETTER FROM S. LEAVITT.

Moriah, Essex Co. N. Y. March 20, 1844.

Dear Sir:—I received a paper printed at Cincinnati, Ohio, called the "Western Midnight Cry," from some unknown friend, I think sometime in the month of January last. I had business on hand that prevented me from perusing it at that time as I wished to do; so I lent it to a friend to read, and it finally got out of my reach. Since the present month came in, I have received another, which, upon perusing, I find to contain sentiments in agreement with my own views and feelings. I was taught to believe, when a child, that there would be a Millennium on this present earth; but about forty years ago, I was made to believe that this earth was *cursed* for man's sake, and produced thorns, briers, and thistles, whose end was *to be burned with fire:* And that the Lord Jesus Christ would come in the clouds of heaven, attended with thousands of saints and angels, and gather his children from the four quarters of the earth: Those of them that are alive at that time will be changed from mortal to immortality in the twinkling of an eye, and ascend up to meet the Lord in the air, and those of his children that are in their graves will rise and join them; but the wicked will be left here in the greatest horror and confusion. They will call on the rocks and mountains to fall on them, and hide them from the presence of God and the Lamb.

I have a son in western Pennsylvania, town of Randolph, Crawford co., by the name of Zebina A. Leavitt, who is an ordained preacher of a Baptist church, that is of the same belief with myself; and I think he would be glad of a few copies of the "Western Midnight Cry."

I have recently learned that there is a paper of the same kind published in New York, that comes into this vicinity. Please send me a few more copies of your paper, and accept my thanks for past favors.

Your unworthy friend,

SETH LEAVITT.

EXTRACT OF A LETTER FROM BRO. JOHN H. THOMAS.

Akron, Summit Co., O., March 23d, 1844.

Dear Bro. Jacobs,—

I have taken the liberty to address you this sheet, although personally a stranger, and to ask you to do me the favor of forwarding it without delay to Bro. Cook, as it may be of some benefit to him as well as to myself. I perceive by the "Cry" that he was with you at your conference, and conclude that he is still in your vicinity. Bro. Cook has doubtless given you an account of the Advent cause in this place and vicinity, at the time he left us. Since that time, God has been testing the faith of his children in Akron, in the glorious truth of the speedy coming of our Lord. *On hearing the Spirit say,* "Come out of her my people," our minister, J. D. Pickand who has been the pastor of the Congregational Church here for nearly five years, felt it his duty to ask for a dissolution of the pastoral connection, which was granted. At the same time many of the members, (about one hundred,) hearing the same voice calling on us, and wishing to absolve ourselves from all creeds, and confessions, and church organization and take the Bible for our rule of faith and practice, obeyed the call, leaving the house and all pertaining to it with the minority, who have for a long time opposed and scorned the truth on this momentous subject. Advent believers in the different denominations in the place have come out of their respective churches. Consequently finding our numbers so large, and not being able to obtain a place sufficiently large to hold our meetings in, the brethren concluded to erect a temporary building, 34 by 60 feet, and in about twelve days from the time the trees for the timber of which was standing in the forest, our Tabernacle was completed. In the mean time Bro. Pickands was laboring with Bro. Fitch in Cleveland. The Lord abundantly blessed his truth. Bro. P. returned yesterday; last evening spoke to us in the Tabernacle from 1 Tim. vi. 13 to 17 verse. The opposition of the wicked in the churches and out, increase as the time draws near, just fulfilling the prophecies. The brethren and sisters are strong and unwavering in their faith of soon seeing the King in his beauty.

A WORD OF WARNING.

Stop, unbeliever, stop and think a moment! Where are you? Hark! What sound is that salutes your ear? Hark!—'tis the Midnight Cry. Behold the bridegroom cometh, go ye out to meet him. Have you trimmed your lamp? Have you oil in your vessels with your lamps? Remember this Jewish year, 1843, has been proved by the word of God to be the great Sabbatic year. Are you prepared for that awful day in which you will have to give an account of every thought, word or deed? Are you prepared for the bridal feast? Do you love the appearing of the blessed Saviour? It is an awful thought, am I prepared when he comes to meet him with joy? If you are not, fly!—oh fly!—quickly to the outstretched arms of bleeding mercy, before it is everlastingly too late. You have but a few weeks at most to prepare for an eternity. Perhaps a whole lifetime has been spent in sin and wickedness, and but a few days left for God. I know not but before this can reach you, it may be too late; the door of mercy may be closed forever. Your prospects gone—your hopes blasted—and you in endless torments. Oh! remember, when that day comes if you have not the wedding garment on, you will have to part with parent, children, husband, wife, and all that is near and dear to you. You have an influence by which you may not only damn your own soul, but many others; which will add to your torments, if possible, a hundred fold.

The Lord prepare you for that awful day of account.

J. A. C.

PREPARE TO MEET THY GOD.

Oh sinner, harken to the voice of warning before it is too late! What an awful day Christ's coming will be to the sinner? Parents and children then shall part, shall part to meet no more. Some of you will have to see a father, mother, brother, or perhaps a beloved sister, taken from you, and you left behind to endure the eternal wrath of a just God. Oh think of it!—lost!—damned!—forever! Every candid and thinking mind must come to the conclusion, that the day of grace is almost past. The prophesies have all been fulfilled—scoffers are saying, where is the promise of his coming; and what have we to look for but the Son of Man in the clouds of heaven, coming with power and great glory, taking vengeance on those that know not God?

Turn and flee from the wrath to come. J. A. C.

EXAMINATION OF ISAIAH, CHAP. 2, AND MICAH 4.

BY GEO. STORRS.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says—'They shall beat their swords into plough-shares; and their spears into pruning hooks;' " &c.

Some suppose that the words referred to relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restitution."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. 2, and Micah 4.

And first, Isaiah, 2d chap. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

"Judah and Jerusalem," or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church, which the prophet here foretells will have a state of great exaltation in the "*last days*": not in the "*latter days*" merely—which last phrase is used in the Scriptures to denote the last, or Gospel Dispensation—but, "in *the last* days," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such disrepute that Nathaniel, an "Israelite in whom" was "no guile," inquired—"Can any good thing come out of Nazareth?"—Brought up a carpenter. How unlike the wisdom of this world! No wonder—"He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, 1 Cor. 1: 26–29.—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And again,—Chap. 4: 9–13. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honorable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: WE ARE MADE AS THE FILTH OF THE WORLD, AND ARE THE OFF-SCOURING OF ALL THINGS UNTO THIS DAY."

Such was the primitive church: but the prophets Isaiah and Micah saw, that in *the last days* the nominal, or the so called, "visible church" would attain to a state of great exaltation. The first thing to which I wish to call attention is—Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the *off-scouring* of all things?" So far from that being the case, they are men of the highest respectability in community. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer to two facts:—1st. Show from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently they are perfectly satisfied without further investigation. 2d. Let the admirers of these ministers hear the name of God blasphemed ever so often and they will be likely to let it pass unrebuked: but let the same persons be talking against *their minister* and they feel themselves most highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their minister?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have *titles* given them, such as "*Reverend*"—"*Right Reverend*"—*Doctor of Divinity*," &c. These titles are not only given to, but *sought* after by the ministers themselves. To see the contrast then, and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity and attach to them these titles; for example—Rt. Rev. Jesus Christ, D. D.—Rev. Dr. Peter—Rev. Mr. Paul, D. D. and LL. D.—Right Rev. Dr. John—President James, D. D. and F. R. S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then, that the ministry have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly and highly adorned places of public worship; into the details of which I need not enter. Thousands, and hundreds of thousands of dollars are lavished on these places, while the poor suffer for bread around them. One of these churches in Providence, R. I. not long since, expended $14,000, simply in *repairs*. Nor is this done to make the worshippers more spiritual, but to make "our church" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations [or people of all nations] flow unto it." Or, as Micah has it—"*People* shall flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a constant attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "*many people*" will "say" when the church is thus exalted. Verses 3 to 5.—"And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language as I think. It is not a prophecy of what *shall be*, but of what "many people" will do and say. When the church, in the last days has attained the exaltation spoken of in the second verse, *then*—"*Many people* shall go and SAY," &c. This then, that follows, is what the *people* will say, and not what God says. And what is it the people will do and say? *First.* "Come" let us unite with the church. "We have a fine church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God—he will teach us of his ways and we will walk in his paths." That is what they *profess* they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law," &c. That is—the

church is to become so respectable, and powerful, that it will control not only ecclesiastical, but *civil* matters; and such a revolution is to be produced that *war will cease*, and men will *learn war no more*:—"Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the *people say*,—viz. chap. 4: 4, "*But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid:* for the mouth of the Lord of hosts hath spoken *it*."

This prophecy of what the *people* would say, is exactly fulfilled before our eyes. It is the very language of "many people" in these days; which shows that we are "*in the last days*." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful and universal reign of Christ, or rather of *the church*, on earth, previous to the *personal* appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

Let us now inquire—Did the *many people* speak the truth? or did they prophecy out of their own hearts? I think the latter.—And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in 1 Thess. 5: 3, "When *they* shall *say* PEACE and SAFETY; [the very thing that Isaiah and Micah tell us the "many people" will "say" in the "*last days*"] *then* SUDDEN DESTRUCTION cometh upon *them*—and *they* shall not escape." An awful warning this, to those who are saying nations are going to beat their swords into plough shares, and their spears into pruning hooks, and not lift up sword against each other any more, but all are to set under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of Peace and Safety. Because the "last days" church is thus exalted, and *the many* prophecy of peace and safety, Isaiah says, 2: 6, "Therefore thou hast forsaken thy people, the house of Jacob [the nominal church] because they be replenished from the east, [or as Lowth translates it, "Because they are filled with diviners from the east"—*German Neology*, &c. corrupting all the theology of this country] and are soothsayers like the Philistines, [promising peace when there is no peace] and they please themselves with the children of strangers:—Or, as Lowth translates it—"They multiply a spurious brood of strange children."

Look at the so called church of the present day. Who is she most *pleased* with? the humble, self-denying, cross-bearing members, who are crucified to this world; or the rich, the "respectable" in the sight of the world, and those that can make a show?—Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches "multiplying a spurious brood of strange children?" Where is their deadness to the world—its *praises* and its *frowns?* They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other principle must give place to that. Said an old pilgrim, not long since, "When our church was small and poor, we were spiritual—lively in religion, and a happy band: but now we are numerous, fashionable, and like the world, and I do not feel at home."

The church had multiplied a spurious brood of strange children; and such is the case almost universally. Yet she is saying, like the Laodicean church, "I am rich and increased in goods, and have need of nothing." Yes, she boasts of her schools, her colleges, her theological seminaries, her talented ministry, her richly endowed institutions. In her eyes she sits "as a queen," and is "no widow and shall see no sorrow." So has the world fallen in love with the church that even the *soldiers*, with their guns, cannons, drums, fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and ministers are to be educated at the *Military* Academy to be Chaplains in the army and navy! Truly, how much that looks like "*learning war no more*."

Not only that, but our churches at Christmas, and other holidays, can have exhibitions in their meeting houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquoring the world, when she herself has gone over to the world, and has become like the intoxicated man who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, "Behold the Bridegroom cometh." She wish to see him! No—she is pleasing herself with the *children of strangers*."

But let us inquire, what else does the prophet say of this "peace and safety" crying church? He says, verse 7, "their land also is full of silver and gold, neither is there any end of their treasures." See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him "who though he was rich, for our sakes became poor;" acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet—"Their land is full of horses, neither is there any end of their chariots." Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, verse 8 and 9, "Their land is also full of idols, they worship the work of their own hands, that their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or any thing whatever. All such trusts shows a departure from God. This kind of idolatry is seen in all classes at this time. "Therefore," saith the prophet, "*forgive them not.*"

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry, of "*learn war no more*," *alias*, "peace and safety." This he describes in bold and strong language; verse 10 to 21: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the hautiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; (to do what? To be *converted? No*—but) to go into *the clefts in the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty*, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH."

Thus, at the very time an exalted church is dreaming of great prosperity, Christ will "spue" it "out of his mouth" and God will "arise to shake terribly the earth." Therefore, adds the prophet, verse 22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?—Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word is that by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "*last days*;" instead of a prophecy unfulfilled, it is fulfilling before our eyes, and shows that the Lord is "at the door. We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says, verse 5, "All the people will walk every one in the name of his God," (walking in their sins, while thus professing to believe that "the mouth of the Lord" hath promised them a state of peace unparalleled: but notwithstanding this general state of imaginary se-

curity, there will be some whose full purpose is) "we will walk in the name of the Lord our God *forever and ever*; and adds the prophet, verse 6, IN THAT DAY, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth, EVEN FOR EVER."

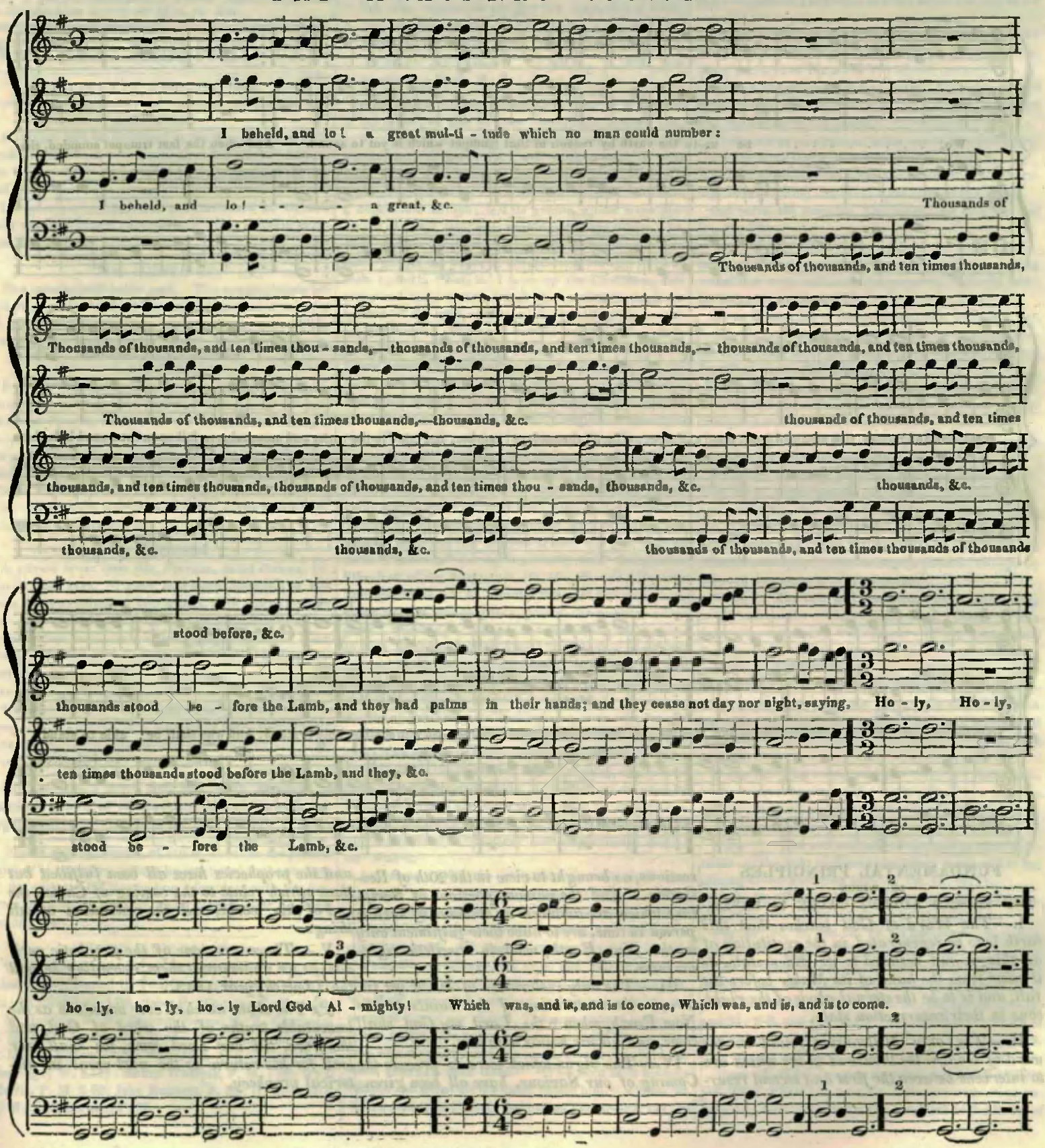
In the "halting," reference is had to Jacob, whose sinew shrank, after he had wrestled with the angel all night, and the angel touched the hollow of his thigh. The *real* church is considered by an exalted church, and the world, as but a poor lame concern; but God will take care to gather her in "*that day*" when a proud worldling church will be crying, "peace and safety."

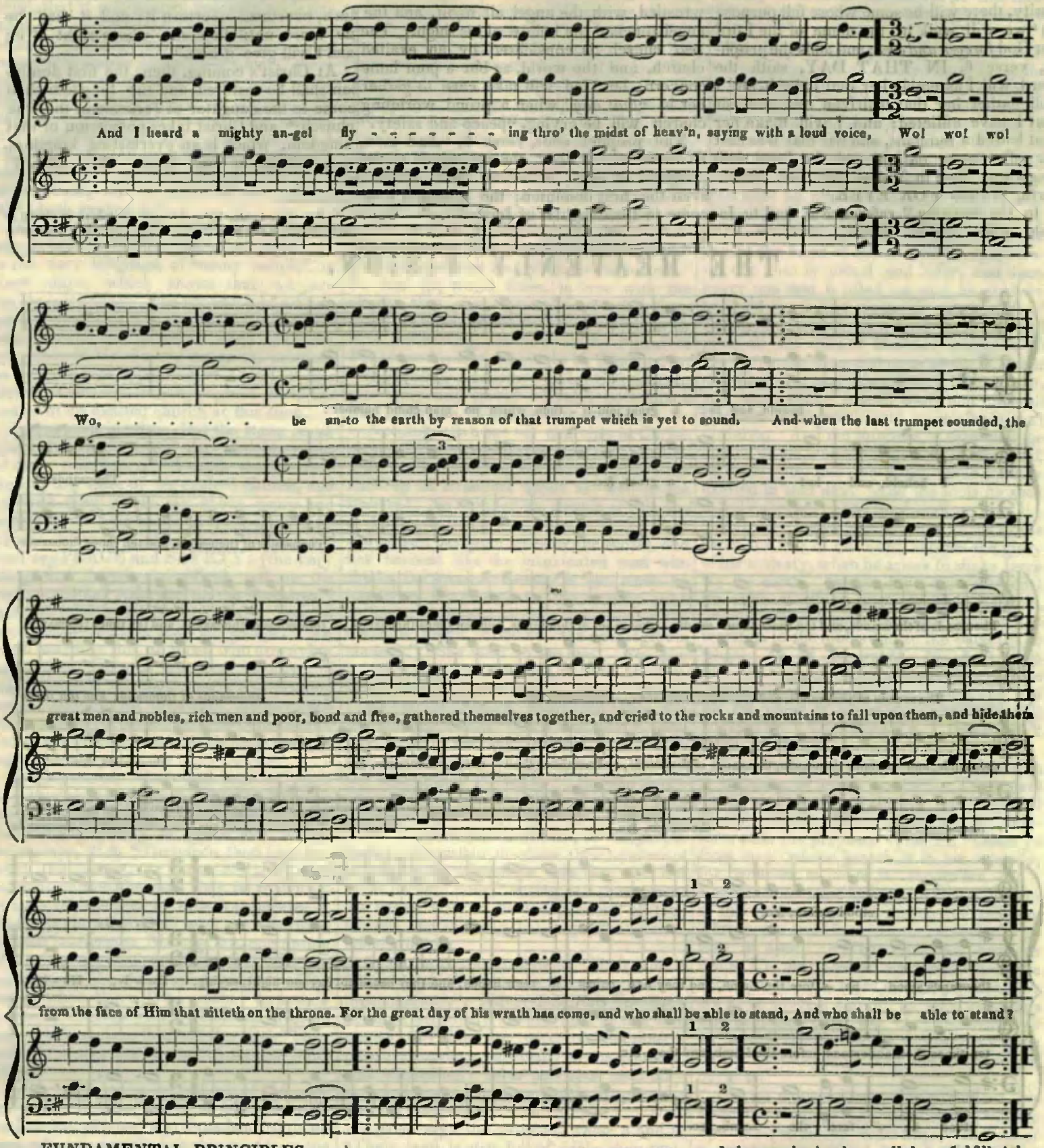
The prophet adds, verse 8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel 21: 27, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church;* and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Dan. 7: 13, 14.

* See Gal. 4: 25, "But Jerusalem which is above is free, which is the *mother* of us all"—all true believers.

THE HEAVENLY VISION.





FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 13, 1844. [No. 5.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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

WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 13, 1844.

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

THE MEETINGS.

The interest still holds good. The congregations are still large and attentive: The anxiety to hear does not at all decrease. The calls for lecturers in the surrounding country are as numerous as usual.

LABORERS.

It seems very strange and singular to brethren in this section, when they take up the "Midnight Cry," and "Advent Herald," and read the accounts of scores of lecturers at the east, lingering about the places where the people have had line upon line, and precept upon precept; while the "far west" has cried again and again, "Come over and help us," but have hitherto cried in vain. Where are the "Wise men from the East?" Again we say, come.

BRO. STEVENS.

A private letter from Bro. Stevens, dated Ottawa, Ill. March 22d, says, "I have now been lecturing in this place every evening for two weeks, with comparatively little success. * * * Last evening, however, we were favored with more encouraging prospects. Four young men and three young ladies came forward for prayers. The last place in which I lectured previously, was Dayton, four miles from this. I trust there were a few bright and genuine conversions." Brother Stevens speaks of the probability of his visiting Ohio, soon, should time continue, but only promises to continue his labors where Providence may seem to direct.

Extracts from a letter, from Bro. A. G. Jennings, of Fairfield, Conn., in consequence of our numerous engagements, is omitted this week.

Should any omissions, or errors, occur in the present number of our paper, it may be attributed to the absence of the editor. He is spending a few days with the brethren in Aurora, Ind., for which place he left on Wednesday last.

LETTERS AND RECEIPTS.

W. Mounts, P. M. 1 00; Ezekiel French, P. M. [eight subscribers]; Daniel C. Tourtelott, 3 00; Wm. W. Nelson; H. Campbell, 1 00; John H. Thomas, P. M. 5 00; J. M. Hadden, P. M.; Richard Moran; E. T. Chapman, P. M. 1 00; Jonathan H. Hardy, 1 00; Edmund Davis, P. M.; G. Agnew, P. M. 0 50; Julia Ann Claney; A. G. Jennings; W. Keep; Henry Whipple, P. M. 1 00; T. J. Morris, P. M. 2 00; John Bennett, P. M.; H. Grisworld, P. M; John Barnes, P. M.

Bro. Kent has returned from Lexington, and left for Cleveland, on Wednesday last. He left Bro. Chittenden in Lexington, lecturing in the Independent Methodist Church. The intention is for Bro. Kent to fill Bro. Fitche's place at Cleveland while he visits this place.

IF THE VISION TARRY, WAIT FOR IT.

"*For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because IT WILL SURELY COME, it will not tarry.*" Hab. 2: 3.

What vision is here spoken of? Ans. It is a vision of the future, as may be seen from its connexion. (ch. 1: 5,) "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you." This text is quoted by Paul, Acts 13: 41, as a caution to a degenerate church; lest its events, which were predicted of a still later age, should come upon them. (v. 40.) As another proof of this prophecy reaching to a remote period, the Papal power is clearly brought to view. Hab. 1: 6–11, "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their's. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god." The term "Chaldeans" (v. 6,) is probably used the same as "the fruit of the Assyrian," Isa. 10: 12, and "Mystery Babylon," Rev. 17: 5. Besides this, that monarchy had, at the time of this prophecy, passed the meridian of its glory. "Scoffing at kings" and "imputing their power to their god" has had its literal fulfilment in the Papal power. In ch. 2: 5–13, the prophet continues his description of the same power, and in verse 14, decribes the glory of Christ's kingdom. In verses 15-17 is a prediction of another great destroying power. viz. Intemperance, upon which the last judgments are to fall. (v. 17.) The species of "drunkenness" mentioned in verse 15, has only been peculiar to the present, and two or three of the past generations. No longer ago than queen Elizabeth's time, alcohol was only kept by druggists,—labeled "vegetable poison," and sold by the ounce: But now it is carried in "bottles," and people "made drunken" with it.

In verses 18–20, the idolatrous worship and false teachings of the last days, is brought to view. Who does not know, that one of the methods used to enlarge sectarian organizations, is first to build, and decorate a meeting house? *We* have no society, say they, in such a town, city, or village; let us go and build *a church*—carve out the stone and wood—lay it over with gold, &c. We shall then raise a society in keeping with the expense or cost of our church. The more money we spend in the outset, the better society we shall have. "Woe unto him that saith unto the *wood*, awake; to the *dumb stone*, arise; IT shall teach." "The Lord is in his holy temple: be silent all the earth before him." Verse 20. When God is in his holy habitation (Zion;—Ps. 132: 13–18) he will then judge and reward his servants. Ps. 68: 5.

THE VISION.

There is no vision in this book but the one recorded in chap. 3: 3—

"God came from Teman, [South, or perfect,] and the Holy One from Mount Paran. [Glory.] Selah. His glory covered the heavens, and the earth was full of his praise."

When the earth is *full* of his praise, all things will be made new, (Rev. 21: 5,) there will be no more curse, (Rev. 22: 3,) and the saints will inherit the earth. Ps. 37.

Verse 4, "And his brightness was as the light; he had horns [bright beams] coming out of his hand; and there was the hiding of his power."

There can be no doubt as to the person here described. He is the same that comes from glory. Verse 3.

Verse 5. "Before him went the pestilence, and burning coals [burning diseases] went forth at his feet."

See verse 12; Rev. 16: The seven last plagues, and Jer. 51: 33.

Verse 6. "He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."

As an illustration of this verse, see Rev. 6: 14–17; Jer. 3: [21–23; and Isa. 2: 20, 21; where the 'shaking terribly the earth,' and 'the great day of God's wrath,' are described in parallel language.

Verse 7. 'I saw the tents of Cushan [Ethiopia] in affliction; and the curtains of the land of Midian [Judgment] did tremble.'

He saw the inhabitants of Africa in slavery, as another reason for judgment coming on the land.

Verse 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?'

The earth was cursed for man's sake, and when this vision terminates, it is to undergo a physical change by fire, and that curse is to be removed.

Verse 9. 'Thy bow was made quite naked, according to the oaths of the tribes, even *thy word*. Selah. Thou didst cleave the earth with rivers.' [Thou didst cleave the rivers of the earth—*margin.*]

His word was made *naked*—plain; divested of its mysticisms—the sackcloth in which it had been clothed: According to the oaths of the tribes—the churches; who had always claimed that it was to be understood, until it began to be understood different from what they wished.

Verse 10. 'The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.'

See Rev. 20: 11.

Verse 11. 'The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.' Isa. 13: 10, 11.

Verse 12. 'Thou didst march through the land in indignation; thou didst thresh the heathen in anger.'

Pss. 69: 24, 25, and 78: 49. This is not indignation against his people, but against the wicked. The *first* comes by the power vested in the Assyrian, and his offspring. Isa. 10: 5, 12. The *other* is when the Lord comes from Glory, v. 3, see Isa. 26: 20, and 30; 27–33, and 34: 2–9, and 66; 14–16, Ezek. 22: 24–27, which is also a sign of these days. Nahum 1: 5, 6; Rom. 2: 6-9. The wicked look for it. Heb. 10: 26, 27.

Verse 13. 'Thou wentest forth for the SALVATION OF THY PEOPLE, even for salvation with thine anointed; thou woundedst the head out of the house of

the wicked, by discovering the foundation unto the neck. Selah.'

This language unquestionably settles the character of the vision, to be identical with that of Daniel 7: 9–11, 26, 27, who also gives the 'appointed time' referred to in the text. Dan. 8: 13, 14. For a further understanding of the salvation for which the Almighty is to go forth, see verse 8; Rom. 13: 11; Heb. 9: 28; 1 Peter 1: 5–9; Rev. 12: 9, 10.

Having proved the *point* to which the vision reaches, by its events, we will examine the expression in the *text*, 'Though *it tarry, wait for it.*'

The same events named by this prophet, were to be understood far in the future, as to the *time* of their termination. Dan. 12: 4, 8–10.

The expression, 'Though it tarry,' supposes time *beyond* the period when it would be expected to terminate. It however supposes nothing more than a slight error on the part of the expectants, when taken in connexion with the declaration, 'IT WILL NOT TARRY.'

The prophet seems to be solving the doubts that would naturally rise with those who should see 'the appointed time.' What if, after all the clearness with which the time of the termination of the vision presents itself to my mind, the expected period should finally pass by? The answer is, WRITE IT, and make it plain. But, Lord, I am a frail erring mortal, and I only came upon *this watchtower* to get instruction relative to the *plain* practical duties of religion. I pray thee let me be content with these; for after all, the vision may be involved in *mystery*. Still, the answer is, *write it*, for it 'is for an appointed time,'—he can get no other answer. But, Lord, if thy word show 'the time of the end,' it will be wrong for me to encourage any one that it will last a moment longer. If there should be any error in consequence of my misapprehension, 'what shall I answer *when reproved*' for the definiteness with which I must have proclaimed the 'appointed time?' *Continue to write it*, and if it tarry, wait for it. The error can be but small, as it is to be unsealed by divine appointment. (Dan. 12: 4.) Furthermore, *the vision* shall speak; and if any considerable time should pass, beyond the expected period; and then the event should come, it would not be *the vision* speaking. Fear not! it will not lie.

The question now arises, Is there any thing in scripture that looks like the vision lasting beyond the expected time for its termination?

There are such evidences. They are of two kinds:

1st. Scriptural testimony.

2d. Examples.

We will first produce the scripture testimony. Ezek. 12; 22, 'Son of man, what is *that* proverb ye have in the land of Israel, saying, the days are prolonged, and EVERY vision faileth?'

There is no history of the existence of any such proverb in the land of Israel, or among the professed people of God. The end of time has been proclaimed, and *the vision* has been pointed to as our authority. The time generally looked to, for its termination has but recently passed by, and never, till within the few past weeks, has this scripture been fulfilled. ALL your times have *now* gone by. EVERY vision faileth.

2 Pet. 3: 3, 4, 'Knowing this first, that there shall come [not in the *latter* days, but] in the *last* days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' &c. There was a promise that all our arguments failed to refute, but, where is it now? Your times have passed—there *is* no promise, &c. From the admonition given to the "Stout-hearted that are far from righteousness," Isa. 46: 12, 13, it is clearly inferred that they are saying, the revelation of Jesus Christ in the clouds of heaven, is yet *far off*, and that his salvation will tarry yet for a long time, while God says

"I *bring near* my righteousness; it *shall not* be far off, and my salvation *shal not tarry:* and I will place salvation in Zion for Israel my glory."

Heb. 20: 37. "For yet a LITTLE WHILE, and he that shall come will come, and will not tarry."

If he came within the limits of the time generally expected, by those that looked for him, Where would be the tarrying? There is to be a *little while* of *tarrying*, but at the same time, no tarrying beyond the *true time* "appointed," for he "shall come." "At the time appointed the end shall be."

Matt. 25: 5. 'While the Bridegroom tarried, they *all* slumbered and slept.'

Many might have *trimmed* their lamps (examined the Scriptures) at the time of the first general agitation upon the subject of the Lord's Coming, (v. 1) but none, except those that firmly believed he most assuredly would *soon* come, *went forth* to meet him. He *tarried*—did not come at the expected time; and it was the wisdom of God, that it should be so: for if he had come *at that time*, he would have found many *looking* and *watching*, that had no *oil* in their vessels; whose souls had not been made white in the blood of the Lamb. During the tarrying, the wise slumbered—the foolish slept—the church were locked up in midnight darkness relative to the advent, as they now are; when a significant sign appears—a cry is made that awakens even the foolish, but it is too late for hope. During this tarrying also, the 'drawing back' spoken of in Heb. 10: 38, takes place, and the 'lifting up,' Hab. 2: 4. It will have been seen that Heb. 10: 36–38, is a quotation, by the apostle, from our text and its connection; there, the 'patience' spoken of, in verse 36, supposes disappointment, relative to the termination of the vision. There is a danger in abandoning the ground occupied, though it might tarry, for it is written, ver. 38, 'if any man draw back, my soul shall have no pleasure in him.'

The believer, in the mean time, is so instructed as not to cling to inconsistencies; for he is told, it is but a *little while* till he shall come.

We will next adduce some evidence from examples, to show that this tarrying of the vision, beyond the expected time, is recognized in the scriptures.

Had God brought his people into the promised inheritance, with no more severe trial of their faith, than believers in the Advent near, had experienced at the close of the past month, it would have been an unparalleled instance of his dealings. Violence would have been done to the declaration, 'Through *much* tribulation we must enter the kingdom of God.'

In order that 'patience' may be wrought, we *must* have 'tribulation,' and to secure a blessed 'experience,' we *must* have 'patience.' In order to possess the 'hope that maketh not ashamed,' we must have the 'experience' that is the offspring of 'patience.' God's people, in all ages of the world, have been a *tried* people.

While the Ark of the Lord abode long at Kirjath-Jearim, 'All the house of Israel lamented after the Lord.' (1 Sam. 7: 2.) A sore travail beset the people of Israel, while they dwelt a long time in Egypt, and were vexed by strangers; but when they *cried* unto the Lord, he came and delivered them. (Num. 20; 14 16. With prophetic eye reaching to the end of the vision, the prophet exclaimed, 'O Lord, how long shall I cry, and thou wilt not hear, even cry unto thee of violence, and thou wilt not save!' (Hab. 1: 2.) When the Israelites with Moses at their head, left Egypt, there was not a probable doubt, but that God would deliver them in every emergency; but when hemmed in on every side with mountains—a proud enemy, and fearful waters; because at *such time* the vision tarried, deliverance did not come quite as soon as they expected, they complained to Moses, and said, 'Because there were no graves in Egypt hast thou taken us away to die in the wilderness?' This is just what we told you in Egypt, saying 'Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness;' we have come to this place with you,—the promise of deliverance has failed, and we cannot get back to Egypt (the church) with honor, and now the *time has' gone by*, we must die where we are, or go back in disgrace. The tarrying was but *short*—only *for a night*, for deliverance came in the morning. (Ex. 14: 10 22.)

Jeremiah's prophetic period of 70 years operated as a check upon the wickedness of Belshazzar, until the time had passed, and even then, he dared not profane the sacred vessels of the temple, until he became heated with wine. In the midst of his revelry—boasted security, and exclamations of 'the time has gone by,' the *hand writing* on the wall sealed his doom; for the same night he was slain—his proud empire buried in ruins, and his throne, which had bid defiance to surrounding nations for sixteen centuries, that night crumbled into dust.—[Daniel 5.]

When Lot fled from Sodom with his family, the threatened destruction did not fall upon the city as soon as *some* of them expected, or his wife would not have *looked back*. During the tarrying, (for the storm of fire did not fall till 'the sun was up' and Lot safe in Zoar,) as in other parallel instances, the 'looking back' or 'drawing back' took place. [Gen. 19.]

Judge, also, of the feelings of Noah, and his family, while shut up in the Ark during seven pleasant days. The vision tarried, and the wicked had their fill of laughter and their height of triumph, while the faith of the man of God, and those around him, was put to the severest test. At the end of seven days, intimations were received that the promise would be fulfilled in its time, yet nearly forty days must have passed before Noah was out of the reach of the taunts of the ungodly, and cries of 'your time has gone by,' and he was 'taken up, or 'caught up' from the earth, [Gen. 7: 10 17.] 'Even thus shall it be in the day when the son of man is revealed.' [Luke 17: 26 30.]

If any begin to doubt the vision, as to its being for an appointed time, that matter is settled by the prophet: 'Wait for it,' (the vision—not death,) 'it will surely come.' The angel gave its length, [Dan. 8: 14,] and in the same chapter explained its symbols; all but the time, and in the ninth chapter explains that. In verse 25 he was given the date. If we turn to the decree that dates the vision, [Ezra 7: 11,] we shall find proof that it *does not tarry*.

The expression, 'going forth of the commandment,' ther refers t oits *starting f*= Jerusalem, which was on the 12th day of the first month, (Ezra 8: 31) or to its being placed in the hands of the King's officers for execution, which was not until the *fifth month*. (chap. 7: 9 and 8: 36.) Two thousand three hundred years, (which was the length of the vision,) has not passed from the *earliest* of the above named circumstances—This first month is settled, not merely by Jewish custom, or Jewish chronology; but by the word of God. In Exodus, 12th chapter, we have the establishment of the passover on the 14th day of the first month, which was thus to be observed *forever*. In Leviticus, 23d chapter, we learn that a barley sheaf of the first fruits of the harvest, was to be presented to the priest at the time of the celebration of the passover, and we have never seen it proved that the barley harvest of Judea took place earlier than the month of May. But by a close examination of the 'commandment' and the attendant circumstances of its 'going forth,' we find that a *full year* was occupied, from the time Ezra started from Babylon till they became settled in Jerusalem, and *made an end* with all the men that had taken strange wives; (cleansed the sanctuary.) It is questionable whether anything short of the event, can settle the termination of 2300 full years, from the going forth of that commandment, to within five lunar months; and those months are, most undoubtedly, all in the future; yet we have at present no satisfactory reason for believing that the first day of that time will pass, without bringing the object of the Christian's glorious hope.

The thunders of Jehovah's wrath still slumber, but in the room of bringing doubt or obscurity, it only causes

the page of eternal truth to shine with a brighter lustre. The chariots of his glory wait, that the Christian's joy may increase when the angel seizes the trump that has fallen from the weary lips of mortal messengers, and and raises anew the glad sound, 'Behold the bridegroom cometh!' till the vale of heaven is rent—the rocks sundered—the islands flee—the mountains fall—the graves open—and the reproaches of God's people are wiped away FOREVER.

Saint Louis, February 5, 1844.

Dear Brother:—

If the following will at all help the cause of truth it is at your service.

Stranger. Watchman, what of the night? This is a long journey—we have passed many dangers—the way has been rough and difficult, and most of it has led through countries [Pagan and Papal Rome] which have been very, *very* dark. Watchman, what of the night?

Watchman. Where are you going?

S. We seek a city which hath foundations, whose builder and maker is God.

W. How came you to start on a road so dangerous? Why did you not take the other, [Popular Doctrines,] which is far easier; and besides you would have had much better company.

S. The King of the city has given us there an inheritance incorruptible, undefiled, and which fadeth not away.

W. How did you come to hear of it so far off?

S. The King sent one of his servants to tell us it is safely reserved, and that other things are also prepared which "eye hath not seen nor ear heard," neither hath any man thought of such things; and he wrote in a Book a description of the road, and before he left us (for he stayed till his coat was much worn, and the little house he occupied was decaying and leaky and cold; So he longed to go home to get a robe of righteousness from the King's wardrobe,) he often told us, and also wrote in the book, a great many strange things which we should see at certain places, and said the wise *shall* understand the waymarks written "in the words of the Book of this Prophecy," "whereunto if ye take heed ye shall do well."

W. I have often heard there were strange sights on this road, but dont think any body knows much about them.

S. Why, Sir? They are described so exactly that he who runs may read, and knows when he is near them, and be not taken unawares.

W. Then you have seen some of them?

S. Yes, when we first set out, we began to read our map of the way given us in the Book; and the first thing we found marked was a golden image of a Man's Head, and as we came in sight of it there stood upon it a Lion, which when we passed "was lifted up from the earth, and made stand on his feet as a man, and a man's heart was given to it." [Dan. 2: 31, and 7: 4.]

W. Whoever heard such things?

S. Well, soon after we came to a Bear and a Ram, [Dan. 7: 5 and 8: 4,] which became great and were pushing "so that no beast might stand before them."

W. What! a Bear in company with a Ram? Impossible; he would tear him to pieces in a moment.

S. You seem to doubt, Sir; but the Ram followed hard upon us, until he was met by a "He Goat," who had a "notable horn between his eyes, and he ran to the Ram in the fury of his power, and he was moved with choler against him, and he smote the Ram and broke his two horns, and cast him down to the ground and stamped upon him."

W. And so, at length, you escaped from him!

S. Yes; but we soon came to another great beast, "dreadful and terrible exceedingly;" "it had great iron teeth," nor was it like any other beast we had seen, for "it had ten horns," and one of them had "eyes like the eyes of a man, and a mouth speaking great things,"

W. Why did you not go back? None but madmen would expose themselves to such dangers.

S. Because, Sir, the man who gave us the Book at the beginning of the road showed us, at a little distance, a large monument [Ezra 7:] on which was written, "If any man among you will return let him return, and let all the cost of the Temple and of the city ye build, be bestowed out of the King's treasure house, even to an hundred talents," and he told us, and also wrote it in the Book, that after we had left the stone, we should find certain marks by the way side; and when we had counted seventy-sevens of them, [Dan. 9: 24,] we should come to a Cross, which we found even so as he had said. Now there were two others besides the one at which was the last mark, which have been made for two Thieves who it was said had been hung up there for some great disturbance in a certain city near by, and one of them said to him who was upon the middle cross, "Lord remember me when thou comest into thy kingdom," [Luke 23: 42,] (for it was said in that place that he was a King,) and when he heard it, he replied, to-day shalt thou be with me in Paradise." He then turned and looked on us, (Oh, I shall never, *never* forget that look,) and said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," which so encouraged us that we were determined to go forward even at the great hazard of our lives.

W. I have often heard of the City. There are many in this country who do little else than talk about it, and the wise men, who *they say* lived there, and are soon going back again. But I have not lately heard much about Him who was hung on the middle Cross; there used to be a tradition among us, that he was a good man.

S. Most true it is, that he "was holy, harmless, undefiled and separate from sinners."

W. How was it, then, that he died in this way?

S. Ah, Sir, the man who gave us the Book told us that he was "cut off but not for himself [Dan. 9. 26,] and the people of the Prince that should come should destroy the city and the sanctuary, and the end thereof should be with a flood."

W. The city, then, was destroyed. What became of its inhabitants?

S. Both the city and her children were in bondage, [Gal. 4: 25,] and have long since gone into captivity, and one of the King's messengers said of her, when her sister, called Samaria, [Ezek. 16: 46-53,] is brought back, then thy children shall come back with them, and when another, called Sodom, which is now suffering the "vengeance of eternal fire," "is brought back, then thou and thy daughters shall come with them."

W. Hath not the King sent to have it rebuilt, and in a much better way?

S. Surely it must be a mistake, for one Paul who was once sent to attend in the King's court, [2d Cor. 12: 2 to 8,] and had great skill in the King's Laws, informed us that this city was built to represent a certain bond woman [Gal. 4: 21 to end,] of great note, who lived a long time ago; and to remind the inhabitants of the city we seek, that the King "hath prepared for them a city," and established it by a "new covenant," [Heb. 8: 8-12. Jer. 31: 31-35,] which being now ready, there is no longer need of the "old covenant," [Heb. 7: 18-19 and 8: 10 and 9 and 10: 9,] or city, which were the figures of the true, [Heb. 8: 2-5 and 9: 9-11 23-24,] which the King "pitched and not man."

W. Have you seen many watchmen on the road since you left the city?

S. For a little way the road was smooth, and there were a good many who were very faithful; but soon it grew quite dark, and only few could be found who would undertake it, exposed as they always are to so many furious beasts; [Persecutions;] but after we had traveled a long distance through many dark places, where we very often came near stumbling over what we saw, by the light of our lamp, to be fragments of the feet and toes of some huge monster, [Dan. 2: 42,] part of iron and part clay, and which we see are still scattered thus far; we came to a place where the road was much easier, then we soon found plenty of watchmen, but they left their watch at night, all but a very few who were despised and almost always kept in poor condition, for they could get but very little of their pay, although they had worked very hard to keep the road clear of the rubbish constantly thrown upon it by the King's enemies; yet, they had the promise of the King that *all* who would watch and be faithful should be made "Kings and Priests," [Rev. 1: 6 and 5: 10,] when he should return, and they should have a house to live in, "not made with hands eternal in the heavens."

W. They will have yet to watch a long while, if they wait for *him* to return. [Matt. 24; 48-50.]

S. Our guide at the beginning, told us that after we had passed the cross, we should soon find a wilderness; and said, take ye heed to the number of the waymarks as ye enter it, for it reacheth unto a "thousand two hundred and three score," [Rev 12: 6-14 and Dan. 12: 7.] Now the number of the mark was three score and five, and four hundred and two score; and since we be come up out of the wilderness, so that we could look upon our map, we found written, that from the great monument, our road was unto "twenty-three hundred" way marks, [Dan. 8: 14,] and "at the time appointed the end shall be."

W. Would you presume to say, *you* understand all these things, when the King's messenger said none understood it?

S. Well, but when we came to the Cross, He who said to us "fear not little flock," also sent a messenger after us to tell us He had "prevailed to open the Book, and to loose the seals thereof" [Rev. 5: 5,] and now whoso readeth let him understand," for "these words are true and faithful." Surely, Sir, we cannot be far from the end; Watchman, what of the night?

W. It is yet for many days, and no man knows the day or the hour.

S. We have passed forty-four waymarks, since we came up out of the wilderness, and now we are so weary; Oh how glad we should feel to get a sight of the city, *to be there*, to get home, "where the wicked cease from troubling, and the weary are at rest."

W. Very likely you will never get there. I have known many in times past, who thought they were almost there, but they never reached there. Very likely *you* have got off the road.

S. Oh, Sir, that must be impossible; for a little way back, at the top of the hill, we opened our Book to see if we were right, and as we held it up towards the light we saw the likeness of a beautiful city, [Rev. 21: 10-17, Isa. 60: 11-19,] which had "a wall great and high," and it was "as the sun shineth in his strength," and "there was no Temple therein," and one whose Tabernacle was in the midst of it, who is the "brightness of his Father's glory," did lighten it; "there was no night there," and the name of the city was "the Lord is there." Watchman what of the night?

W. The morning cometh and also the night; if ye *will* enquire, enquire ye, return, come.

S. What, another night! A long dreary distance yet to pass. Surely this is the place of which it is said both "head and tail shall be cut off" "and the Prophet that speaketh lies he is the tail." [Isa. 9: 15.] If we are not out of our reckoning we are very near the end of our journey. Our map has been thus far *true to the road*, it has told us correctly, and as the Book told us so we have seen, almost as soon as we came from the wilderness the sun was darkened, the moon did not give her light, the stars fell from heaven, "as a fig tree casteth her untimely figs;" there have been but a little way back great signs in the heavens, strange sights, "men's hearts failing them for fear," wonderful lights, great fires, at one of which thousands of "Her Majesty's" firemen ran with great alarm, supposing their city was

set on fire at a thousand points. When, at length, they saw even the very clouds were a vast, awful conflagration, and it seemed as if he that sitteth in the heavens did "laugh at them."

W. Truly it was said, "behold this dreamer cometh," are ye not crazy? have ye not gone mad? you have seen some strange vision.

S. Well, we ask of the watchman how long the vision, he saith, "I cannot read it for it is sealed," "the unlearned saith, "I cannot, for I am unlearned;" "How do you say we are wise and the the law of the Lord is with us;" "Lo, certainly in vain he made it, the pen of the scribes is in vain;" "the wise men are ashamed, they are dismayed and taken;" "Lo, they have rejected the word of the Lord, and what wisdom is in them." [Jer. 8: 8-9.] Therefore let us watch and be sober, for we are not of the night, but we are children of the day. Then let us not sleep as do others, but let us watch unto prayer, for we have but one more waymark to pass, and then we will wait for the "great day of the Lord," "for it hasteth greatly," it is nigh even at the doors, and if it tarry we will wait for it, "for it will come and will not tarry;" "even so come Lord Jesus, come quickly!!" W. K.

TO BELIEVERS.

Believers in Christ's Second Coming, do not be surprised to see a few lines from one so young in the cause, for I love you, and I want to meet you in heaven. I feel that we all have a part to act in these last days. Lift up your heads for your redemption draweth very near. Be firm and steadfast to the end. Trust in the *Lord*, and you shall be saved. Be not weary of watching, for the time draws very near, when you will be released. Think of what our Saviour once said to his *weary disciples*, "Can ye not watch with me one hour?" Oh! think of that land of sweet repose, where our Saviour's smiles are continually beaming upon his saints; where *we will never part again*, and where we shall raise our voices, and tune the lyre, and sing loud Hallelujahs to the Lamb forever and ever. The last sands of time is *just running out*. *We are just about to be* changed from corruptible to incorruptible. Oh blessed hope! oh glorious hope! It lifts our thoughts to things above. *Pray for each other, and hope to the end; for if* faithful we shall have a part in the first resurrection.

Yours, in hope of a speedy deliverance. J. A. C.

FUNERAL OF MILLERISM.

TANNER'S CREEK, Dearborn co. In. April 1, 1844.

DEAR BRO. JACOBS:

God is good, kind, and merciful, or I should not have this opportunity of writing you. My soul doth exceedingly magnify the Lord of Hosts. *It has been* about one year since I became convinced that the coming of the Lord draweth nigh, and commenced preaching and lecturing upon that subject; and *glory to God*, I expect to continue to sound the *alarm* until Christ *comes* or my voice is hushed in the stillness of death!

There are a few in these parts looking for the speedy coming of Christ; But we are taunted with—"Now where is your time for the earth to be burned up.—I told you 'twas all a humbug," &c. However, the societies of my charge generally, are willing to hear upon the subject. All of our houses of worship, in my charge, are open for the preaching of the Second Advent doctrine; but I am sorry to have it to say, that there is not much spirit of reformation in these parts, at present.—The return of the Jews, and one thousand years prosperity of the church, are the greatest obstacles in the way of the people embracing the Second Advent views; all the evidence adducible to the contrary notwithstanding: So they are taught by their leaders; but the doom of the unfaithful Shepherds, who cry peace and safety, may be found recorded in Jer. 25: 34-38.

I now proceed to give you the synopsis of a discourse I heard in Aurora, Ind. the 22d of March, delivered by *James Jones, Presiding Elder of the M. E. Church.* But few Adventists were present, having previously resolved to spend the day in fasting and prayer. But to proceed, —after singing "*Children of the Heavenly King*," &c. James Jones went to prayer, and prayed that God would bring back his erring children again to the old paths. He then proceeded as follows:—"God, *I thank thee*, that through thy Divine Providence, *I*, and so large a congregation are permitted to tread upon the heels of the last sands of "Miller's predicted time of thy *appearing* to burn up the earth"!!! And many said, Amen!—Text—2 Thess. 2: 1, 2. He occupied 45 minutes in giving his reasons for preaching the funeral of *Millerism*, and read a clause from some paper that the Millerites were to have the sermon taken down, and said, "I suppose Bro. Roberts has been sent here for that purpose." I arose to say I had not: when he ordered me to "*sit down sir*"!!! Made several assertions, as follows, viz: 1st. Miller's views are fallacious. 2d. His doctrine causes divisions. 3d. They (Second Adventists) unchristianize all who differ from them in opinion. 4. He (Miller) has a wrong understanding of the "seven times" in Lev. 24: 21. 5. The 2520 years did not begin with Manassah's captivity. 6. He said there would be four comings of Christ, first, at his birth; second, at the destruction of Jerusalem; third I did not get; fourth, when he comes to the final judgment. 7. It will make Atheists. 8. The Gospel has not been preached in all the world yet. 9. The Jews must return to the land of Palestine and rebuild Jerusalem. 10. There will be a time when there will be more righteous upon the earth than wicked. 11. The earth was made to be inhabited, but one-third has been inhabited yet. 12. The watchmen have not seen eye to eye yet. 13. It disorganizes and dissolves all church operations and obligation. 14. God will not cut down the harvest in its milky state. 15. I have not the least concern of Christ's coming yet for several hundred years. 16 and lastly. It is all a money making plan!!! *As for his arguments*, I did not hear any worth taking down! I give you the most of his quotations, as follows:—Matt. 24: 36–44; Isa. 2: 2-4; Isa. 60: 1-15; *Jer. 31: 31-34; Jer. 51: 19, 20.* With the last quotation he attempted to prove that the Jews would destroy the heathen, if resistance were made to their taking possession of the land of Palestine. Ezek. 36: 25, 26; Amos 6: 11; Rom. 11. He read the remarks of L. L. Hamline upon the chronology and 70 weeks, but did not read *your reply*. *After he had occupied two and a quarter* hours, principally in reading from the Christian Advocate, &c. he said, "Now we will sing the "Bondage Hymn," and I will come down in front of the stand, and all who feel determined to travel on in the old paths and meet me in heaven, will give me their hand." And there was music and rejoicing, and for what? Why, Bro. Jones, their presiding elder, had told them that there was no danger of Christ's coming for a great while yet!!!

He gave me no opportunity to reply, nor did he make any apology for ordering me to sit down! I pray that the Lord may forgive the old brother, and give him light upon God's word. Oh, my brother, how many fail to see the great truths of God's word, because of their sectarian creeds. It steals upon their senses as the eastern Moldavian Vampire Bat, the friction of whose soft and velvet wings, placed upon the main arteries of its victim, soothes to slumber until the vital fluid is gone.

Be not dismayed at persecution, but rejoice that your redemption draweth nigh, and the God of all grace make you perfect: establish, strengthen, settle you, and to God, the Father, Son, and Holy Spirit, be all glory and dominion, forever, Amen.

J. F. ROBERTS,
Minister of the M. P. Church.

AURORA, Ind. April 5th, 1844.

DEAR BRO. JACOBS:

I would just remark, that the 22d of March is past, and with it, the feeble effort to preach the funeral sermon of Millerism, mentioned in a previous number of the Cry; I say feeble, for although I did not hear it but by *report*, I must believe that all human efforts to explain away the plain and literal import of the Bible, by mystical reasoning, and forcing a construction on certain *portions* that *are* so plain that he that runneth may read, that the word itself will not warrant; all such efforts, I think, must be feeble indeed. In reference to the course *taken, and remarks made*, I have nothing to say, as I understand you have received a synopsis of that discourse from one that was present. Let the intention be what it *might*, *we believe it* will advance the cause of truth. There was called together on the occasion many of the ministers and laymen of the neighborhood and *surrounding country*, *the meeting continued* for nearly one week, and, as we are informed, a great effort made to get up a revival; but as far as we can learn, but little good effected. *The pious part of the membership* were somewhat revived, and others were joyful, perhaps from the fact that the Nobleman had not returned, and was not likely to return for at least one *thousand years*, to reward his servants. On the evening of the 21st, before the sermon, or funeral ceremony, alluded to, a class leader handed to the preacher in charge, a *list of twenty-six* members of said Methodist Episcopal Church, his own at the head, with a request (stating some of the reasons) to be read off, as no longer members of said church. These members were subsequently visited by the preachers and others, and three were induced to return to the fold or bosom of the church. The others proving, as they may suppose, somewhat refractory, and considering their escape somewhat fortunate, having put their hand to the plough, they do not wish to return. Like Lot, in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar; but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land. The preacher in charge, as I am credibly informed, at the conclusion of the meeting, knowing that some still in the church believed in the doctrine of the speedy Advent, made, in substance, the following remarks in reference to the Second Advent, viz.—That there was really but little difference in reference to the subject; that they all believed in the doctrine as taught in the Bible, that some believed it would soon take place, others that it would not take place so soon; now this was really not a matter worthy of the least difference or contention.—The main thing was to be ready; and if he was ready, and in the tan-vats up to the elbows, and the Lord found *him so, and ready*, he would take him home to heaven, Amen. He thought that on this subject we ought to be willing to think and let think. But mark the sequel,—*he further stated that none of those who had seceded could be admitted into class-meetings, or love-feasts* in the Methodist Episcopal Church. If they come, they would be *considered intruders; and he wished it to be distinctly* understood, that the door of the M. E. Church must be closed against all lecturers on the Second Advent.—Comments are unnecessary.

I would just remark, that it is not considered that the M. E. Church, as a body, own a house or place of worship in Aurora. They have been, and *still* are, *dependent* on the favor of the Trustees, a majority of whom are believers in the doctrine of the speedy Advent. In reference to the privilege of class, we have it; and I am sure we enjoy as great liberty and as much peace of mind as we possibly could under any human organization, and as far as *love-feasts* are concerned we are not dependent on the M. E. Church for the number or quality of them. We have four in each week; that is, as often as we meet; and we are trying to improve and practice upon the admonition of the beloved disciple, Little children, love one another, for love is the fulfilling of the law. Therefore we grieve not at any restrictions that man may lay upon us, neither do we sigh or long for the privileges or institutions of the church. But

having boldness to enter into the holy of holies, by a new and living way, we intend to gird up the loins of our minds, and hope to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ.

Brethren, pray for us who still enjoy the blessed hope.

D. BARTHOLOMEW.

FOR THE WESTERN MIDNIGHT CRY.

"COME LORD JESUS."

The Lord from on high,
Will descend through the sky,
And raise from the tomb
The saints that now sleep in glorious hope.
In beauty divine,
Then Daniel shall shine;
His Redeemer adore,
And glorified, glow like a star evermore.

Conformed to the Son,
The Church shall be one:
Transformed from their clay,
At the sound of the trump, in the great rising day.
The sword of the Lord
Will accomplish his word,
Lay waste the vile nations,
And Anti-Christ vanquish, and bury in blood.

Ye foolish, arise,
Take oil, like the wise,
No longer delay,
Improve the blest hour while the Bridegroom doth stay.
The ready shall rise
To the feast in the skies,
The wedding behold
In mansions of pearl, and in temples of gold.

Redeemer, we look
To the pledge in thy book,
And wait for thy coming,
To change our vile bodies, and take us to thee.
We long to unite
With the Elders in light,
With Moses to sing
The honors of God, our Redeemer and King.

JOHN HOBART.

Marion Co., Indiana, March 22d, 1844.

ESSAY ON THE JUDGMENT.

J. D. DOW.

The doctrine of the Judgment, considered simply in its bearings on human interests, is inferior in importance to none in the whole system of Bible Theology; and occupies, perhaps, a no less prominent place in reference to the full and final revelation of the glory of God. The almost uniform allusion to the great day of the consummation of human hopes and fears, in all the exhortations, warnings, threatenings and curses, uttered in the sacred pages, is evidently intended to give us some definite ideas of the consequence which God himself attaches to it; and the consequent importance it ought to obtain in the estimation of his fallen creatures, whose eternal weal or wo is suspended upon its decisions.

There is as much of *truth* as *poetry*, in that significant expression of Young:

"All men think all men mortal, but themselves."

but without violence to either, we may say:

"All men think all men *sinners* but themselves;"

On this principle it is, that in the transaction of business relative to the affairs of life, they consider themselves under the necessity of dealing with all men as with rogues, or taking it for granted, that but little reliance is to be placed in human honesty and rectitude. This point is too obvious to be labored.

Nay, we may go further: all men are not only sinners in general terms, in points of *fact*, but more or less sensible, as individuals, of this great and lamentable truth: and this simple consciousness induces in the mind of every intelligent human being, "a certain fearful looking for of judgments;" a kind of instinctive apprehension—though the time, manner, and consequence, may be involved in darkness—that a day of retribution awaits them, when their deeds shall be made manifest;" and they "rewarded according to their works." The idea of guilt in consequence of a violation of law, contains the very elements of those fearful forebodings of a final dispensation of justice, which has exerted more or less influence in the organization of the various forms of religion, now or formerly extant, in every part of the habitable earth. But more directly: let us consider

I. The Period—Its Definiteness.

1. Then, I observe, the period, the time, *the day*, is *appointed*, Because he has *appointed a day* in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

It is asserted by many who deny the doctrine of the future and final retribution, that the judgment is constantly going on: that we are judged as often as we sin, and punished with the remorse of conscience. This however, requires *proof*. It is unquestionably true that, as a general thing, conscience is a faithful monitor. But is this always the case? The Bible plainly denies it. What, I ask, on this principle, becomes of the judgment of those who have continued to pass their way onward in a course of crime and rebellion against the Almighty, in spite of all the admonitions of conscience, and the strivings of the Holy Spirit, until they are "*past feeling*?" Eph. iv. 19. What effect can the stings of a "conscience, seared with a hot iron," have upon *moral insensibility?* 1 Tim. iv. 2. What wound of a moral nature does that hardened wretch feel, whose sins are of so aggravated a character, that God has ceased to reprove or plead with him; nay, to whom he has sent such "strong delusion, that he *believes a lie?*" 2 Thess. ii. 11. What folly would it be, when the officers of a given earthly court *appoint a day* for the trial of certain causes within their jurisdiction, for those persons who had suits to be adjudicated on that occasion—those individuals of all were most interested in its proceedings, to *take it for granted*, that that court would be continually in session while time endured, and yet this idea is no more preposterous than the other.

Take another illustration. Our Lord said to his disciples: "And I appoint unto you a kingdom, as my Father has *appointed* unto me." Luke xxii. 29. But had they already *received*, or were they receiving it? See, by the succeeding verse, what was embraced in the appointment: "That ye may eat and drink at my table in *my kingdom*, and sit on thrones, judging the twelve tribes of Israel." *Their* kingdom, then, and *His* kingdom, are represented as synonymous—one and the same. Had *Christ* received, or was he then receiving his kingdom? No: for he said, John xviii. 36, "My kingdom is not of this world." He, moreover, taught his disciples to pray, saying, "Thy kingdom come."

Again: The definiteness of the period will further appear, from the distinct and significant terms in which it is spoken of. It is called "the day of the Lord;" Zech. xiv 1. "The day of the Lord's vengeance;" Is 34: 8. "The day of judgment;" Matt. x. 15. "The judgment of the great day;" Jude 6. "That great day of God Almighty;" Rev. xvi. 14. These examples might be multiplied almost to any extent; but these are sufficient to convince any but the inconvincible.

This brings us to another point in our arrangement, viz:

II. Time When.

I do not design, here, to enter into an argument to show that the time is *near at hand*, or *how* near it is, when the judgment will occur; nor to enter into a critical examination of the objections, which have been drawn from the 24th of Matthew, and other Scriptures, that as the Sadducee said of the resurrection—"it is past already;" for this would lay me under the necessity, even were I competent to the undertaking, of swelling this article to a size which I fear would tire the patience of both printer and reader. Besides, I should be entering into a discussion which, perhaps, may be considered as properly belonging to another subject—the second coming of Christ. But, by referring to some of the leading transactions which are to precede, attend, and follow the tremendous scenes of the great day, I hope to convince every candid and rational mind, 1, that it is yet to take place: and 2, that it will not occur until it follows in regular succession the second coming of Christ, and the resurrection of the dead.

The connection brought to view between these three great and important events—the coming of the Son of Man, the resurrection of the dead, and the transactions of the judgment, in all the Bible, and especially in the New Testament, establishes the fact beyond reasonable controversy, that the judgment day is yet future, or has not yet occurred.

I wish to remark here, that Christ is to act as judge himself. "For the Father judgeth no man, but hath committed all judgment unto the Son" John. v. 22; Acts xvii. 31. "For we must all appear before the judgment seat of *Christ*." 2 Cor. v. 10. "In the day when God shall judge the secrets of men, by *Jesus Christ*." Rom. ii. 16. I observe, then, that the judgment is not *past*, unless the second advent of Christ and the resurrection are past.

For, let it be inquired, what is the *object* of his coming? This is represented promiscuously, as to raise the dead, and judge the world.

"Our God shall come, He shall call to the heavens from above, and to the earth, that

he may *judge* his people." Ps. 1. 3, 4. "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead shall be raised* incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the *dead* in Christ *shall arise* first." 1 Thes. iv. 16; *see also verses 13, 15, 17.* The "trump" here spoken of, must be the *last:* for, in the passage just cited in Corinthians, we are told, that the dead are to be raised at the *last* trump; and if that trump attends his coming, as we have seen it does, the resurrection occurs at the same time.

The order of these events appears to be 1. The advent: 2, The resurrection: 3. The judgment. For He is to *descend* "with the trump of God:" the dead are to be *raised* "at the last trump;" some, they that have done good, are to come forth unto the resurrection of life; and some, they that have done evil, unto the resurrection of damnation. All the people of God are included in this expression; for Zachariah says (xiv. 5,) "The Lord my God shall come, and *all the saints* with thee." It includes all the wicked; for John says, (Rev. i. 7,) "Behold he cometh with clouds; and *every eye* shall see him, and they also which pierced him; and *all* kindreds of the earth shall wail because of him."

Notwithstanding, however, the truth of these remarks in general, in regard to the time and order of these great and important events, I think it is more than intimated by the revelator in his twentieth chapter, that the judgment of the wicked will not occur until a thousand years after that of the righteous; for, "as it is appointed unto men once *to die*, but *after* this the *judgment:*" and since the dead, as we have already seen, are not to be judged until they are raised from the dead; and since "the rest of the dead," or the wicked, are "not to live again," or experience a resurrection, "until the thousand years are finished," after "the first resurrection," or that of the righteous; it seems to follow as the legitimate consequence, that their judgment will be reserved till the expiration of that time.

This idea argues nothing against our former remarks in reference to the definiteness of the term *day;* for Peter tell us, in direct allusion to this very time, and these very events, "*the day of judgment* and perdition of ungodly men;" that *one day* is with the Lord as *a thousand years*, and *a thousand years as one day.*" 2 Pet. iii. 7, 8. If the observations are correct, the righteous will be raised and judged in the morning, and the wicked in the evening, of that day.

III. Its Extent.

The day having been appointed, and that day proved to be a definite time, and yet future, after death, (Heb. ix. 27,) we might with safety infer—were nothing more said in regard to the general interest of mankind in its momentous transactions—that the whole human family are then and there to be assembled for full and final trial. But the subject is not left here. God is called "the judge of *all the earth.*" Gen. xviii. 2. It cannot be denied, that the whole human race—to whose relation with the subject I shall confine my remarks—are included in the appellations of "the righteous and the wicked," "the just and the unjust," "him that serveth God and him that serveth him not," and various other expressions describing the same classes of characters. It is said in relation to the *righteous*; "The Lord shall *judge his people.*" Deut. xxxii. 36. Ps. cxxxv. 14. Heb. x. 30. Again; it is said in relation to the *wicked:* "*The ungodly* shall not stand in the *judgment:*" Ps. i. 5. God will bring them into *judgment:* Eccl. xi. 9. Rom. ii. 5–16. It is nowhere intimated in the Bible, that only part of the human family are to be judged;—which must have been the fact, *if* the judgment of the great day took place at the destruction of Jerusalem, and that part exceedingly small in proportion to the whole—but on the other hand, that we shall *all* stand before the judgment seat of Christ, Rom. xiv. 10. 2 Cor. v. 10. Observe, Paul does not say this merely to the *Jews*, but to the *Romans* and *Corinthians.* Further: "For God shall bring *every work* into judgment, with *every secret thing*, whether it be good, or whether it be evil." Eccl. xii. 14.

I remark here, in the first place, that all men must be included in the above quotations, and others of the same import in the Bible—unless a *third class* can be shown to exist, who are *neither righteous nor wicked.* But Christ denies the possibility of this, when he says: "He that is not with me is against me." Matt. xii. 30. Secondly: every human soul must be here included, from the fact that *every work*, with *every secret thing*, whether good or evil, will be brought into judgment: unless it can be shown that the *deeds* of men will be held accountable—punishable or rewardable—for their own existence abstractly, without any reference to the *agent.* And this, in ordinary affairs, we should all consider worse than nonsense: for who blames the *act of theft* rather than the *thief?* Why, even allowing the judgment was all fulfilled on ancient Jerusalem and Judea, it was not fulfilled on this principle: and the same difficulty presents itself if we take the other alternative, that it passes daily and hourly on individual conscience.

Lastly, under this head: The *quick* and dead will be judged: Christ is ordained to be the *judge* of quick and dead. Acts x. 42. "He shall judge the quick and dead." 1 Tim. iv. 1; 1 Pet. iv. 5. This certainly must include every human being, unless it can be shown that some are, or will be, *neither alive nor dead.* Was all this performed at the downfall of Jerusalem? Was you there, reader? Was all the race of man there?—Did "the dead small and great" then and there stand before God? Did "the sea give up the dead which were in it?" Did "death and hell give up the dead which were in them?" Were "the books opened;" and were they "judged every man according to their works?" Did "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," then "have their part in the lake which burneth with fire and brimstone, which is the second death?" Did "the first heaven and the first earth" then "pass away," new ones appear, the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband?" Did "the tabernacle of God appear with men, He dwell with them and wipe away all tears from their eyes;" banish forever, "death, sorrow, crying and pain," from among his people, throughout the holy realms of the new heavens and earth? "O! the folly of sinners!"

IV. Its Immutability.

1. It will be a righteous judgment: (Ps. xcv. 13; Rev. xix. 11,) consequently, there then will be no necessity for, or propriety in, its repeal. Nay, to abrogate a just decision, would be to "turn judgment away backward, and justice afar off," the very things for which God reproved Israel. Is. lix. 14. Moreover, to reverse *any* decision would be either to acknowledge injustice in rendering the former award, or argue—rather positively prove, corruption in the judge.

2. The reward of the righteous, and the punishment of the wicked will be *eternal.* "And these shall go away into everlasting (or eternal) punishment: but the righteous into life eternal." Matt. xxv. 46. See also Dan, xii. 2. John v. 29.

3. The Apostle Paul speaks (Heb. vi. 2.) of the doctrine of "eternal judgment:" and the language of inspiration is never without *meaning*,—and, *with* all *the inspired* writers, leave us no—not the least—intimation of any repeal, or even mitigation of the consequences of the righteous decree; no fear that the glory of the righteous, or hope that the misery of the wicked, will ever come to an end. If the destruction or punishment of the wicked is not endless, neither is the reward of the righteous; for the same terms are used in reference to the duration of both. If "the wickedness of the wicked," is not of so aggravated a character as to deserve endless misery; neither is the righteousness of the righteous" of so meritorious a character as to deserve endless happiness. But on the opposite plan, what a contracted, degraded estimate, is placed upon the efficacy of "THE BLOOD OF THE EVERLASTING COVENANT," and the glorious character of "THE LORD OUR RIGHTEOUSNESS!"

Now, every Bible student knows—without stopping here to show how, why, or wherefore, let me observe it—that heaven is promised to the godly, and hell to the ungodly, as the *rewards* of their doings. "Verily, there is a *reward* for the righteous." Ps. lviii. 11. "Rejoice and be exceeding glad; for great is your *reward* in heaven." Matt. v. 12; Luke vi. 23. "Woe unto the wicked? it shall be ill with him; for the *reward* of his hands shall be given him." Is. iii. 11. 2 Peter ii. 13. And, behold, I come quickly: and my *reward* is with me, to give to every man as his work shall be." Rev. xxii. 12. The last passage includes both

characters—"every man." And the rewards—blessings and woes—must be awarded after death, and at the judgment, unless we all enjoy our heaven, and suffer our hell, according to character, in this life, and, atheist-like, blot from the entire roll of being every idea of futurity—either of life or death—beyond the grave!

But to return: If the time shall ever arrive, as some suppose—when the inhabitants of perdition shall have fully satisfied the demands of Divine justice, and they consequently released from their dark prison—what will next be their portion? and, on the same principle, will not the reward of the glorified saints, in the same time, have been fully enjoyed? and what is to become of them? Will they not be as likely to *exchange* situations, as to dwell together? And if they are to dwell together, what good reason can be assigned, why they should not be as likely to be thrust down to hell, as exalted to heaven? for they would stand on equal ground as to character, neither blame, nor praiseworthy; neither rewardable, nor punishable; neither holy, or unholy; but in a medium state betwixt both—merely *innocent*. I can see, for my life, no way, in which they can be disposed of, on this principle, but to suppose an intermediate place between heaven & hell, for their reception. They cannot go to heaven, or dwell in the presence of God; for "without holiness no man shall see the Lord." Heb. xii. 14. They cannot with propriety be sent to hell; for "only the wicked shall be turned into hell, and all nations that forget God." Ps. ix. 39. But we read of no such place, no such characters, no such transactions. But to avoid prolixity, I close with a few remarks by way of

IMPROVEMENT.

If we have taken a correct view of the subject, we see, 1, The propriety of that estimate which God attaches to the doctrine of the judgment, in giving it so prominent a place in all the instructions of his word.—When Christ "began to upbraid the cities wherein most of his mighty works were done, because they repented not," he enforced his fearful denunciations, by reference to the tremendous scenes of "the day of judgment." Matt. ix. 20–24. See also Acts xvii. 30, 31. Again: it is urged as a motive of faith: "And if any man hear my words and believe not, I judge him not: for . . the word that I have spoken, the same shall judge him in the last day." John xii. 47, 48. It is further adverted to, as a motive, To the fear of God, and obedience to his commandments in general; Eccl. xii. 13, 14; Rom. ii. 13–16: To patience: James v. 7–9: To various duties: 2 Pet. iii. 3–4.

Let these examples suffice on this head. And if the Almighty, Omniscient God, thus regards this subject, with what intense, soul-stirring interest, ought human beings to look upon it, whose most momentous prospects of final weal or wo, hang upon its decisions?—For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

2. What scenes of glory and of joy will the transactions of that day unfold to the Christain! Now he lives in an ungodly world, rife with trial and temptation—mourning over his own sins, his unlikeness and unfaithfulness to his divine Lord and Master—"his righteous soul vexed from day to day, with the filthy conversation, and the unlawful deeds of the wicked:" but then—how changed! it shall be announced: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was sick, and ye visited me: I was in prison, and ye came unto me." And as he utters his own sense of his unworthiness, "When, O when, have I done so much for Thee? I am verily but an unprofitable servant: and often have almost doubted even the power and willingness of a God to save such a sinner;" and the King shall answer and say unto him, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" he can only turn with a grateful sense of the melt-

To be continued.

WATCH MEETINGS.—These meetings were originated by Mr. Wesley, in accordance with the admonition of our Saviour, to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodist, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomaly of watching, but expecting nothing.

HYMN—BY WHITEFIELD.

Glory to Thee, whose pow'rful word,
Bids the tempestuous winds arise;
Glory to thee, the sov'reign Lord
Of air, and earth, and sea, and skies!

Let air, and earth, and skies obey,
And seas thy awful will perform;
From them we learn to own thy sway,
And shout to meet the gath'ring storm.

What tho' the floods lift up their voice,
Thou hearest, Lord, our louder cry;
They cannot damp thy children's joys,
Or shake the soul, when God is nigh.

Headlong we cleave the yawning deep
And back to highest heav'n are borne:
Unmov'd, tho' rapid whirlwinds sweep,
And all the wat'ry world upturn.

Roar on, ye waves! our souls defy
Your roaring to disturb our rest;
In vain t' impair the calm ye try,
The calm in a believer's breast.

Rage, while our faith the Saviour tries,
Thou sea, the servant of his will;
Rise, while our God permits thee, rise;
But fall, when he shall say, 'BE STILL!'

Suggested while watching the unusual brilliancy of the evening Star

There is a star in the far blue sky—
A star that is sweetly gleaming—
Its radiance comes from the throne on high
Where the glory bright is streaming.

It seems a gem from the Saviour's hand,
Just dropt on the verge of heaven,
Which as a pledge of the golden strand,
And the sea of glass is given,

To cheer our hearts in the closing hour,
When the day is growing weary,
As a token of his love and power,
When all beside is dreary.

Then glitter on in thy beauty still,
Sweet star of earth's fading even,
A signet fair of thy Maker's will
To restore the long-lost Eden. C. S. M.

EXTRACT FROM WHITEFIELD'S WILL.

"To all my other christian benefactors, and more intimate acquaintance; I leave my most hearty thanks and blessing, assuring them that I am more and more convinced of the undoubted reality, and infinite importance of the grand gospel truths, which I have from time to time delivered; and am so far from repenting my delivering them in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; not only because I have found them to be the power of God to the salvation of my own soul, but because I am as much assured that the great Head of the church hath called me by his word, providence, and spirit, to act in this way, as that the sun shines at noon-day—As for my enemies, and misjudging friends, I most freely and heartily forgive them, and can only add, that the last tremendous day will only discover what I have been, what I am, and what I shall be, when time itself shall be no more; and therefore from my inmost soul, I close all my crying, come, Lord Jesus, come quickly; even so, Lord Jesus. Amen and Amen. GEORGE WHITEFIELD."

THE KINGDOM.

"Tell my people that I will give *them* the kingdom of Jerusalem, which I would have given unto Israel; their glory also will I take unto me and give *these* the everlasting tabernacles, which I had prepared for them. They shall have the tree of life for an ointment of sweet savor, they shall neither labor nor be weary. Go, and ye shall receive; pray for few days unto you, that they may be shortened, the kingdom is already prepared for you, WATCH."

"*What is a man profitted if he gain the whole world and lose his own soul?*"

"This present life is not the end where much glory doth abide," "for what profit is it unto us if there be promised us an immortal time, whereas we have done the works that bring death, and that there is promised us an everlasting hope, whereas ourselves being most wicked are made in vain, and that there are laid up for us dwellings of health and safety, whereas we have lived wickedly. And that the glory of the Most High is kept to defend them which have led a weary life, whereas we have walked in the most wicked ways of all. And that there should be shewed a paradise, whose fruit endureth forever, wherein is security and medicine, since we shall not enter it." "For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death." ESDRAS.

EXTRACT.

"Let go from the mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that

are most heavy unto thee, and flee from these times; for yet greater evils than those which thou hast seen happen, shall be done hereafter, for look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein, for the *truth* is fled far away, and learning is hard at hand, for now hasteth the vision to come." ESDRAS.

This does not look much like a temporal millennium.

A GLIMPSE OF PARADISE.

"I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains whereupon there grow roses and lilies, whereby I will fill thy children with joy." ESDRAS.

EXTRACT FROM ESDRAS.

"Look for your Shepherd, he shall give you everlasting rest, for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the *shadow* of this world, receive the joyfulness of your glory; I testify my Saviour openly. O receive the gift that is given you and be glad, giving thanks unto him that hath called you to the heavenly kingdom. Arise up and stand, behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord. The number of thy children whom thou longedst for is fulfilled. Beseech the power of the Lord that thy people which have been called from the beginning may be HALLOWED."

How beautiful and appropriate is this prophetic exhortation to the Advent children, who are now looking in the end of the world for him who *shall come*. How important that we should flee the shadow of the world, seek of the Lord the glorious garments of holiness, and be of the number of those who are sealed, that we may receive the joyfulness of this hope, and *be ready* to the reward of the everlasting kingdom.

"Are there Few to be Saved?"

"And he answered me saying, The Most High hath made this world for many, but the world to come for few. I will tell thee a similitude, Esdras, as when thou asketh the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of, even so is the course of this present world. There be many created, but few shall be saved." ESDRAS.

EXTRACT.

"Behold the days come when the Most High will begin to deliver them that are upon the earth." "And he shall come to the astonishment of them that dwell upon the earth." "And the time shall be when these things come to pass, and the signs shall happen which I shewed thee before, and then* shall my Son be declared whom thou sawest as a man ascending." "And an innumerable multitude shall be †gathered together as thou sawest them, willing to come, and to overcome by fighting, but he shall stand upon the top of Mount Zion, and ‡Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those wicked nations, which, for their wicked life, are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame, and he shall destroy them, without labor, by the law, which is like unto fire." "Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain, and then shall he shew them great wonders." ESDRAS.

* Luke 21:25-27. †Read from Rev. 19:11, to 21:2. ‡New Jerusalem.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 20, 1844. [NO. 6.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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WESTERN MIDNIGHT CRY.

CINCINNATI, APRIL 20, 1844.

OUR PAPER.

The "Western Midnight Cry," from its commencement, has been sustained by a few individuals. It has not been expected that its subscription list would sustain its publication. The few that have kept it in being thus far, have not the means to do so much longer: and we now ask its friends, if the time has come when it can be dispensed with? We anticipate your ready response: While probation lasts, we need it as a medium of communicating words of comfort to the waiting follower of Jesus, and as a "voice of warning" to the unprepared.

But little complaint has hitherto been made on account of *finances*, and we do not now write by way of censuring any for neglect upon this score. Our object is not, neither has it been, to drive any measure through, at all *hazards*; but to follow it just so far as we can see the hand of God in it, and *no farther*. Funds have been received to pay the printer *weekly*, so that he has never had to go away with his bill unpaid: We have no means on hand to pay for the present number, nor have we the least intimation from whence it is to come. We have been thus situated before, and have seen the hand of God in opening a way.

If there has ever been a time when the friends of the Second Advent cause were loudly called upon for diligent prayerful effort, that time is the present. Let us not be found withholding our hand, or slackening our pace, at the important moment when we are expecting the glad sound to break forth from the heavens—covered with the glories of the immortal state, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

LAWRENCE STREET CHURCH.

This house has been recently sold to a society of Welsh people, who now worship at the Engine house in the same street. They are to have possession the first day of May next. We know not where we are to hold our week evening meetings, should time continue beyond that period.

We do not, however, feel any uneasiness upon the subject, for the Lord who has hitherto been with us, will direct in this matter, while we continue to perform our duty.

THE MEETINGS.

Our congregations on Sabbath last were about as large as usual. The meetings on Wednesday evening, and Thursday afternoon and evening of last week, were excelent; the presence of God being powerfully manifest. In our absence, Bro. Maul attended to the ordinance of baptism. Two were baptised. The congregations the present week, have not been so fully attended. What the reasons have been, is not for us to determine, but they will be fully understood very soon, when the Lord comes. We see no falling away among those that have been decided in their belief of the Lord's coming about the Jewish year 1843. It will, to us, be no surprising thing if there should be a falling off among those that have seemed to cling around us for safety, and who never yielded their all for Christ. It is our purpose to keep our readers advised of the state of the cause, whether prosperous or adverse; for to speak of prosperity in point of numbers and influence, and conceal a falling away of interest of such kind, would be to adopt the policy of the sects around us; which we cannot do and be honest before God, and our fellow-men. We ought not to be ashamed to follow the example of the apostles of Jesus, in their honest, open Christian course. They blushed not, to make a record of the fact, that they all forsook their master in the hour of his trial, while one of the most zealous of them *cursed* and *swore profanely*. Also to enter down the particulars of a contention between two of them, which became so sharp that they separated the one from the other. At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarries—imperceptibly* falling into an awfully dangerous slumber *just before* the master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself, to be hailed as the *very last sign* of the Bridegroom's sure approach.—Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Does your footsteps *reluctant* mark the way to the place of prayer? Are you slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We *trusted* that it *should have been*" Jesus that *would have* delivered his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN!" These very exercises of yours are recognised by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not.

On Wednesday, P. M. at 3 o'clock, we had an interesting and profitable season by the river side, where the ordinance of Baptism was administered to six candidates. The ordinance of the Lord's Supper was administered at the Lawrence street Church, the same evening. At the close of this exercise, some time was spent in the narration of experiences. The house was well filled, and many happy testimonies were given in favor of the blessed effects of the Second Advent doctrine.

Bro. Tullock writes from the Midnight Cry office, N Y., April 8th, that Bro. Southard's health is gradually improving, yet he is not able to resume his labours.—"Bro. I. E. Jones is in the city—Bro. Snow is expected this week. We have now three places of worship in this city—meetings well attended. The brethren are firm and devoted as ever. Our prayer meetings are truly excellent. Many conversions of late. There is an increase of interest as time advances. Bro. Storrs has gone to Portsmouth, N. H."

The communication of Bro. J. Brown, involves this difficulty: It lacks the proof that the "going forth" of the Second Commandment of which he speaks was in the year 456 before Christ.

A bundle of books has been sent to Bro. John Creek, Liberty, Union county, Indiana. They were directed to be left at the stage house in Oxford.

VISIT TO INDIANA.

On Wednesday of last week we left this city for Aurora, Indiana, where we arrived at 3 o'clock, P. M. It is a pleasant village, situated on the bank of the Ohio, 25 miles from this place. It contains two or three thousand inhabitants, and two houses of worship—one of them owned by the Baptists, and the other by a board of trustees, a majority of whom are Second Advent believers. The house is at present occupied by the Methodists. It would have been at our service to lecture in, but had been previously engaged by the Presbyterians for three successive evenings, as they were about organizing a church in the place. We lectured in the Baptist house on Wednesday evening, Thursday afternoon and evening, to attentive audiences, though not large. The people of that village seem to be pretty much decided upon the subject of Christ's Advent, either in favor or against it. The believers number between twenty and thirty, and have to bear up against a bitter spirit of opposition, chiefly raised against them by members of the churches. They however seem nothing daunted, but confidently look for the Master's speedy return. As in other places, they embrace the mass of those that closely study their Bibles, and love its truths. Something of *the spirit*, of *some* of the opposition raised against them, may be gathered from the following incident:—While returning from the meeting on Thursday P. M. with a part of our family, and some other friends, a *female* observing us, remarked, "I wish I had a *half bushel of rotten eggs* just now." Upon inquiry, we learned that she was a member of the METHODIST EPISCOPAL CHURCH. Just as though a half bushel of *rotten eggs*, well mashed against the head of a "Millerite" *by a Methodist*, would blot out the unchanging truths of God's word. However, the *rotten egg* argument is about as good as any we have yet received, against the duty of expecting the Saviour's return every hour.

We arrived home on Friday evening.

ARGUMENT.

"A NEW WAY TO PAY OLD DEBTS."—A friend of ours having a bill of long standing on a noted Millerite of this city, called on him for a settlement. The Millerite, being strong in the faith, and knowing that public feeling was decidly against paying the debt of nature to the exclusion of his financial accounts, declared, 1st, that he never owed him; 2d, that the bill had been paid; and 3d, that if he did not desist in his importunities, he would bring upon his devoted head the unappeasable wrath of Millerism! Our friend, thinking, perhaps, silence under the circumstances, preferable, and wishing to avoid a punishment so calamitous in its effects, wisely withdrew, and

"Left him alone in his glory."

People's Paper.

If the editor of the People's Paper had given the name of the above character, the community might have understood whether the rest of the article contained any truth. But that would not answer his purpose. It would not then have furnished *an argument* against Millerism. We understand that a man at the foot of Broadway this week cut his throat. Will the above editor tell us whether he was a Millerite? Of course he ought to be, for *arguments* are becoming scarce.

What contemptible meanness in any man, to attempt to palm off upon a large, respectable, and useful portion of community, every *low-lived* affair that may be scraped up from the dregs of community.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—*Proverbs, ii.* 21, 22.

LETTER FROM SISTER MITCHELL.

Macomb, McDonough Co. Ill., Feb. 25, 1844.

Dear Bro. Jacobs:

Not having seen any account of the Second Advent cause in this section of the country, I would for your encouragement, and at the request of Bro. Nelson, inform you that there are quite a number here who are *looking for*, and that *love the appearing* of our blessed Lord,—who have no partiality for name or sect, but find with Peter, that "God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him." They can adopt the language of our Saviour, and say, "He that doeth the will of my Father which is in heaven, *the same* is my brother, and sister, and mother. Previous to Feb. 1843, we were ignorant of the views, and doctrines, taught by those that believe in the speedy coming of Christ. At that time there were several copies of the "Midnight Cry" sent gratuitously to the Post Office, of which my father was the postmaster. We examined them—our neighbors examined them—we were surprised, then convinced, that the doctrines taught by Adventists, were founded on the Bible, the "sure word of prophecy."

We have had the privilege of reading most of the Second Advent publications, and have perused them with the greatest pleasure. For a few months past we have been favored with the labors of Bro. Young, the Protestant Methodist Preacher on this circuit. He preaches the Coming of Christ *at the door*. Elder Barger, the presiding elder of the Methodist Episcopal church, is sounding the midnight cry. We were recently cheered with a visit from Bro. W. W. Nelson, that meek and lowly follower of Jesus. He lectured in this vicinity several times. The effect was, the friends of the Second Advent cause were encouraged, and the prejudice of many individuals was lessened. May the Lord reward him for his labor of love. He has left for Hancock Co. He was the only lecturer that we ever had the pleasure of seeing, although brethren Chittenden, and Stevens, came within eighteen miles of us. We believe the prophetic periods terminate about this time—that the Sixth Trumpet and Second Woe, *is past;* and that the "*third woe cometh quickly*," when the Seventh Trumpet shall sound, and the mystery of God shall be finished,—That the falling of the stars, ten years since, was one of the last signs that was to precede the Coming of the Lord. The next event recorded by John, the Revelator, is, the heavens departing as a scroll when it is rolled together. We believe that Christ will soon be seen "coming in the clouds of Heaven with power and great glory," and my willing heart responds, Even so, Lord Jesus, come quickly!!! Words cannot express my gratitude to the Giver of all our mercies, and to the friends and supporters of the Advent cause, that a timely warning has been given—that the midnight cry has found its way to the "far west," and that we are now among that favored few, who are *looking for* the return of our Lord. Tho' separated far from our native land, far from our eastern friends, and not favored with the privileges that they enjoy; and undergoing privations that they are strangers to, yet, Thank the Lord! we are looking for *the same blessed hope*, the glorious appearing of the great God and our Saviour Jesus Christ. It is our determination to *look* until the last enemy is conquered—until faith is lost in sight, and death swallowed up in victory. I would say to you, grow not weary in well-doing,—continue to give the needed alarm, and in due time you shall reap, if you faint not. I trust you will have many stars in the crown of your rejoicing, when the Lord shall come to make up his jewels.

I close in the hope that the Lord will soon come and take away the reproach of his people.

SARAH MITCHELL.

[The above letter, and also the one from A. Little, only reached us last week.—Ed.]

LETTER FROM A. LITTLE.

Dear Bro. Jacobs:

It has now been more than eight years, since I have been attached to any sect or denomination, during all of which time, and a number of years before, I have been striving to make the port of endless rest. The last year of my life has been the most pleasing one that I ever enjoyed. I am daily looking for the Coming of my Lord, and I *expect him*, and think that I *love his appearing*. Now, my brother, tell the children of the Lord to let go all names but the new name spoken of by Isa. 62: 2, and Rev. 2: 17. I fear that many will have their affections more on a name or sect, than on Christ or things above. It becomes us in these *last days*, to set our affections on things above, and not on things of the earth—to be dead to the world, and have our life hid with Christ in God.

I would say to all our Second Advent brethren, do not give up your faith and confidence in the speedy Coming of the Saviour. As the vision now tarries, wait for it, it will surely come: it will not tarry: Be patient, therefore, unto the coming of the Lord.

I wish that some good lecturers would come through this section. Farewell.

Your brother in Christ,

ANSON LITTLE.

Macomb, Ill., Feb. 25, 1844.

FOR THE WESTERN MIDNIGHT CRY.

"*Blessed are they that mourn, for they shall be comforted.*"

When first on life's expansive sea,
I launched with spirits high;
Its crystal surface soon grew rough,
And clouds o'ercast my sky:
I saw suspended on the cross,
'Mid raillery and scorn,
The Lamb of God, who came to seek
And comfort them that mourn.

I viewed the gore upon his brow,—
The crimson from his side—
Astonish'd saw the Sinless bleed,
And marked how meek he died.
Amazed! I learned what *him* became,
And *why* his flesh was torn,
Who came to drink the sinner's cup,
And comfort them that mourn.

All nature shook when he expired;
Death wore his darkest mien;
And o'er creation's peopled realms,
A deep eclipse was seen:
But soon he rose,—abolished death,
And succored the forlorn;
Ascended high our cause to plead,
And comfort them that mourn.

Low at thy feet, Incarnate God,
My leprous soul I throw;
O make it clean by touch divine!
And save from endless woe!
This trembling, bleeding heart befriend
Which sorrow's flood has worn,
And let my drooping spirits know
Who comforts them that mourn.

Come all ye sad, ye wretched come!
Where you can manna find,
And taste that sweet immortal bliss
That suits the immortal mind.
With trembling, bow the supplant knee,
And all your sins bemoan;
Then shall ye know, and taste, and feel
He comforts them that mourn.

JOHN HOBART.

Marion Co., Indiana, April 12, 1844.

EXTRACTS

From a Private Letter from Bro. J. B. Cook, dated

St. Louis, April 8th 1844.

Dear Brother—

"A brief account of our tour to this place may be expected. We had a very pleasant interview with Dr. Field, of Jeffersonville. It was, to us, edifying. He believes that the 2300 prophetic days end this spring: yet is prepared to wait, should there be, from any cause a tarrying of the vision. He was not using the Great Chart, [Diagram of the visions of Daniel,] therefore he yielded it to me. Having given away my large one, I needed it. Leaving here, it became known on board the boat that we were Adventists, and I was invited to lecture. The auditory was attentive, and in part, candid. We had some hundreds of deck passengers on board, a portion of whom were professors of Religion. They filled the vessel with sweet notes of praise to God our Saviour. I could but believe I should find them willing to hear of our Redeemer's return; but found as perfect a bedlam as I ever saw in a groggery. The deepest *scorn*, and most perfect *hate* to the Advent, was manifested by them. However, *one*, as I retired from these bedlamite professors, 'clave unto me.' This one told me that these opposers were professors, and got their opposition from the pulpit. We felt it a privilege *to be covered all over, and come away dripping with reproach.* I knew that I went to them in the spirit of Jesus. I told them the plain truth in inspired language; of course I was "happy," as God hath said. We circulated what publications we had, out of the box. My conscience would not allow me to countenance the open rebellion against heaven, of which the crew and company of the vessel were guilty, therefore we left the boat at Cape Giradeau, a little after midnight Lord's day morning. We had a quiet Sabbath. I lectured to the people on the hill in the open air, and also in the School House. The people had never heard upon the subject of the Advent, and were eager to learn. The Baptist meeting house stood unoccupied through the whole day. Well—"it is enough for the disciple to be as his master:" Jesus was treated just so by many, consequently I cannot complain,—nay, I rejoice to be counted worthy of rejection for the truth's sake.

We came to this city in the steam boat "Alexander Scott," where we arrived on Tuesday last. We had a large company on board, from New Orleans, to whom, by request, I lectured in the evening till near eleven o'clock. There was no little amusement among a few, in advance. They hoped, as I afterwards learned, to have had sport at my expense; but seldom, if ever, have I had a more solemn auditory. It was too serious a subject, and made, to their minds, too obviously true that the Judgment *is* at hand, to afford merriment; except two, whose business (play actors) makes them hypocrites, or such as "play a part." * * * This I should not notice were it not that such hypocrites, or players of assumed parts, are found in the pulpits of our land, and in the churches. Many assume to be friends and servants of Messiah. They assume to love his appearing, and yet will close their doors against those who honestly read their Bibles, and sincerely believe what is written of his coming. I am more and more persuaded that they are hypocrites. They oppose bitterly, and profanely, what they profess to love. So did the Pharisees of old. The scales which weighed a Pharisee 1800 years ago, will weigh one now. Matt. 16: 14. They could discover the signs of the weather, but not the signs of the Messiah's Advent; because they were "playing a part." They were hypocrites, and would not be detected. So with many now. They trifle with their Lord's coming, covertly, as did my two fellow passengers. Instance also an article in the "Western Christian Advocate," headed "the sitting goose."

We found a very interesting band of believers here—have had meetings daily—yesterday three times, once in the market place, once in the Court house, in the ev-

ening in the public school room. The brethren are firm in the faith, though many of their number, since Bros. Chittenden and Stevens left, have fallen away into the world, on the professing church. Had one of these brethren remained, the band would probably have numbered hundreds. We are well and happy in hope. Our time is not out, as many know, till May. Still we are looking up, and trust we shall till the blessed Bridegroom's return.

Yours in hope. J. B. COOK.

FOR THE MIDNIGHT CRY.

TO ADVENTISTS.

Stand fast—maintain your stations,
The Bridegroom's coming show;
And loud to sleeping nations,
The midnight trumpet blow,—
Harmonious proclaiming
To Adam's dying race,
The period fulfilling,
That marks the reign of grace.

With holy zeal are spreading,
Pure inspiration's flame,
With heart's to Jesus burning,
Exulting in His name:
Esaias like, are calling
On souls by error driven,
To turn and hail the Saviour,
Who soon will come from heaven.

Fly swift ye wheels of nature;
The promised era bring;
Then Saints possess the kingdom,
And reign with Christ, their King:
When on the Mount of Olives,
Hosannahs will resound,
And on the throne of David,
The Son of Man be crowned.

JOHN HOBART.

Marion Co. Ind. April 12, 1844.

LETTER FROM SISTER BROMWELL.

CASEY, Clark Co., Ills., April 5, 1844.

DEAR SIR—Although a stranger and a female, I hope the importance of the subject of this letter will be a sufficient excuse for the intrusion, and prevent its passing unregarded by the friends of the Second Advent. I write to request, or rather to implore, that you would send us a lecturer on this subject. I have found that there is no more sure and successful a way of reaching the mass of community than by lecturing. In fact, with the greatest portion, it is the only way, for they either *cannot* or *will not* read. I wrote last summer to Bro. Himes, and he sent a lot of the "Midnight Cry" to this place, but there being very few who can read, the plain honest common class, (the very ones most likely to be benefited, because most willing to receive instruction,) are cut off from the privilege of investigating for themselves. Those who can read, act shamefully. I sent a package of the Cry to a local preacher in a neighboring village, and was informed since, that he had never read a word in it—he was too much engaged. Yet, he would attend a lecture. He never neglects the preaching of any denomination within his reach. He is a candid man, and if convinced under a lecture, would be up and doing. Another, a powerful preacher, of fine talent, will not read—says he is ready if it is true; and it is his duty to preach, and not spend his time about "Millerism"—he has no faith in it. But I am certain he would attend a lecture; and if his attention can only be aroused, will not the solemnity and importance of the subject have its due weight? I am amazed at the existing ignorance of the Bible, with most persons with whom I have conversed on this subject; but they have all *one* piece of knowledge; the perpetual answer is "Christ said, *no man could know*, and so Mr. Miller dont know; it dont give me any concern." O how my soul has sickened at the oft repeated sound. And I, what can I do? Nothing as I can see, I am a woman, and a cripple, confined for the last four years entirely to my bed, from which I now write you, on the cover of a book before me. Brethren of the Second Advent cause, can you do nothing for this people? You could not send to a more needy place. It is easy of access. From Terre Haute, on the Wabash, along the National Road to Greenup, about 43 miles, is the portion of country for which I would plead. It is thickly settled on either side of the road all along to St. Louis. But Marshall, and Cumberland, are the places for which I would most earnestly entreat, for I know their wants. Surely you will help us. Among so many believers in the cause, there must be some one to spare, who would rejoice to enlarge his reward by gathering these perishing souls into the Lord's flock. The people here do not seem to have any of the bitter spirit that exists in the East, towards the views of Bro. Miller. It is only ignorance that prevents them from embracing the truth. They want some one to teach them as little children, to make it plain—to gather and present the different proofs in a kind manner. Do not pass by this request, I entreat you. Make some effort. Oh that I could influence you! What shall I say to urge the matter upon you? I can plead great need, and much room for hope. It is with God to influence and aid. His will be done, and to Him be all the glory.

H. BROMWELL.

The following is from an old Hymn Book, published by John Wesley, in London, Oct. 20th, 1779.

If John Wesley should now come to Cincinnati, and sing to his followers here, "Hasten, Lord, the general doom," "Shorten these vindictive days," some of them would call him "a wicked, hard hearted man," for wishing to have the wicked destroyed.

HYMN.

ON THE SECOND COMING OF CHRIST.

Come Desire of Nations, come!
Hasten, Lord, the general doom:
Hear the Spirit and the Bride;
Come, and take us to thy side.

Thou, who hast our place prepared,
Make us meet for our reward;
Then with all thy saints descend;
Then our earthly trials end.

Mindful of thy chosen race,
Shorten these vindictive days;
Who for full redemption groan,
Hear us now, and save thine own.

Now destroy the man of sin;
Now thine ancient flock bring in!
Fill'd with righteousness divine,
Claim a ransom'd world for thine.

Plant thy heavenly kingdom here,
Glorious in thy saints appear;
Speak the sacred number seal'd:
Speak the mystery reveal'd.

Take to thee thy royal power;
Reign, when sin shall be no more;
Reign, when death no more shall be;
Reign to all eternity.

LIAR'S DEPARTMENT.

"MILLERISM.

"We do not wish to be considered disrespectful to any class of our fellow-citizens, when we state that it has been reported by Dr. Woodward of the Worcester, Massachusetts, Insane Asylum, that fifteen cases out of twenty admitted to that institution within the last year, have arisen from the effects of Miller's doctrines.

Any doctrine that has for its foundation such results, must, if it fasten upon the mind, tend to destroy its faculties. We only wonder that *all* who believe it do not lose their right minds. To live in continual expectation of such an event, the end of the world, must be distressing in the extreme. It is a kind of continual death.

Daily Commercial.

As an illustration of the last paragraph, read the following:

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi 3: 18.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain FEARFUL LOOKING FOR OF JUDGMENT and fiery indignation that shall devour the adversaries." Heb. 10: 26, 27.

THE CHRISTIAN'S HOPE AND DUTY.

"Looking for that blessed hope, and the GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOUR JESUS CHRIST: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. *These things speak*, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2: 13-15.

We are informed that when the Second Advent publications first reached this city, the editor of the Commercial, was the *chief man* in circulating them.

EATING AND DRINKING WITH THE DRUNKEN.

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted infidel determined to have a feast on the occasion.—He accordingly prepared a sumptuous fare, and invited, 1st, the Congregational minister, and his right hand deacon; 2d, the Methodist minister, and one of his leading members for a delegate, and 3d, the Universalist minister, with one of his head men. Then, to be even with the clergy, the infidel said he should need a delegate; and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the infidel presented each of the ministers with a large cheese, and three dollars, when they parted to the mutual satisfaction of all. Bro. Weston saw the infidel's delegate the day following, who spake very highly of the feast, he said he never had a better time, they all agreed respecting "Millerism:" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.

ANOTHER FEAST.—The following is copied from the printed advertisement of a feast at the Congregational Church at Webster, on Sunday evening, where, we are informed, *six* clergymen were present; and also that cake with rings in it were gambled for, and various articles sold at auction, &c.

OLIO AND FAIR.

A Social Olio and Ladies' Fair for the benefit of the Sabbath School will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.

For the ENTERTAINMENT of the evening, Messrs. Covert and Dodge, the celebrated Temperance Minstrels, from New York, and John F. Cole, Lecturer from Boston are engaged to instruct and AMUSE with their Temperance Songs, Glees, Anecdotes and Speeches.

Fruit, Refreshments, &c. will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.

Tickets for admission 25 cents, which may be obtained at the Webster Post Office,

at Dr. K. Stockwell's Jewelry store, of either of the Circulating Committee.

Webster, Ohio, Feb. 13, 1844.

A brother suggests that as they have begun literally to eat and drink with the drunken, they may literally smite their fellow servants.—*Advent Herald.*

CHURCH FEASTING.

☞The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.

Cin. Daily Com.

From the Midnight Cry.

COMING OF CHRIST.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected
Is coming—redemption through Jesus is nigh;
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!

H. R. N.

THE TESTIMONY OF OUR OPPONENTS.

We copy the following from the "Millennial Harbinger," published in Bethany, Va. It denies the time of the Advent, and nature of the kingdom. This work is edited by *Alexander Campbell*, who in his debate with *Owen*, has furnished us with an argument for the termination of the prophetic periods in 1843. He here furnishes us an excellent argument in favor of the wholesome effects of the Second Advent doctrine. It was written better than a year ago.

"As time advances, the doctrine of the Second Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability.—This is just what we expected and predicted since first we heard its annunciation.—Excitement keeps pace with every new convert, and consequently has not yet reached its proper height. The ardently pious and strongly imaginative proclaimers of the world's immediate end, in their untiring efforts to propagate the opinion, in such a community as this, cannot fail to influence thousands, and to inflame their zeal to the highest enthusiasm. What topic more sublime, more soul-subduing, more delightful to the Christian than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies! Talk they of sublime themes! Methinks the most sublime of all that earth and time afford, are the veriest common-places compared with this.

Many sincere and conscientious spirits are already enrolled amongst its advocates, and some of them are not only sincere, but pure, and noble, and amiable Christians.—These are the great Apostles of the theory, to whose virtues and excellencies the cause is mainly indebted for it comparative success. Its temples are festooned with Christian charity. Its altars are covered with the garlands and wreaths of piety and humanity.—Its priests wear the coronal of elevated sanctity, and its votaries are from necessity all more learned in the symbols of prophecy than those who oppose them.

Every thing in society is now favorable to the rapid propagation of the new theory.—The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against "Millerism," and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of "the Second Advent near." Amongst these essays may stand first that of Professor Stuart, whose high attainments in biblical learning I highly appreciate. That essay already trumpeted by a thousand voices, republished in various forms by distinguished preachers and writers from Boston to Cincinnati—by the Colvers, the Stowes, and the Mahans of this land, has greatly aided "THE SIGNS OF THE TIMES" and "THE MIDNIGHT CRIES" of the new school prophetic expositors.

But more than any other individual cause, have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of "the Second Advent near," contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new "signs of the times" in arguing the certainty of their opinions. If Noah, Daniel, and Job had re-appeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and denounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one factions of orthodox proscription, just as Mr. Miller and his party have been.

Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christians, all hope to participate! New heavens, illuminated with an unsetting sun of ineffable glory, spangled with stars brighter far than our present sun: a new earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise, animated too with the presence of Nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity!

None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this. Methinks to such the year 1843 will pass along with dreams of felicity and sweet antepasts of blessedness, whose remembrance will in years to come be as the delightful oasis in a parched desert—as the vision of a Paul caught away into the celestial Paradise, into the purer climes of the third heavens. And all this, too, without even the parting pang which nature feels when "shuffling off this mortal coil" and bidding a long adieu to those we leave behind. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystalized into a gem in less than time's shortest mark or minutest point, we have passed the bourne of mortality, and are found dwelling not in houses of clay founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious. And all this, too, I repeat, without the pain of parting from one we love. We cast not one "longing lingering look behind." None are left we care any thing about. Nature, flesh, and all earth's associations, are forever left without one single feeling that time or sense endear. What a mysterious, delightful, ineffable moment that in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with all the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity. Who of the Christian family would not rejoice with joy unspeakable and full of glory, that in a few months all this should transpire, and that without the least of all the agonies of death—perhaps fall asleep some night and awaken glorified in the presence of the Lord, hearing with an im-

mortal ear the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet!

No doctrine, then, more cheering than that of "the Second Advent near;" no opinion produces a more delightful state of mind."

Speaking of Prof. Stuart, he says, p. 293,

"Our good brother Scott, of Carthage, has written a very handsome refutation of Prof. Stowe's version of Prof. Stuart's version of some of the German Professor's interpretations of prophetic times. He has fully exploded the whole Neologistic notion of making all prophetic days literal days. I never was more disnppointed in reading any treatise on prophecy, than in perusing that of Professor Stuart. The first part of the book propounds useful rules of scripture interpretation, for history, poetry, and didactic instructions; but in the end he applies them all to symbolic imagery. This is the radical error of Stuart's treatise. He lays down good rules; but afterwards, as I conceive, misapplies them. Besides all that, brother Scott has said in exposition of the error of applying to symbols grammatical rules, the Professor's argument places the Prophets Daniel and John in rather an eccentric attitude—nay, according to Stuart, Stowe, &c. the spirit of revelation gave to Daniel some three and a half, or, at most, seven years of the history of the Jews; and to John about the same period of the church, so far, indeed, as her wilderness condition is contemplated. What a singular aberration from common sense for so distinguished a man! To present Daniel and John as chiefly engrossed in writing the prophetic history of from three to seven years of all time, regardless of all the rest. How true the saying—'Great men are not always wise!' "

OBJECTION ANSWERED.

Our opponents say, "*It will make infidels.* If your calculations fail, the faith of the people will be shaken in the Bible." Let us look at this objection. Who will be made infidels? Not our opponents, for they don't believe us. It is all moonshine with them! Who then will be made infidels? Surely none but Second Advent believers. Well, we will suppose a case to illustrate this matter. Believers in the Second Advent are students of prophecy. We have fifty positive predictions in the Bible which have been literally fulfilled. In all we will suppose there were fifty one to be fulfilled. Fifty are already fulfilled, and have become matters of history. By these we know that the Bible is the word of God. *This is settled forever.* Well, in the course of time, certain members of the church by reading the Bible, and by comparing Scripture with Scripture, come to the conclusion that the fifty-first event will take place in a given year, say 1843. No one in the mean time is able to disprove it, or show a better calculation. Well, we continue looking for the event until the time expires, and the *last event* does not take place as they had calculated. What will these believers do? They have 50 demonstrations of the truth of God's word, and they have ONE mistake of their own in a mere calculation. Let common sense decide whether we should reject our Bibles! Make Infidels!! It is a skeptical church that is making infidels.—*Signs of the Times.*

THE JUDGMENT SCENE.

The great tremendous day 's approaching,
The awful scene is drawing near,
When we shall see the great transaction,
When Christ in judgment shall appear.
The orbit lamps all veiled in sackcloth,
No more their shining circuits run;
The wheel of time stops in a moment,
Eternal things are now begun.

Bright forked lightning dart the concave,
Loud thunders roar from pole to pole;
The heavens are shaking, the earth is quaking,
While horrors seize the guilty soul.
See nature stand all in amazement,
To hear the last loud trumpet sound;
"Arise, ye dead, and come to judgment,
Ye nations of the world around!"

Seas, grave yards, and the tombs of marble,
Give up their dead, both small and great;
Now the whole world, both saints and sinners,
Are summoned to the judgment seat.
See Jesus on the throne of justice!
With clouds of dazzling glory round!
While countless armies of saints and angels
With shouts, his glory far resound!

Bright glory streams from Jesus' presence,
His chariot rolls on burning flame;
The angels in their state attending,
His order to their hosts proclaim.
"Go forth, ye heralds, with speed like lightning,
Gather my saints from every land!
Those whom my blood from sin has ransom'd,
And who prepared for glory stand?"

O, come, ye blessed of my father—
The purchase of my dying love;
Receive the crowns of life and glory,
Which are laid up for you above!
There's flowing founts of living waters!
No sickness, pain or death to fear—
No sorrow, sighing, tears or weeping,
Shall ever have admittance there!

But how will sinners stand and tremble,
When Justice calls them to the bar!
Those who have slighted his offered mercy,
Their everlasting doom to hear.
"Depart from me, ye cursed rebels!
Of this ye have been warned full well;
I waited long, from your hearts you drove me;
Your chosen doom is the pains of hell."

The guilty souls, now struck with horror,
With anguish throbbing in their breast;
Are given up to pain and sorrow,
No more to find a moment's rest.
O sinner, heed this faithful warning,
Return to Jesus while you may;
He is waiting to receive you—
Prepare, prepare for that dread day.

LETTER FROM MR. MILLER—HIS POSITION.

My Dear Brother Himes:—

I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the dear Saviour, the Son of God from heaven, and for the fulfilment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive us to himself, or gather in one body all the family of the first born in heaven, and earth, even in him.—This, Paul has told us, would be in the fulness of times, Eph. 1: 9, 10. The time, as I have calculated it, is now filled up; and I expect every moment to see the Saviour descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err; and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparing to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the present age of the Laodicean church, that I have met with great opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest that not a few of our theological teachers are infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now than it was in the days of infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And, which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely, we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by infidels, blasphemers, drunkards, gamblers, and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above description, at stores and public places, in ridiculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.

These are some of the effects which are produced by preaching this solemn and soul-stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us for evermore. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives

me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised up to assist in giving the midnight cry.

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.

You have good, honest and sure ground yet to stand upon; for Christ says, "So likewise ye, when ye shall see all these things, know that he is near, even at the door."—Now we have lived to see all the signs fulfilled, the time accomplished. "Watch, therefore: for ye know not what hour your Lord doth come."

This is the position I have now to take, and what more work I have to do, will be done in this manner. I will.

I. PROVE BY SCRIPTURE AND HISTORY THAT TIME IS FULFILLED.

II. SHOW THE SIGNS ALL COMPLETED.

III. THE DUTY OF WATCHING, FOR WE KNOW NOT WHAT HOUR THE LORD MAY COME. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.

To him I leave the event, for him I watch and pray, saying, "Come Lord Jesus, come quickly. Amen, even so come Lord Jesus."

WM. MILLER.

Low Hampton, March 25, 1844.

WHERE ARE WE?

PHILADELPHIA, March 28, 1844.

Dear Br. Tullock:—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of Dan. 8: 14, for a year past, I have forborne to say anything through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming events, I have given my views in writing to the public.

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time, which was between March 21, 1843, and March 21, 1844, is gone.

I now will come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion,—

1. Because the *last* event which was to take place in the 70 weeks, was the anointing of the MOST HOLY, or literally, THE HOLY OF HOLIES, the Sanctum Sanctorum.

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from Ex. 30: 25–31. "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that THEY may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations." And from Lev. 8: 10–13, "And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anoint the altar, and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded them."

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin-offering in the holy place.

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin-offering, which he shed without the camp. See Heb. 7th to 10th chapters.

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy seat.

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod, the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than thirty when he began his ministry, the 69 weeks must have ended in A. D. 26. Then 30 years, the Saviour's age when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 75 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks or 490 years, which is just where Ferguson's Astronomical argument places the crucifixion. True, some doubt the correctness of that argument; but I have never seen sufficient evidence yet to shake my confidence in it, in the least degree. If he was crucified in the spring of A. D. 33, and ascended into heaven 40 days after his resurrection and anointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that landmark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.

The only question now remaining to be settled, is, the meaning of the word *midst*. I freely admit all that is contended for as to the primary meaning of the word, signifying *middle*. But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the Bible, is, *within a thing*. The sense and subject requires this meaning in Dan. 9: 27.—"He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends*, "he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the weeks, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event which ended in May, 1843, A. D., terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem*. And that from that moment she has stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming of the Lord. I am the more convinced of this, from the fact that immediately on the expiration of that period as I have formerly shown, the Lord began to scourge *Jerusalem's desolator*, ROME, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of Dan. 7th, will be put to death and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.

I have looked upon the 1335 days of Dan. 12: 12, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the pope, which took place March 27th, A. D., 1799. The papal government was abolished Feb. 15, 1798; but the pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons. I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation from the 12th chapter throughout.

J. LITCH.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.—*Rev. xxii. 7.*

ESSAY ON THE JUDGMENT.

BY J. D. DOW.

(*Concluded.*)

ing compassion and grace of his glorious Lord and Savior, and join in that song of the redeemed which shall thrill through all heaven. "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing:" "for thou wast slain; and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth!"

3. What a scene of solemn and awful realities will that day discover to the enemies of God!

"Great day of consternation and of dread!"

O ye careless, ye presumptous! suffer a word of exhortation. Prepare to meet your God. Of what avail then, will be all your vain boastings of no fear of death, or hell—shall I add, or even of the Almighty?—no regard for the entreaties, warnings, rebukes, and threatening, of God in his word—echoed and reiterated in tones of thunder in your ears, by his ministers and people; the significant admonitions of conscience, the strivings of the Holy Spirit, and the ominous dispensation of Divine Providence? What will it avail, that you have labored all your lives, and spent all your strength, and time, and talents, to cover up hell, and pile the whole tremendous mass of curses, and threatenings, and denunciations, of terror and wrath to come, from the "King of Kings, and Lord of Lords," upon the contracted limits of old Jerusalem and its inhabitants?

O the fearful responsibility of preaching "peace, peace," when God has not spoken peace; but positively declared that "there is no peace to the wicked!"

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment." It seems that they will either think they had been doing very well—all that was required of them; or, that they never had an opportunity of doing those things, for the neglect of which they will be condemned. Will they then plead, in extenuation of their guilt, the fact that they had opposed revivals of religion, the doctrines of faith and repentance, as necessary to salvation; that they supposed they were ministering to His wants when they saw their fellow beings in trouble and distress on account of their sins, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" and used every effort in their power to soothe and lull their disturbed consciences to sleep, and quiet their gloomy forebodings of future retribution, by crying "peace, peace," "ye shall not surely die;" while they charged all these apprehensions to an improper and foolish excitement, produced by the "fanatics" of the day—"the preachers of the doctrine of endless misery?" "O that they were wise, that they understood this, that they would consider their latter end!" May the Lord save us from such a course, and such a fate!

4. It will be a day of the *eminent display of God's glory.* "When the Son of Man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. He will then "come to be glorified in his saints, and admired in all them that believe." 2 Thess. i. 10; Eph. i. 6, 12, 14, 18. I think it is also evident, that God will be glorified by displaying his justice in the final condemnation of the wicked. For, if he was honored or glorified in the destruction of rebellious Pharaoh and his host: (Ex. xiv. 17, 18,) and if he is glorified in the preaching of the gospel, whether it is believed or rejected: whether its hearers are finally saved or lost;—as appears very obvious from Paul's remarks in 2 Cor. ii. 15, 16, it seems to follow as a rational consequence, that that glory will be more fully revealed when "all flesh shall see it together," and they are rewarded according to their works. Indeed, we are informed by the same apostle, (Rom. xiv. 10–12,) in allusion to this very subject, that "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." And again: (Phil. ii. 9–11,) "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the *glory* of God the Father."

The glory of God, then, is the grand point, to which all things are tending; the one great object, to which the eternal salvation, life, death, resurrection and glorification of the saints, are designed and adapted to contribute: and which the final exhibition of Divine justice, in the "everlasting destruction" of the sinner, "from the presence of the Lord, and from the glory of his power," will eventually be made to subserve. Now consider this, ye that forget God;" and lest "the day overtake you as a thief" O, whilst the door of hope remains open, and mercy pleads—"turn ye, turn ye; why will ye die?" repent, and believe the gospel; and thus obey the injunction of the apostle: "Therefore glorify God in your body, and in your spirit, which are God's;" and be prepared with every holy being in heaven and earth, to pray like the Psalmist: "And let the whole earth be filled with his glory! Amen and Amen."

A MILLERITE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism;" but had liberty to speak for himself. Then he stretched forth the hand, and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Methodists; especially, because I know thee to be expert in all customs which are among the Methodists: wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation in Maine, know all the Methodists which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion I lived a Methodist.

And now I stand, and am judged for the hope of the promise made of God unto our fathers:" unto which promise our whole churches, instantly serving God day and night, hope to come. For which hope's sake, bishop, I am accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843? I verily thought within myself, that I ought to do many things contrary" to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was prostrated by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks. I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which will shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; But showed first unto them of—and at—and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me, and went about to accuse me. "Having, therefore obtained help of God, I continue unto this day, witnessing both to small and great, 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, and should shew light unto the people and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished.—Whereupon the presiding bishop arose and spake: By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished.

Signs of the Times.

SECOND ADVENT—ITS PRACTICAL TENDENCY.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines, was promised in our last. This inquiry we might prosecute by an ap-

peal to different sources of information. We might inquire directly of those who have been in the habit of preaching the doctrines, and be told that they have found them exceedingly powerful in stirring the hearts and bending the wills of men: but it would not, we presume, be generally thought safe to ground a conviction upon the experience of men who may be biased by an over-attachment to a favorite theory. The only proper course, therefore, is to appeal directly to the Word of God, and ascertain what practical use the writers of the Sacred Canon made of the future advent of Christ. If they frequently urge this doctrine as a ground of repentance, and as a motive for calling into exercise a variety of Christian graces and duties, then, as the Spirit cannot err in the adaptation of means to an end, we must admit its great practical importance.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ," &c. (Acts iii. 19, 20.) St Paul urges it as a threatening persuasive to love Christ,—"if any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;" which, we are told, means, "let him be accursed; our Lord cometh." (1 Cor. xvi, 22.) He also urges it as a motive of love one to another; "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 12.) Also as an incentive to the mortification of earthly lusts,—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Mortify, therefore, your members," &c.—(Col. iii. 4, 5.) "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." (Ti. ii. 11–13.) In Phil. iii. 20, Paul links it very significantly with spirituality of mind,—"for our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ. For every condition, either in the Christian's or the worldling's life, this doctrine has a voice of warning, of encouragement, or of exultation. To the careless it utters the language of warning,—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. xvi. 27.) To the trembling souls, it says,—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John ii. 28.) To the dead sinner, it cries, with startling emphasis,—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii. 12.) In the mouth of the humble follower of Jesus, it has a language of triumph, like this,—"We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John iii. 2, 3.) Few Christian duties can be more important than watchfulness; and as a persuasive to this, the coming of Christ is often urged. Our Saviour, and Paul, and John often press it on the heart with this avowed end in view. We have not space to quote the passages; but the reader will be well rewarded by consulting in this connection, Matt. xxiv. 42–44; xxv. 13; Luke xii. 35–37; Rev. xvi. 15; 1 Thess. 5. 4–6; Rev. xxii 7. Let him compare 2 Thess. i. 4–7, and see with what skill and power this doctrine is employed for the purpose of begetting patience and long suffering in the Christian heart. Hear the same writer in Hebrews x. 36, 37,—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while and He that shall come will come, and will not tarry."

Hear James, also, chapter v. 7, 8,—"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See likewise, 1 Peter i. 7, 7; iv. 12, 13. The reader may also see it pressed as a motive to moderation and sobriety in Phil. iv. 5, and 1 Peter i. 13; to ministerial fidelity and diligence in Matt. xxiv. 46; 1 Thess. ii. 19; 1 Tim. vi. 13, 14; 2 Tim. iv. 1, 2; 1 Peter 1–4; and against uncharitable judgment in 1 Cor. iv. 5.

But in addition to the numerous passages thus brought under the notice of the reader, and showing the practical importance of this doctrine, there are others which attach to it a still higher degree of consequence, placing a love and "waiting for the coming of our Lord Jesus Christ," among the gifts of the Christian calling. Thus St. Paul in writing to the Corinthians, thanks God that "they came behind in no gift; waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 7.) Of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to wait for his Son from heaven." (1 Thess. i. 9, 10.)—So also to the Phillipians,—"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." (Phil. iii. 20.) Paul speaks of a "crown of righteousness which the Lord should give him at that day; and not to him only; but to all them also that love his (Christ's) appearing." (2 Tim. iv. 8.) And in Hebrews ix. 28, he says,—"Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

Other passages might be brought forward; but let these suffice. The reader, we think, if he has never before given his attention to this subject, will be surprised at the frequency with which the writers of the New Testament employ the Second Advent as a motive to influence human conduct. And we would respectfully ask whether the style of presenting truth at the present day corresponds in general with the Divine pattern thus given in the sacred volume? Do we often hear men urged to repentance and newness of life by the awful consideration that the Son of Man is soon to come again, and that suddenly and unexpectedly, to destroy the wicked, and take vengeance on his enemies? Are the righteous, in the instructions of the present day, frequently exhorted to love the appearing of our Lord Jesus Christ, and to long for, and hasten unto his coming? Alas! No. Other motives have been allowed to take the place of this, which the Spirit has so largely honored.—*Witness and Advocate.*

LECTURES.

A lecture will be delivered at the Hay Scales in Fifth street, on Sabbath morning next, at 9 o'clock. Also, at the College Hall, at the usual hours throughout the day and evening.

Lectures are continued at the Lawrence st. Church each evening, except Saturday, including Sabbath evenings, hereafter till further notice.

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12½
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Two Addresses of Wm Miller,	03
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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, APRIL 27, 1844. [No. 7.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

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CINCINNATI, APRIL 27, 1844.

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LABORERS.

Brother Cook is at Springfield, Ill. He writes last from St. Louis, in which he says, "Our stay here has been very pleasant—an apparent comfort to the truly cheerful band of believers."

Bro. Chittenden, left this place for the east, on Monday last.

Brother Kent is laboring in Cleveland and vicinity, where he will probably remain till brother Elon Galusha arrives at that place.

Brother C. Fitch has consented to comply with the request of brethren in this place, and deliver a course of lectures. Brother Kent's letter informs us, that brother Fitch will probably be here by the 25th inst.

Bro. Stevens, arrived here from Illinois, on Monday evening last, and is now laboring with us.

Brother Hall, is at Granville, unable to labor as will be seen by his letter in another column.

THE MEETINGS.

Our meetings are more fully attended than they were last week. We have been informed of some recent cases of conversion to the Second Advent faith. Things move on harmoniously, and there appears no want of attachment to the cause, among those who have heretofore been its friends. We should, however, be pleased to witness a more earnest groaning for "adoption, to wit, the redemption of the body." A more earnest crying, 'Come Lord Jesus, come quickly!" We lectured at Cummingsville, four miles from the city, on Wednesday evening. Considerable interest is being awakened in that place.

Two boxes of Second Advent publications have just been received at this office; one from Boston, and the other from New York. All who are willing to investigate are invited to call and get them. They will be furnished to those who are able to pay for them, for money; and to those who are not, *gratis*.

"CONVERSION OF DR. CAPADOSE, a Jewish physician of Amsterdam, author of the treatise 'Jehovah Jesus,' &c. written by himself."

This is Tract No. 388, published by the American Tract Society, 150 Nassau street, N. Y., and advocates precisely the same views relative to the "restoration of the Kingdom to Israel," as those advocated by Adventists. Judging from the circumstance of its publication, a favorable change must have very recently come over the views of the managers of the Tract Society.

We may make some extracts next week.

OUR POSITION.

It has been said to us, "if you are honest men, you will *now give up* your position relative to the Second Advent, as the times have all gone by."

What shall we give up? Every thing that is unsupported by God's word. This, through grace, will we do; and if God strengthen us, we will hold on to every thing that his word does teach: Consequently we cannot give up the doctrine of a still future, personal, and visible appearing of Christ upon the earth. As proof of this read the texts quoted in Chapters *one* and *two* of the article in another column, headed, "First principles of the Second Advent Faith." Neither can we be honest men and Christians, and *go back* to the doctrine of a Thousand years Millennium, and Return of the Jews, *before* Christ comes. Our reasons for rejecting these *fables* may be found by reading the texts quoted in chapters 3, 4, and 5, of the article above referred to.

We cannot give up the doctrine, that the earth is to be renewed, and become the dwelling place of the saints,—That all the righteous, living and dead, are to be made immortal when Christ comes, and that the wicked, at that time, or *soon after*, will be destroyed. For *reasons*, (as true Second Advent believers will believe nothing without a good scriptural reason,) read the texts in chapters 6, 7 and 8, of the above named article.

But, says one, had you not a good argument that Christ would come in 1843? We reply, Yes: and that argument is as good as it ever was. But tracing chronology through 2300 years, has left us in error, as all those who believed *that* time would terminate in March last, willingly grant; not because the unbeliever in the Bible *proved it*, but because *time*, and *that only*, has demonstrated it. The Bible truth, that in 2300 years from the going forth of the commandment to restore and build Jerusalem, *the Sanctuary will be cleansed*—the *Host* cease to be *trodden under* foot, is Bible truth *still*. So, allowing for errors in chronology, it will be 1843 when that work is accomplished. Therefore we cannot *give up* the position that the Bible does teach *the time* of our Saviour's Second Advent. As further evidence of the correctness of this position, consult the texts in Chapter 10 of the aforesaid article, in connection with Amos 3:7. As children of God, and students of his truth, if we should say we know NOTHING about *the time* of the Second Advent, we should make ourselves *liars* like unto those that charge us with *knowing nothing* about it. In the fear of God, we are bound to say, that even the passing of *the time*, has made developments of prophetic truths, which more than ever convince us, that the error *in time* can be but a trivial one, and that the Lord is *now at the door*.

ROME.

The "Daily Times" of the 24th inst., says that by the arrival of the packet ship, St. Nicholas, Peel, from Havre, whence she sailed on the 18th of March, "*preparations were making for an insurrection throughout the Roman States.* Land ahead!!! Rev. 18: 20.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—*Proverbs, ii.* 21, 22.

COMMUNICATIONS.

LETTER FROM BROTHER KENT.

Cleveland, April 17th, 1844.

DEAR BRO. JACOBS:

I arrived in safety at this place, yesterday, P. M., being about six days on my way hither. I however spent one day (Sunday) in Ellsworth, attended meeting twice—talked once—distributed some books, &c. * * * * * The cause here is yet prospering. The brethren are strong in faith; looking for immediate redemption. The meetings are well attended, and interesting. Last evening I spoke from John xiv. 3. It was a good season. Religion is the same here that it is in Cincinnati. Brother Galusha is expected here soon—when he arrives I shall probably go to Buffalo, and tarry there certain days. From thence, providence permitting, to other places further east; having a desire to visit the brethren where I have once labored, and exhort them to hold fast the profession of their faith without wavering, knowing that he is faithful who hath promised.

Next week, I expect to spend a day or two in Medina, and return here again. * * * * J. H. KENT.

LETTER FROM BRO. STEVENS.

CINCINNATI, April 23d, 1844.

DEAR BRO. JACOBS—

I have time barely to notice the effect of the Advent doctrine in the places where I have lectured. Were I to judge from the general attention bestowed on the subject, and the favor which I myself have received, while in Dayton and Ottawa, Ill., my convictions of the truth of the doctrine, and the happy results of disseminating it, would be more firmly than ever expressed. It may be safely stated, that the subject commanded universal respect. The different denominations mingled together in a most friendly manner for a patient hearing. The importance of the subject was to a good degree felt, and its legitimate influence in quickening Christians, and converting some sinners, was again manifest, to the joy of my soul. To God be all the glory. This is one instance at least, of some good effects being produced, entirely aside from the "*time*." Those who talk of "Millerism" being "*dead*," will now, I trust, be led to inquire whether it do not comprehend something more than 1843. The idea they express is grossly absurd, or, at least, betrays the most profound ignorance respecting what we have been saying and doing. They might as well talk about the *Bible* being dead, and the Christian being left without hope. But thanks be to God, our hope remains—its foundations are as firm as ever—our faith still fastens on his precious word.

The kind attentions bestowed by numerous friends in these places, occasioned me to feel deep regret when called to leave them. This is often the case. I have frequently felt the joyous reward which flows into the soul, when made fully conscious of having formed friendships under the influence of religious considerations, which more than repays for all the sacrifices we can make here in life. Such union of souls, I expect, will remain unbroken forever.

On my way to this place I called at St. Louis. The brethren had continued steadfast, and held meetings among themselves almost every night. They were then enjoying the labors of Bro. Cook. I was almost overjoyed at meeting this dear Bro. and his family. They are of the pilgrim band, but are "seeking a city which hath foundations, whose builder and maker is God." In

accordance with an urgent call from Springfield, Ill., they left for that place on the 17th. The brethren in St. Louis are thus again left destitute, but applying to the same source which has hitherto sustained them, they will continue to be upheld, and, I trust, be preserved blameless until Christ's appearing.

Yours, devotedly, A. A. Stevens.

LETTER FROM BROTHER WALKER.

New York, April 13th, 1844.

Dear Bro. Jacobs:

I still have an abiding reason for the expectations which I cherish, of soon entering upon a state of endless joy, when the master shall appear. My hopes will be realised if I am found of him at his appearing, not having on mine own righteousness which is of the law, but the righteousness of faith, and waiting for him from heaven: knowing that to such as look for him, he shall appear the second time without sin unto salvation.

I do rejoice that I have heard, and heeded the cry made at midnight, Behold the Bridegroom cometh! It has caused many to arise and trim their lamps, thereby preparing themselves to open unto him immediately. So far as signs and time is concerned, that "cry" has nearly, if not quite accomplished that whereunto it was sent; consequently we are in the time of trial, (Dan. xii. 10.) Also described in Hab. 2: 4. When the just shall live by his faith. True, all men *should* so live, and all good men *will*, and *do* so live; and especially so at this time, as *all* helps fail, but faith in God's word alone. Notwithstanding we are living in the "perilous times," when men are proud, boasters, high minded; having a form of godliness, but denying the power thereof; by reason of whom, the way of truth is evil spoken of,—yet the power of the everlasting gospel has been effectual in bringing to light *their* hidden things of darkness, and proving to all men, the truth of the apostles words, that "all things that are reproved are made manifest *by the light.*" This truth has made manifest secret evils, and shown to the world who it is that loves darkness rather than light. It has touched a tender spot, and made many cry out, "Our great Goddess Dianna is in danger, and if we let these men go, they will draw *all* men after them."

Such, see the truth and merits of the doctrine of the Advent, but are not as much in love with it, as with some other God; consequently their work is different from those who *love* the truth. Their character and course, is described in 2d Timothy iv. 3, 4. Their lusts are *gratified*, in the room of being *crucified*. Instead of heeding the *truth*, they are turned *to fables*, which are more pleasing to an unsanctified ear. These being such as have a form of godliness—professors of religion, they being *the book* that is read by the world more than *the Bible*, there is no wonder that "the way of truth is evil spoken of." It is the *multitude* that do evil, while the comforting promise is to the *little* flock, that enter in at the *straight* gate: while *broad* is the way that leadeth to destruction: So broad as to call forth from the son of God those startling words, "When he cometh, shall he find faith on the earth?" Again, *many* shall come in that day and say, Lord, Lord! open unto us, while it is but a *little* flock, that is to inherit the kingdom. It seems to me, that an article in your paper, headed, "The Church at the first Advent," must awake some from their slumbers, to see their danger, while they continue to trust in man, or make flesh their arm. O, that such as are saying, I am rich, increased in goods, and have need of nothing, might see that their boasting is not of God's authority, and heed the exhortation to buy the gold *tried in the fire*, that they may be rich. I send you the enclosed, feeling it a privilege that I have, of shewing my respect, and endearing recollection of yourself and family.

As I receive *weekly* information from you, I see how God makes you more than triumphant in all your trials from a world lying in the wicked one. O, my brother, how sweet it is to live, when his commandments are not grievous to us! It is my earnest prayer to God, that he would still enable you by his truth, to show forth his *power* and *coming*, until he shall say, "Enter thou into the joy of thy Lord." How sweet, yet mysterious to the world, is that frame of mind described in 2d Cor. vi. 4—10.

I do not know that these lines will reach you, yet I feel like *uniting*, and *watching*, and *exhorting* one another; and so much the more as we see the day approaching; knowing that we have need of *patience*, that after having done the will of God, we might receive the promise: for in a very *little* while, he that shall come, will come, and will not tarry. But if it does (seem to) tarry, wait for it, for it will surely come, and will not tarry: then we can say, Lo this is our God! we have waited for him. May we be found of him in peace, without spot, and blameless, is my prayer.

Yours in the bonds and love of gospel truth,

Anson Walker.

LETTER FROM BROTHER HALL.

Dear Brother Jacobs:

Having little of interest to communicate, you must pardon me for addressing to you this letter. Sitting in my room, with little or nothing to do, I thought I would drop a line to you.

I am now in Granville, Ohio, at the reside nce of Bro. Wilson. Viewing the beautiful scenery with which it is surrounded, and thinking how pleasantly he is situated to remain here longer than Advent believers expect to do, the thought just occurred to me, that it was a little singular that he should become a Second Advent believer. Yet such he is, "and of the right stamp too," as a circumstance of a recent date will show.

You are aware that in the present corrupt state of the church, an individual may entertain almost any sentiment, if he will say but little about it, and be a zealous supporter of the church—he is peaceably retained as a member. But if an individual becomes a believer in the Second Advent, and fearlessly avows his sentiments, if he is ever so devoted a christian, he must be excluded; especially if he has been an influential member, and has done much to support systems of error. But as it will not do to have it appear that such members are excluded on account of their Second Advent principles, various other charges are brought; if they wish to be tried by the word of God, *that* is laid aside, and for it is substituted the articles of faith. Such have been the circumstances that have attended the exclusion of brother Wilson, from the Baptist church. Truly, it is a matter of rejoicing, that to such churches are not committed (as one *persecuting-one* has claimed) the kings, of the kingdom of heaven. But notwithstanding the spirit manifested by the churches in G., there are a number of Advent believers here, as firm and unwavering in the belief of the truth as any I have ever seen. They have sustained a prayer meeting for the last year, and for several weeks past have had three during the week; which have been interesting and profitable. Although I have been several weeks in Granville; on account of poor health I have not been able to lecture but three or four times. The brethren and sisters have been very kind to me. May they receive their reward at the resurrection of the just.

A year has now passed since I have been looking for the "consolation of Israel." And though I thought it probable last spring, that before the present time, he that sitteth on the throne would say, "Behold I make all things new," my faith is not in the least shaken. But spring has again returned, and as bright and glorious almost, methinks as earth appeared ere paradise was lost.

For though by the winter and storm desolated,
The earth hath been shorn of her glory, and drear;
As if by the power of God new created,
All nature in beauty again doth appear.

The streamlet again gushes forth from the fountain,
The tree, herb, and flower, their leaflets expand;
And voices of gladness o'er valley and mountain,
Are heard, as if echo'd from some fairy land.

Yet earth *is still* desolate, gloomy, and dreary!
There surely remains a *more* glorious rest;
Where lifes lonely pilgrim, all way-worn and weary,
Shall find a repose in the land of the blest.

And whilst thus in grandeur, our God is unfolding
Earth's beautuous garb, as at earliest birth;
I think, whilst this power I thus am beholding,
How *He* will create *a new heaven and earth.*

And soon will Jehovah in beauty, and splendor,
And glory unfading the earth beautify,
As shown by his *promise* like branches yet tender,
And putting forth leaves, show that summer is nigh.

Then brother, rejoice in this soul cheering promise!
Redemption is nigh! it is e'en at the door!
For though our Redeemer hath long remained from us,
He soon will appear and lost Eden restore.

For though by the curse and by sin desolated,
The earth hath been desolate, gloomy, and drear;
Yet soon by the power of God new-created,
All nature in beauty again shall appear.

Yours affectionately,

J. B. Hall.

Granville, O., April 17th, 1844.

FIRST PRINCIPLES OF THE SECOND ADVENT FAITH.

BY L. D. FLEMING.

CHAPTER I.

The Lord Jesus Christ will come to this Earth a second time.

Acts i. 9–11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up to heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Heb. ix. 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job xix. 25–27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." For proof that this will be at the resurrection, see Psalms xvii. 15. "As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness."

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

xxvi. 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lxvi. 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Dan. vii. 13, 24. "I saw in the night visions and behold, one like the Son of Man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matt. xxiv. 30. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Mark xiii. 34. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."

Luke xvi. 26, 27, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John xiv. 1–3. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards that they are Christ's at his coming."

Philip. iii. 20. "For our conversation* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. ii. 12. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

iii. 13. "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

iv. 16–18. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord, wherefore comfort one another with these words."

2 Thess. ii. 1. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

* Parousia, Coming.

Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

1 John iii. 2. "Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Rev. i. 7. "Behold, he cometh with clouds, and every eye shall shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

xxi. 3. "And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

xxii. 20. "He which testifieth these things, saith, Surely I come quickly: AMEN; EVEN SO, COME, LORD JESUS."

CHAPTER II.

The second coming of Christ will be personal and visible.

Acts i. 9–11. John xiv. 3. 1 Thess. iv. 16. See Chapter I.*

2 Thess. i. 7. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Matt. xxiv. 30. See Chapter I.

Matt. xvi. 27. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark xiii. 26. "And then shall they see the Son of Man coming in the clouds with great power and glory."

Rev. i. 7. Job xix. 26, 27. See Chap. I. 1 Peter i. 13. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Greek word *parousia* (coming) occurs twenty-four times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come spiritually *again:* for how can that which is with us, be said to *come* to us?

* Where texts are referred to, and not quoted in full, it will be found they have been given in some previous chapter.

CHAPTER III.

There will be no Millennium previous to the second coming of Christ.

Dan vii. 21, 22. "I beheld, and the same horn (Papacy) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here we see that *war* is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with Papacy. See also,

Dan. xii. 1–3, 10. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand."

Matt. xiii. 30. "Let both (the tares and the wheat) grow together until the harvest: and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

39, 40. "He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world. If we have a millennium before Christ comes, it must have a mixture of tares and wheat.*

Matt. xxiv. 37–39. "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Luke xvii. 26–30. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot.

1 Tim. iv. 1–3. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

2 Tim. iii. 1–5, 12, 13. "This know also, that in the last days perilous times shall

* That the original word aion, here translated world, does not signify the Jewish age or dispensation, is manifest from such passages as these where this word [aion] is rendered world. 2 Tim. iv. 10. Luke xx. 35. Titus ii. 12. Eph. i. 21.

come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. . . . Yea, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter iii. 3–7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Rev. xi. 15–18. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great: and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

CHAPTER IV.

The Jews as a nation will not return to Palestine, because they are not the rightful heirs of the promised land.

Matt. iii. 9. "And think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

John viii. 39–44, "They answered and said unto him, Abraham is our father. Jesus said unto them, if ye were Abraham's children ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Rev. ii. 9. "I know thy works and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say say they are Jews, and are not, but are of the synagogue of Satan."

iii. 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lxv. 11–15. "But ye are they that forsake me, and forget my holy mountain, that prepare a table for that troop, and that furnish a drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter, because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thisty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

Could the title of the carnal Jews to the land of promise be denied in stronger language?

Acts xiii. 45, 46. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Rom. ix. 25–28, 31, 32. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also cried concerning Israel, though the number of the childrdn of Israel, be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. . . But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (or why?) Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

Isa. vi. 9–11. "And he said, go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. xxviii. 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . . . And it shall come to pass, as the Lord rejoiced over you to do you good, and to multiply you: so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it."

Jer. xxiii. 39, 40. "Therefore behold, I, even I will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an everlasting reproach, and a perpetual shame.

CHAPTER V.

Believers,—Christians, are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land,

Rom. ii. 28, 29. "For he is not a Jew which is one outwardly, nether is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."

Those whom we *call* Jews are NOT Jews.

Rom. ix. 6–8. "Not as though the word of God hath taken none effect; for they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Gal. iv. 28. "Now *ye* brethren, (ALL who believe, whether Jew or Gentile,) as Isaac was, are the children of promise."

We will now examine the *original promise*, as made to Abraham.

Gen. xiii. 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xvii. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Cannan, for an everlasting possession; and I will be their God."

The following passages show that the promise was not a *literal Canaan.*

Acts vii. 4, 5. "Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into the land wherein ye *now dwell. And he gave him none* inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to *him for a possession*, and to his seed after him, when as yet he had no child."

Heb. xi. 8—11. "By faith Abraham, when he was called to go out into a place

which he should after receive for an inheritance, obeyed; and he went, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and whose maker is God."

13—16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

39, 40. "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. xxvi. 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14. "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the nations of the earth be blessed."

Now, who are THE SEED?

Gal. iii. 7—9. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

16—19, 26—29. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21—26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; Which things are an allegory; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . Nevertheless. what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then brethren, we are not children of the bond woman, but of the free."

CHAPTER VI.

This earth renewed is the promised inheritance of the saints.

Gen. iii. 14, 15. Gen. xvii. 7, 8. See Chap. V.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16. See Chap. V.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7. See Chap. III.

10—13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxv. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God

himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Rev. xi. 15. See Chap. III.

CHAPTER VII.

The wicked who are living on the earth when Christ comes, will be destroyed by fire.

2 Thess. i. 7—9. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

2 Peter iii. 7, 10. "But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Rev. xi. 18. See Chap. III.

xviii. 8. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."

Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Isa. lxvi. 15, 16, 24. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. xxxvii. 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. xi. 6. "Upon the wicked he shall rain snares* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. ii. 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum i. 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. i. 3. "I will consume man and beast, I will consume the fowls of 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."

Malachi iv. 1—3. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble—and the day that cometh shall burn them up; saith the Lord of Hosts, that it shall leave them neither root nor branch."

Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

xiii. 30, 40—42. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

CHAPTER VIII.

At the coming of Christ the righteous dead will be raised, the righteoue living changed, and together escape those things that shall come upon the earth.

Job xix. 25—27. Ps. xvii. 15. See Chap. I.

Ps. l. 3—5. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Isa. xxvi. 19—21. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Ezek. xxxvi. 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. xv. 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. iv, 14—18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

2 Thess. ii. 1. See Chap. I.

Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign with him a thousand years."

Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

CHAPTER IX.

The period of Christ's coming is fixed by the Scriptures.

Acts xvii. 30, 31. "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. vii. 13, 14. See Chap. I.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. ii. 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Dan. vii. 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom

*The word rendered snares, is, in the margin, quick burning coals, or burning wind, which more accurately expresses the original word.

under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. viii. 19, 13, 14. "And he said, behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. . . . . Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. ix. 24, 25. "Seventy weeks (of the two thousand three hundred days) are determined (i. e. cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that, (the commencement is,) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezra ch. vii. B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Hab. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain, upon tables, that he may run that readeth it. . . . For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Heb. x. 35. "Cast not away therefore your confidence, which hath great recompense of reward."

Matt. xxiv. 27, 30, 33. "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. v. 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day; we are not of the night, nor of darkness."

Matt. xxiv. 37. See Chap. III.

How was it in the days of Noah? *Ans.* God revealed the time of the flood. Gen. vi. 12, 13, 3. The time was one hundred and twenty years.

Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. xiii. 36—43. See also Joel iii. 13.

CHAPTER X.

There will be Two resurrections, one thousand years apart. The first, or the righteous, to take place at the coming of Christ.

Isa. xxvi. 19—21. See Chap. VII.

Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction; repentance shall be hid from mine eyes."

Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

John v. 28, 29. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and that they have done evil, unto the resurrrection of damnation."

Acts xxiv. 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

1 Cor. xv. 22, 23, 51, 52. 1 Thess. iv. 14—16. See Chap. VII.

The following passages show a marked distinction between the resurrection of the righteous and the wicked.

Luke xiv. 13, 14. "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

xx. 34, 35. "And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Phil. iii. 10, 11. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, *out from among* the dead, leaving some behind.]

Heb. xi. 35. "Women received their dead raised to live again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection,"

Rev. xx. 4—6, 13. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . And [after the thousand years] the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The following extract from Dr. Gill's *Body of Divinity*, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do.

"The distribution of the persons to be raised, are of two sorts, the just and the unjust; that the just, or righteous ones, will be raised from the dead, there can be no doubt; since the resurrection of the saints is called *the resurrection of the just* from them, Luke xiv. 14, it being peculiar to them; and *the first resurrection*, Rev. xx. 6, because they will rise first; and *the better resurrection*, Heb. xi. 35, being better than that of the wicked, and of which only some are counted worthy, Luke xx. 35, and is what the apostle Paul desired to attain unto, Phil. iii. 11, called [*exanastasis*] *a resurrection from* the dead—the wicked dead."

CHAPTER XI.

Christ's kingdom is not yet set up on the earth, but it is to be at his coming.

Dan. vii. 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

Dan. ii. 44. See Chap. VI.

Luke xii. 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

xix. 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

2 Tim. iv. 1. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Rev. xi. 15. See Chap. III.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trump.

Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

1 Cor. xv. 51, 52. See Chap. VIII.

Luke xi. 2. "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."

Why pray for the kingdom to come, if it be already here?

CHAPTER XII.

The second coming of Christ in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.

1 Thess. i. 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

2 Thess. i. 7. See Chap. VII. Titus ii. 11—13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Rom. viii. 18, 19, 23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

Heb. ix. 28. See Chap. I.

2 Peter iii. 11, 12. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

The word *speudontas* rendered hasting, signifies "earnestly desiring." See Doddridge, Macknight, Campbell, and others.

1 Peter iii. 3—5, 13. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. . . . Wherefore gird up the lions of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Peter iv. 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

James v. 7, 8. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts—for the coming of the Lord draweth nigh."

Matt. xxv. 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job. xix. 25—27. See Chap. I.

Psalms xxxix. 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. xxii. 20. "He which testifieth these things saith, Surely I come quickly; Amen, Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. xi. 18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John iii. 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. xxii. 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. x. 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare xi. 20, 40. 1 Peter v. 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "*guessing*," and you will not wonder that the Scriptures throw such a bright halo around the subject of Christ's SECOND COMING, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

CHAPTER XIII.

The prophetic writings deserve the most careful attention from all who would walk safely amidst the dangers of the world.

2 Peter i. 19—21. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Isa. lxvi. 2. "But to this *man* will I look, *even* to *him that is* poor and of contrite spirit, and trembleth at my word."

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

WORKS PUBLISHED AT THIS OFFICE.

The doctrine of a Thousand years Millennium and return of the Jews, without foundation in the Bible,	12½
Extract of a Sermon by R. Atkins,	04
Two Addresses of Wm Miller,	03
Second volume of the Western Midnight Cry, containing the Lectures of Wm Miller, 104 pages, bound,	50
A scriptural test of Saving Faith, by John Starkweather,	06¼

Acknowledgments are omitted this week for a reason, probably best understood by our subscribers.

THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, MAY 4, 1844. [No. 8.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

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

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NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 4, 1844.

LECTURES.

Bro. Fitch, will Lecture on Sabbath next, at the usual hours throughout the day. We are deprived of the use of the College Hall, on Sabbath next, in consequence of its being occupied by the Firemen's Fair. At the time our paper went to press, the place of meeting for Sabbath next, had not been decided. Brethren were holding a consultation upon the propriety of erecting the Big Tent.

There will probably be a Lecture at the Hay Scales in Fifth street, as usual, on Sabbath morning at 9 o'clock.

The Lectures will be continued each evening in the week, except Saturday, at the Disciples church on Sycamore street, between 5th and 6th, at 6 o'clock.

The Lawrence street house has been given up to the society that had purchased it.

THE MEETINGS

Are increasing in interest. Bro. Fitch arrived on Friday of last week, and lectured to a good congregation in the Lawrence street house, the same evening. He also lectured at the College Hall three times on the Sabbath, and is continuing a regular course of lectures at the Disciples meeting house on Sycamore street, each evening the present week, except Saturday; the house being hired by the association for the purpose. The friends in this place have been "exceedingly comforted by the coming of" Bro. Fitch, among us at this time. He presents the Scripture view of the Second Advent of our dear Saviour, with all that clearness, that has ever been peculiar to himself since he embraced the great truth. He will probably remain with us some time yet, and it is possible, should time continue, that he may remove his family to this place. Some that have heretofore been neutral upon the subject of the advent, are becoming more interested, and many that never have heard of it, except by way of derision, are studdying into it, with astonishment, to find nothig but plain Bible truth, put forth in its own simple, yet forcible language.

On Monday evening, we lectured at Cummingsville. The people in that neighborhood are becoming so much interested, that the Methodist Episcopal house of worship was freely opened for us.

THE GREAT TENT.

This tent is now in the city, having been left here since the meeting was held in it last season.

We have received a letter from Bro. Himes, saying that he will sell it to the brethren at the west for three hundred dollars, and will himself own a share of fifty dollars in it, leaving two hundred and fifty dollars to be raised. If the friends will pay for it, we stand ready to go with it, where ever the brethren in the surrounding country will call for it, and pledge themselves to pay expenses. Friends from abroad that feel interested about it, can write to us.

Those friends that can aid in the publication of this paper, are requested to forward their funds as soon as convenient, as it is particularly needed at the present time. It is to be hoped that old subscribers who are in arrears, will forward their dues without delay.

☞ Brother Stevens left here for the northern part of the state, on Wednesday morning last.

SPIRITUALISING.

We received a letter the other day, from some part of Indiana, saying, "Mr. ——— has requested me to send the enclosed dollar to you for the "Western Midnight Cry." "I have" he continues, "read some of your views, but DO NOT BELIEVE A WORD OF IT! still, I am surprised that every body, that can see the doctrine of a still future judgment, and coming of Christ, to be taught in Matthew 24: do not believe it. If I could see any thing in that chapter remaining to be fulfilled, I should feel solemnly bound to embrace the views of Mr. Miller." He might as well have said, if I believed the Bible MEANT what it SAYS, I should be an Adventist. It seems to us that a man of sense, should reason thus. If God in his word *does* not MEAN what he has REVEALED, all the men under heaven cannot tell what he does MEAN; for they are not more wise than he is. If the Bible does not mean what its language expresses, it is not what it claims to be—a REVELATION; and if it is not a revelation, we can never know its meaning until the God that gave it, gives a revelation of "principles of interpretation" whereby we MAY understand it. But the Bible is a REVELATION; as is proved by all the prophecies relative to the first advent, being literally fulfilled; Strikingly so! Therefore such texts as the following in Matt. 24: will be literally fulfilled.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

CHRISTIAN HERALD.

This paper is published in Exeter, N. H., and if we mistake not, about a year since, it lent its influence, partially at least, in favor of the Second Advent doctrine. In the number for March 28th, there are upon one page *fifteen* editorials, and *six* of them, in some way, caution their readers against the Adventists; not upon the ground that they do not love Christ, or his appearing; but principally because THEIR TIME HAS GONE BY. One of its editors, who used to preach the Second Advent doctrine because the Bible taught it, not long since gave his reasons for abandoning it, which were that he had been examining standard authors.

To show how this editor can *now* blow *hot*, and *cold*, with the same breath, we give two extracts from the number above alluded to. After telling his readers that about 50 Adventists have withdrawn from their church in Haverill Mass., he says:

"The church has come out of the fire purified; having learned a good, but dear bought lesson by the things they have suffered. No people have treated 43 lecturers, so liberally as we have, and no class of churches have suffered so much. This cannot be disputed. Let it be a good lesson to all."

In another article, same page, after speaking of some brethren in Boston, who have for some time worshiped with the Adventists, making an effort to revive their old church organization, he says,

"In this I rejoice, and bid them God speed in their efforts. It will give me great satisfaction to co-operate with them in sustaining the christian cause in Boston. We are brethren, and the cause is the same, and *why* should we differ?"

Among all these fifteen editorials, and warnings against Second Advent believers, there is not one single word of encouragement for the believer in Jesus, to "look for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ." And yet he calls loudly upon his brethren to "Come back!" Come back to what?

☞The "Western Christian Advocate" *alias* "Methodist Advocate," *alias* "Christian Calumniator," in the last weeks number, is out against the Adventists with its usual arguments, why they should not expect the Saviour now; the sum of which is, J. V. Himes, says the time is past, and we have no other time to look to. Furthermore, those that opposed the doctrine of the advent in 1843—did not look for Christ during that whole year, have proved themselves "the wise ones" and shown the unspeakable folly of those that did look for him. Again, he tells us, though he may have said hard things, the New York Courier, has said harder ones, for they recommend that we "go about some honest business, and stop playing the fool," &c. We cannot say that we are surprised, that the "prince of this world" should manifest an unwillingness to abandon to its rightful heir, a kingdom that he has so long possessed; and as he hears the cry, "Prepare the way of the Lord," that he should issue the charge of "dishonesty."

This editor ought now, in order to carry out his principles, to issue an edition of Elder Jones's prayer, "O Lord, I thank thee that I, and so large a congregation, are permitted to tread upon the last sands of Miller's predicted time of thy coming to burn up the world," and then add, "O Lord, I would now thank thee to stay away altogether." Amen.

MATTHEW, 24TH AND 25TH CHAPTERS.

Holding views upon this portion of God's word, different in some respects from many of those brethren that have written upon it, is an apology for so long delaying the publication of ours. In accordance with oft repeated requests of brethren in this place, and to redeem our promise, we now *briefly* present these views, as the writings of brethren Storrs, Bliss, Miller, and others, render it unnecessary to remark at any considerable length, upon many of the passages in these chapters. Before proceeding, we will here make mention of a rule that seems to be observed in all the prophetic writings; which is, that before entering upon the prophetic history of God's people, the character of the worldly government under which they are living, or by whose hands they are to suffer, is described, or alluded to as having been described. See Rev. 9th, 10th and 11th chapters; 2 Thess. 2: 8; Dan. 11th and 12th chapters, and Rev. 18th and 19th chapters, &c.

Ver. 1. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the Temple."

The Bible being a very honest book, we shall endeavor not to twist the language out of its place, any *more* than men naturally would the conversation of an honest man, "Jesus went out, and departed from the temple." This is certainly understood—Jesus had been at the temple, and was now leaving. As he was thus leaving, "his disciples came to him" with a specified object, "to shew him the buildings of the temple." If the mind of Jesus had been no more expanded than that of his disciples, he would have probably been content to gaze at the temple, and remark upon that alone; but in the room of this he replies,

Ver. 2. "See ye not ALL THESE THINGS? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down.

"An evident refference to the destruction of Jerusalem," says one; Where such *evidence* is, we know not, while we *do* know that there is evidence of a more extended reference—to "all these things." In Luke 21: 6, "as for these *things which ye behold*." In Mark 13: 2, the language is more limited, but the same impression is made, as may be seen from the verses that follow. If asked what further evidence we have, that Jesus alluded to a more general, and wide spread destruction, than the city of Jerusalem by the Romans, we answer: The disciples understood the expression "all these things," as referring to a destruction to take place at Christ's Second Coming.

Ver. 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

Says one, "they were probably mistaken, and asked an improper question." We reply, that Christ never answered an improper question till first corrected.—For example see Matt. 22: 28, 29. "Whose wife shall she be of the seven?" "Ye do err, not knowing the Scriptures, nor the power of God." They had asked an improper question. *Here* the case is different, and Jesus proceeds to answer their *question*, "WHEN these things," (his Second Coming and the end of the world) should be; which they wished to have answered in such a manner that there might be no mistake in their understanding of *the time when*, by the additional testimony of "*the signs of* these things." The question is a proper one; therefore use the following precaution:

Ver. 4. "Take heed that *no man* deceive you."

Neither God, nor his word, will deceive you; but *men* may do it. This is a precaution that the disciples urged upon the consideration of the people in after days. Eph. 5: 6, "Let no man deceive you with vain words."—Some say it makes but little difference what we believe if our hearts are only right. The apostle says, "because of these things (being deceived with vain words) cometh the wrath of God upon the children of disobedience." Col. 2: 8, 18. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of *men*, after the rudiments of the world, and not after Christ." "Let *no man* beguile you of your reward," &c. 2 Thess. 2: 3. "Let no man deceive you by any means: for that day *shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition:" The apostle here, has under consideration, the same subject that Christ had when he said, "Take heed that no man deceive you." The deception will lie in the effort of *men*, to make it appear that Christ's coming took place at the destruction of Jerusalem; which could not be the case, as the *falling away* had not then taken place, nor had the man of sin been revealed.

Ver. 5. "For many shall come in my name, saying, I am Christ; and shall deceive many."

There is no account of *many* such arising before the destruction of Jerusalem: Some accounts say there were *five*, others, only *two*; which last has the best evidence to sustain it: While *many* false Christs did arise after the conversion of Constantine, and before the rise of Papacy.

Ver. 6. "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but *the end* is not yet."

What end? "The end" is an abbreviation, and refers to something. If there had been no *end* defined, we should have been at a loss to know what "end" was referred to: But we are spared that difficulty; for in the last clause of verse 3, "the end of the world" is plainly mentioned; and it would be contrary to all usage, of either Scripture or modern language, to make this abbreviation, "the end" refer to any other *end*, when there is no other defined, in connection with the subject. There were to be "wars and rumors of wars," in the first of which, Jerusalem was to be overthrown, but *the end* of the world was not to come then. Those wars concerned the government under which they were living, and were waged by the barbarians in the fourth century, and continued, till in A. D. 483, the Roman Empire had been severed into ten parts, or kingdoms, thus fulfilling the prophecy of Daniel 2: 41, 7: 24.

Ver. 7. "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."

As many as *four* nations, and kingdoms were, according to this text to be involved in war, which never was done between the time of this prediction, and Jerusalems destruction. Neither is there any account of but *one* earthquake, and *one* famine, in the same period, while these events did *all* literally take place, before the Pagan Roman government was overthrown.

Ver. 8. "All these are the beginning of sorrows."

So far from bringing "*the end*" about which they were so deeply interested, these wars, &c., were to pave the way for the revelation of "the man of sin," "The abomination of desolation," the *beginning* of that power which was to lay waste, and desolate the church of God, as no power on earth ever had done, or ever should do.

Ver. 9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake."

They were not scattered among *all* nations till long after Jerusalems destruction, that being among the first, of a train of events, that drove the disciples out into all the world. Neither were they *killed* at the destruction of Jerusalem, for the most authentic accounts are, that *every christian* escaped in that seige. The first *killing* of christians, was in the days of Nero, about *three years* before the destruction of Jerusalem: The second general persecution, was under Domitian, about eleven years after that event, when many more suffered martyrdom, than in Nero's time. Then followed the other persecutions under the Roman Emperors, making up what is generally denominated by historians, the "ten persecutions," reaching to the days of Constantine, in the fourth century. These *ten* persecutions, fulfilled the predictions, "Ye shall be hated of all nations," and they "shall kill you."

Ver. 10. "And then shall many be offended, and shall betray one another, and shall hate one another."

When a profession of religion was rendered popular, as it was in the days of Constantine, jealousies began to exist, and consequent hatred sprang up. Previous to this time, to profess to be a follower of Jesus, was to make themselves liable to confiscation of goods—and to suffer every conceivable indignity: while their lives were in constant peril. Now, they were taken out of this degradation—their leaders placed in offices of trust and profit, and escorted from one part of the Roman Empire to the other at the public expense. Here, the *falling away* began: Here, the discovery was made, that Christ *had come*—that his kingdom was a *spiritual one*, &c. No such teachings being found on record before that time. Never has the church given evidence of purity of heart and life, only in the time of her trial. No greater calamity ever has, or ever can, befall the church of God, than such a state of prosperity as renders her popular with the governments of this world. Indeed, not one particle of evidence can be produced, that God has ever owned such a church, as his. All was union and love, while they were enduring trials. *That* love waxed cold, when earth was rendered more desirable than heaven.

Ver. 11. "And many false prophets shall rise and shall deceive many."

The same may be said of these false prophets, (or teachers) that has been said of the false Christs, v. 5. Their numbers were *few* until the times above alluded to.

Ver. 12. "And because iniquity shall abound, the love of many shall wax cold."

While no motive could induce them to be any thing but honest with each other, they loved as children; but now, being patronised by a wicked human government, they learn by degrees, to adopt its iniquitous policy.

Ver. 13. "But he that shall endure unto the end, the same shall be saved."

In the midst of all this "iniquity" love of the world" and consequent "falling away" from true faith in Christ; the soul that resists all these unholy influences, "stedfast in the faith," enduring to the end, the same shall be saved. What *end*? We still have but the *one* "end" defined: "the end of the world." "But," says one, "this cannot mean, being faithful until the *end of the*

world, for millions of the faithful are already dead, and that *end* has not yet come." The following thoughts have suggested themselves to our minds, upon this text. Rev. 2: 10. "Be thou faithful *unto* death, and I will give thee a crown of life:" Not *until*, but *unto* death: Be faithful, though called to suffer death; for "the devil will cast some of you into prison" and some of you *may* be called thus to suffer. Again, Heb. 12: 4, "Ye have not yet resisted *unto* blood, striving against sin." It is made the christians business "to wait for his son from heaven"—to "look for, and haste unto, the coming of the Son of man"—to "watch for his Lord's return" and the consequent *end of the world*; this is his solemn duty—his happy privilege; and if faithful in his calling, enduring unto the end, he shall be saved. It is no where made the christians duty to wait for death: this would be looking for the *devil*, and not for Christ; for the *devil* "hath the power of death." Looking for Christ, and eternal life, is our appropriate work; and if, in thus looking, we fall "asleep in Christ," we shall awake when he comes to reward his servants, thus having been found faithful unto the *end of the world*. Let it be remembered that there is no promise of *reward*, till the "seventh angel sounds and the kingdoms of this world become our Lords," Rev. 11: 15—18. The faithful put not on immortality till "the last trump," 1 Cor. 15: 51—53.

What is the sum of the feelings, and calculations of the brave soldier, as he enters the field of battle? He does not go for the purpose of meeting death: Victory! Victory!! is his cry. Upon this, he is intent; nor does he mean that death itself, shall rob him of its laurels. So the christian soldier starts for *glory*—not for the *grave*—not to be content with marching into the dominions, and being placed forever under the power of an enemy that has been conquered by the captain of his salvation. He desires "not to be unclothed, (to die) but to be clothed *upon*, with his house which is from heaven." The Coming of Christ! The Resurrection! The *end* of a world filled with sin; and the *beginning* of one where there is "no more curse" is his bright and joyous hope—his constant theme. There is but one place—one point of time given in the Bible, where *all* the faithful, from Abel, to the last saint that is sealed for heaven, realizes these hopes. That is the point where *time ends*, and *eternity begins*;" the coming of Christ, and *the end of the world*." The only *end*, that is fixed as an object of the christians faith—an end, to which we are bound to endure, whether we sleep awhile in Christ, or are "alive and remain" when he comes.

Ver. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."

He here ends the history of God's people, as connected with the then existing, persecuting power. Ending their probation before "*the end* of the world," the topic most likely to interest Gods people living in that age, was the fact, that the same glad tidings of a kingdom to be set up at his second coming, and end of the world, which he was then preaching to them, should be proclaimed throughout the world for a witness (not to each individual, but) to all *nations*, then, when that is accomplished, the end of the world shall come. It is to be the gospel *of the kingdom*: not of faith and repentance alone, without any kingdom. The whole chain of events, connected with God's people under the Pagan form of the Roman government, is here closed up, and referred to judgment day, at the end of the world.

Those who contend for the expression "end of the age" or "dispensation" being meant in ver. 3, must see from this verse, that the end of the gospel dispensation is referred to.

Ver. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)."

What abomination? Not Antiochus Epiphanes, (the abomination of Professor Stuart;) for *he* had been dead almost 200 years; while *this* was yet to be seen. "When ye *shall see*." We are told, that this abomination, &c., was the Roman armies *around* Jerusalem, but where is the proof? We are pointed to Luke 21, 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation *thereof* is nigh. This abomination, was one that was *to stand* in the holy place: in the temple, and an *army*, could not do this—much less armies. Different things are referred to, in these two texts, as may be easily seen. Verse 15, agrees with 2d Thess. 2: 4, "So that he, as God, *sitteth* in the temple of God, &c." A reference to the prophecies of Daniel, will best settle what the Saviour, here refers to. We there find that the first place in the whole book, in which *the abomination of desolation*, is spoken of, as such, is in chap. 11: 31, "And shall *take away* the daily, and they shall place the abomination that maketh desolate." Another *abomination*, bears rule, until THE abomination is *placed*, or "stands in the holy place." If we are told that the Saviour refers to chap. 9: 26, 27, let it be remembered that the terms there used are in the plural; *abominations*, and that *both of them* were to "overspread" *after* the destruction of the city, (Jerusalem) and the sanctuary, (the temple in Jerusalem): and as we have seen from chapter 11: 31, "THE abomination that maketh desolate," is not *placed*, till the other is *taken away*. The abomination spoken of in the last quoted text, is Papacy, holding the civil power, or having power to desolate: Here, appears to be a reason, why the term "*transgression* of desolation" is used in chapter 8: 13: The Papal power is there referred to in its whole duration, embracing a period *after*, as well as *before* it had power to desolate with the sword. In these periods it was a *transgressing*, but not a *desolating* power. As further evidence, that Christ refers to the rise, and establishment of this power in verse 15; see Daniel 12: 11, where the last particulars relative to the abomination that maketh desolate, are "spoken of by Daniel." There we are told, that the duration of that power is 1290 days, and that in a period of 45 days longer, Daniel shall stand in his lot. In the preceding verse, the prophet assures us, that a certain class called "the wise" *shall understand*. Jesus, now points his disciples to the history and duration of this power, as given by Daniel, and says, "whoso readeth LET *him understand*." What is he to understand, unless it be what he reads in the prophecy of Daniel, relative to "the abomination of desolation?" Understanding the duration of that power, inasmuch as its length is given, is not a matter of small import. It was an absorbing part of the topic, to Daniels mind. How long the vision? How long shall it be to the *end* of these wonders? O, my Lord, what shall be the end of these things? Were questions over which this man of God wept, fasted, and prayed. No good man, can fail to be interested in the *time* when "these things" shall be; especially when he sees *that* time given, and reads from the words of Jesus his authority, not only for himself, but for all that "readeth" to understand, It is not my purpose here, to show where those 1290 days begin—the scripture proof that they are the representatives of so many years, and where they will consequently end; as that is a matter that every interested person will look into for themselves. It would seem that Jesus could hardly have given a more pointed answer to the question, "*When* shall these things be?" than he has done in this 15th verse. Having introduced this papal power, which had its rise towards the middle of the sixth century, he then proceeds to give the history of God's people, as connected with it.

Ver. 16. "Then let them which be in Judea flee into the mountains."

So far from the Jews being gathered into that land, and Christ reigning over them before "the end" spoken of; or so far from verging toward such a state of things, when the Papal persecuting power shall have arisen, you must flee—not only those that are in Jerusalem, but in Judea. The Papists did persecute Christians out of that land.

Ver. 17, 18. "Let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes."

This is the period in the history of the church, in which she was driven by this power into the wilderness. See Rev. 12: 6, 14. The text presents a brief, but true picture, of the situation of God's people, while the so called "Holy Inquisition" was in successful operation.

Ver. 19. "And wo unto them that are with child, and to them that give suck in those days."

The indignities offered to females, and the treatment of these in circumstances here described, may be read in "Fox's Book of Martyrs." It is very questionable whether this text ever had anything like a literal fulfilment at the seige of Jerusalem.

Ver. 20. "Pray ye that your flight be not in the winter nor on the Sabbath day."

While this power is desolating the church, pray that the sanctity of the sabbath may be preserved inviolate, and that you may find a secure retreat during the inclemency of winter. The vallies of Piedmont, and mountains of Pyrences, and other similar places, did afford them such retreat in winter seasons.

Ver. 21. "For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor never shall be."

Christ was here telling his *disciples*, the tribulations through which *they*, or those that followed him, would have to pass. It was *not* a tribulation for the Jews; therefore the destruction of Jerusalem cannot be referred to, for Christians all, or nearly all, escaped—none but Jews perished. The Saviour here points to the greatest tribulation, through which God's people would ever pass, from the beginning to the end of the world.

Let the individual that has been in the habit of referring this verse to the tribulations at Jerusalem's fall, look at the following comparison:

Destroyed at the seige of Jerusalem, wicked Jews, - - - 1,100,000

Destroyed under Papal rule, Innoc't Chris'n, 50,000,000

But, says one, the tribulation at the seige of Jerusalem was greater than ever known in the same length of time. Even this is questionable when the ancient Jewish wars are taken into account; but the text has nothing to do with the duration of the tribulation, for that has been settled in verse 15; but with its magnitude.—Still 1,100,000 wicked Jews, such as crucified the Lord of life and glory, are worth more than 50,000,000 of God's saints, to those who seem determined to rob God's people, if possible, of their glorious hopes, by wasting *his* precious promises upon Jews, and Jerusalem. The following position is therefore taken by some: It was a greater tribulation, from the more cruel manner, in which the Jews suffered. Let such bear in mind, that the detailed history of Jerusalem's destruction, furnishes no parallel of sufferings, when placed by the side of Papal persecutions. Torn piecemeal upon racks—broken upon wheels—their flesh pulled from their bones with red hot pincers—their flesh perforated with pitch and set on fire—chained to wild beasts that were let loose—sewed up in sacks with poisonous serpents—their eyes bored out with augurs—hung—whipped—imprisoned—burned—roasted—boiled alive—thrown upon spikes—drowned—shot by thousands—scalped—limbed—starved to death, &c. &c. All these modes of cruelty, and more, were practiced by Papists. The history of our world does not furnish a history of a tribulation for God's people that equals it, and God's word declares it *never shall*.

Ver. 22. "And except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened."

What days? Those pointed to in the 15th verse, which Jesus says, those that read, may understand. The

days that reach to the cleansing of the sanctuary—Daniel standing in his lot. For the language of both Jesus, and Daniel, imply an understanding of the *rest* of the days, as well as of the 1290, one being an answer to the question, "How long to the end of these wonders?" *and the other to the question*, "When shall these things be?" viz: "Thy coming and the end of the world." Those (2300 or 1335) days (years) were to be shortened 45 years, for the elect's sake—that they might examine the latitude and longitude in prophecy, in which they were situated, and better prepare for their glorious Rest. At the close of the last century, the papal power ceased to desolate with the sword; since which time, it has been a "transgression of desolation." Had their civil power been continued to them, no flesh (of the servants of God, for they were the ones that were to suffer,) would have been saved.

Ver. 23. "Then if any man shall say unto you, Lo here is Christ, or there; believe it not."

Then, at the time of the shortening the days of desolation, if *any man* shall say, Lo here, &c. The doctrine relative to Christ's Second Coming, prior to the dawn of the present century, has been tolerably uniform—which was, that Christ *would not* come again till he came to judge all men at the last day; or in the language of the articles of faith, in the Methodist Discipline, Art. 3, "Christ did truly rise again from the dead, and took unto him his body, with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven, and THERE SITTETH until *he returns to judge all men at the last day.*" *Is this doctrine held now? Far from it!* Those that carry such articles of faith in their *pockets*, are crying out, Lo here, Christ comes to a man *when he dies*—when he is converted—when he is *sanctified*—when he is *afflicted*—when he is *blessed*; in short, almost every thing, good, bad or indifferent, is now, with many, a *coming of Christ*. If Christ comes to any man under *any* of the above circumstances, why has not the Bible told us so? Does Christ indeed come to a man when he dies? Who holds the power of death? Let Paul answer, Heb. 2: 14, 15, "That through death he (Christ) might destroy him that had the power of death, that is, the devil; and deliver them, who, all their life time through fear of death, were subject to bondage."—In the room, then, of Christ coming to a man when he dies, the devil comes, and binds him, and when Christ does really come, he delivers the man. A sad state of things this, when the coming of the devil, is advocated, and *published too, as the coming of Christ.* What are we to say to those that advocate so many comings of Christ? Simply this, "believe them not;" that is all we have to do.

Ver. 24. "For there shall arise false Christs, and false prophets, (teachers,) and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect."

The arts of Jesuitism, and Mahomedanism have, in the last half century, been carried to a high pitch.—False teachers, have given great signs—evidences of powerful revivals, *while they* have lived *after the flesh.* Many have been thus deceived, while they have judged the word of God by men, and not *men* by the word of God. "*False Christs.*" The German states alone have furnished 200 of these, within 50 years, or since the shortening of the days.

Ver. 25. "Behold, I have told you before."

It shall be the same *as it was* under the other *desolating* power, of which I have told you before, ver. 5, 11.

Ver. 26, 27. "Wherefore if they shall say unto you Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not: for as the lightning cometh out of the east, and shineth even unto the west; SO shall also the coming of the Son of Man be."

If *any man* attempts with his Lo, here, or Lo, there, to convince you that Christ is at Nauvoo—in a Nunnery—at Lebanon, Jerusalem—and try to persuade you to make a pilgrimage to find him, "go not forth," for when he comes "the second time, without sin unto salvation, it will be as the lightning.

Ver. 28. "For wheresoever the carcass is, there will the eagles be gathered together."

This language is understood by comparing it with three other texts, 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven [like the lightning] with a shout * * * * and the dead in Christ shall rise first. Then we which are *alive and remain, shall be caught* up * * * to meet the Lord in the air." Luke 17: 34–37, "I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left- * * * * * * And they answered and said unto him, where, Lord? [shall they be taken to] and he said unto them, wheresoever the body is, thither will the eagles be gathered together." *John* 12: 26, "*Where* I am, there shall also my servant be." As the eagle is drawn by instinct to his prey; so, naturally, when Christ comes, will his people rise to meet him.

Ver. 29. "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The same signs are predicted in Isa. 13: 10; Ezek. 32: 7, 8; Joel 3: 15; Amos 8: 9; Mark 13: 24, 25; Luke 21: 25; Rev. 6: 12. The text has had a literal fulfilment, in "the dark day and night" of May 19, 1780, and in the "falling stars" of November 13th, 1833. For the full particulars of these signs, let the reader consult *H. Jones's "Modern Phenomena of the Heavens,"* published in New York. These signs commenced "immediately after the tribulations of those (1290) days," or as in Mark 13: 20, "*In* those (1290) days." The first of the predicted signs, the darkening of the sun, occurred in the above period, eighteen years before the 1290 days were ended, and after, the *greatest* part of the *tribulations had been passed. No record of any event*, that will answer the prediction in the text, can be found in the archives of any nation under heaven, as having transpired before the year of our Lord 1780. We are of opinion that the whole text is not yet fulfilled; for the "powers of heaven" being *shaken*, seems to be the same thing, as, "the heavens departing as a scroll when it is rolled together," Rev. 6: 14, both being named as the next event after the falling of the stars."

Ver. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and *they* shall see the *Son of man* coming in the clouds of heaven with power and great glory."

What this "sign of the Son of man" is, we are not *told*; and we can find nothing in Scripture *answering* to the sign itself, unless it be in Rev. 15: 1, "And I saw another *sign* in heaven, great and marvellous, seven angels having the seven *last* plagues; for in them is filled up the wrath of God." Although the *sign* is said to be seen in heaven, yet it affects men upon the earth, as is seen from the effects of the first of these seven plagues, Rev. 16: 2, "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." It is a sign that produces great mourning like that named in our text; and it also introduces the seven *last plagues*, which when accomplised, must leave the earth with "no more curse." Daniel 12: 1, seems to refer to the same time, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a *time of trouble*, such as never *was since there was a nation even to that same time:* and at that time thy people shall be delivered, every one that shall be found written in the book." The *sign* of these events is found in the last verse of the previous chapter, where the prophet closes his vision with a brief account of the destruction of the Papal power, as he has done in all the rest of his visions, previously given. "*He* shall come to his end, and none shall help him." His destruction *may*, be, this sign. What a scene! When ALL the tribes of the earth mourn? And what possible circumstance can cause such mourning, unless it be, the taking of God's people from the earth, and the full knowledge of the fact, with those that are "left," that Christ is now coming to take vengeance upon them that know not God, and obey not the gospel, &c.; while their doom is already, eternally sealed? "And *they shall see the Son of man coming in the clouds*" personally, and visibly, see Rev. 1: 7; Acts 1: 9–11; John 14: 3; 1 Thess. 4: 16; 2 Thess. 1: 7; Matt. 16: 27; Mark 13: 26; Job 19: 26, 27, &c. &c.

Ver. 31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

"With a trumpet and a great voice," as the margin reads; thus harmonizing with 1 Thess. 4: 16, at which time "the dead in Christ" arise. Also with Rev. 11: 15–18, when the *righteous are rewarded, and the wicked* destroyed. Rev. 10: 7, when the mystery of God is finished. 1 Cor. 15: 52, 53, When the saints put on immortality. Mat. 13: 41–43, "The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there *shall be wailing and gnashing of teeth. Then*, shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Christ has now answered the question, *when* shall these things be?—The destruction of the world with the wicked; and the deliverance of God's people. It is to be at the end of the days "spoken of by Daniel the prophet," as is the privilege of all that read, to "understand." He has furthermore, answered the question, "What shall be the signs of thy coming, and the end of the world?" Those signs have been literally fulfilled within the present *generation, and never before.*

Ver. 32. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."

No more surely does the budding figtree portend the approach of summer, than these signs prove, that "the Coming of Christ, and the end of the world" is nigh. *These signs, as we learn from Luke 21: 28, are to be* hailed by the people of God, as the bright harbingers of their coming redemption:—That redemption for which all creation has been groaning since the earth was cursed with sin:—The redemption for which God's people wait while they groan, (Rom. 8: 23,) and which they know, is nigh when these signs appear. How delightful to the weary pilgrim, who has journeyed through a long night of darkness and dangers, is the first evidences of the morning's dawn? When the chilling autumnal frost has seared the dewy leaf, and the bleak winds have torn the mantle from those green clad bowers, once so lovely; and scattered them to the rude sport of every gale:—When the wild storm has swept o'er hill and dale—meadow and fertile field—robbing the beast of its pasture—the fowl of its basking place, and the insect of its flower: The ice has bound the once cooling, refreshing stream, and snow and sleet covers mountain and plain; *bespatters the windows of the pilgrim's* cottage, forming the rough music that lulls his senses, and causes him to slumber. O when thus a "weary winter's past!" With what inexpressible joy do we hail the first tokens of approaching spring! How closely examine the frozen branch, to see whether a *bud* is really putting forth! When the sun pours forth its warming *rays, and the songster once more perches on the bough*, to try anew its almost forgotten strains of nature's music; *Then*, the glad pilgrim *looks up* and smiles,—the housed urchin bounds across the fields, while shout answers shout, "*The Summer is nigh!*" "THE SUMMER IS NIGH!!" THE SUMMER COMES!!! So, O my soul, restrain, for a brief moment, the joy that now almost

breaks these walls of clay! The budding signs of the kingdom have put forth, the leaf is nearly grown. Earth's chilling winter is nearly done. Hallelujah! The answered shout, Behold he comes! is heard. Darkness begins to vanish, as from *the word*, a blessed light is seen. What wait we for, but the trumpet's voice, to break up the icy fetters which bind the pious dead; and the judgment storm, to sweep its rude fragments all away? THEN, O then! When the chiefest among ten thousand appears! The rest is FELT—not expressed. Brightly anticipated now, but soon realized. Come Lord Jesus, come quickly! Even so, Amen!

[TO BE CONTINUED.]

HERE IS NO REST.

Here o'er the earth as a stranger I roam,
Here is no rest—is no rest,
Here as a pilgrim I wander alone,
Yet I am blest—I am blest;
For I look forward to that glorious day,
When sin and sorrow will vanish away:
My heart doth leap while I hear Jesus say,
There, there is rest—there is rest.

Here fierce temptations beset me around;
Here is no rest—here is no rest:
Here I am grieved while my foes me surround;
Yet I am blest—I am blest.
Let them revile me and scoff at my name,
Laugh at my weeping—endeavor to shame;
I will go forward, for this is my theme:
There, there is rest—there is rest.

Here are afflictions and trials severe;
Here is no rest—is no rest;
Here I must part with the friends I hold dear;
Yet I am blest—I am blest.
Sweet is the promise I read in his word;
Blessed are they who have died in the Lord;
They will be called to receive their reward;
Then there is rest—there is rest.

This world of cares is a wilderness state,
Here is no rest—is no rest;
Here I must bear from the world all its hate,
Yet I am blest—I am blest.
Soon shall I be from the wicked released,
Soon shall the weary forever be blest,
Soon shall I lean upon Jesus' breast,
Then there is rest—there is rest.

DR. CAPADOSE.

From the "Conversion of Dr. Capadose, a Jewish physician of Amsterdam," written by himself,—published by the American Tract Society.

And now, MY BRETHREN IN CHRIST, it is to you I address myself in conclusion. If you have viewed with christian joy, how the Lord has, in his unspeakable goodness, graciously taken some little broken twigs to engraft them anew upon the "cultivated olive," forget not that in the whole world there are many of these scattered branches, now with neither form nor comliness, neither fruit nor verdure, but possessing still the sap of the most glorious promises.

Forget not, that if they are still "enemies as touching the gospel, for your sakes," they are also "dearly beloved, as touching election, for the fathers' sakes; for the gifts and calling of God are without repentance."—Rom. 11: 28, 29. Remember, that "as ye, in times past, have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." Rom. 11: 30, 31.—Above all, forget not the immense privilege to which you are called, that you may be, by your prayers for Israel, and your charity towards them, co-operators with God, who desires to save Israel for his glory, yes, for his glory; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11: 15.

The day is not far distant, the happy day which the apostle hails from afar with rapture and adoration, when he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33. "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day; thee and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from among all the nations wither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.—And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do to thee good, and multiply thee above thy fathers." Deut. 30: 1—5. Yes, the Lord is faithful. It is by an oath he promised Abraham that his posterity should one day possess Canaan "from the river of Egypt to the great river, the river Euphrates;" Gen. 15: 18; Exod. 23: 31; Gen. 26: 3; Ps. 105: 9; and that this possession should be "forever;" Gen: 13 15. an *everlasting possession*; Gen. 17: 7, 8; "*forever*," 2 Chron. 20: 7. Behold the great promise, that, until now, *has not been accomplished!*

[As the promise is not yet accomplished, and was to Abraham *personally*, and his seed, which is Christ, Abraham must be raised from the *dead* to receive it. Ed.]

Israel, it is true has possessed the land of Canaan, but never with an extent of territory, nor for a period of time proportioned to the grandeur of the promise. Under the reign of Solomon alone have the limits of Israel's kingdom extended to the Euphrates; and this triumph was brief, for we find that the prophet Isaiah, in a touching supplication, in which he enumerates the blessings of the Almighty, and the numberless deliverances of which Israel had already been the object, calling to mind this promise of the inheritance of Canaan, exclaims, "Return, for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed *it* (the country) *but a little while.*" Isaiah 63: 17, 18.

This promise of perpetual possession has not yet been fully accomplished; but it will be. Yes, it will be under the reign of the true Solomon, of the promised Messiah, of the Lord of Glory, of the King of Israel, for he it is who shall rule "from sea to sea, from the river to the ends of the earth." Ps. 72: 8. Yes, it will be when the Almighty shall RETURN UNTO ZION, and shall dwell in the midst of Jerusalem; when "Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain." Then the Lord shall say, "Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness." Zeph. 8: 3, 7, 8.

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border.*

Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. Behold, the days come, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more forever." Jer. 31: 17, 27, 28, 38, 39, 40.

Ah! if, by divine direction, these lines should fall into the hands of any of the children of Abraham, but who have not Abraham's faith—of those Israelites, my dearly beloved brethren according to the flesh, who are now poor, but with the riches of the divine word in their hands; miserable, but having the blood of the prophets in their veins; despised and wandering over the whole earth, but with the promise of eternal glory, if they should be converted; may these lines remind them that this word, these promises, this blood of the prophets, urge them to examine attentively what these prophets have spoken, and by whom their promises must have their accomplishment for them of whom this word is full.

Yes, may they speedily, by God's grace, acknowledge that this precious Bible, which they preserve, and upon which their faith as well as our own is founded, contains prophetically the entire history of the Messiah: his origin, his nature, his birth, his life, his death, his resurrection and ascension to the right hand of God his heavenly Father; his spiritual reign; his return to glory; finally his reign as King of Israel, priest and prophet.

Behold what I have been taught by my researches in the word of God. May these lines excite in them also the desire to seek after the truth!

After bringing forward an array of prophetic testimony, and applying it to the circumstances connected with the first Advent, he proceeds as follows:

When you have thus united all these fea-

* Rachel weeping for her children that were dead. "They shall come again, &c." of course, at the resurrection, in the New Earth, when Abraham, and with him, every christian, is to receive the promise. Jer. 31: 15-17. ED.

tures of the promised Messiah, which the Almighty has traced so clearly, so distinctly, to the very minutest details, that Israel should not be deceived by any false Messiah; when you have placed before you, as it were, face to face, the image of him upon whom your salvation rests; open, O my dear brethren in the flesh, open the New Testament, praying God to enable you to examine its contents with a sincere desire to know the truth! and the glorious light of the God of truth will lead you to acknowledge, with adoration, that all these characterizing features of the true Messiah are to be found, with the most scrupulous exactness, in the person, the life, and death of Jesus Christ, that Saviour blessed for evermore *who will soon come in glory with his holy angels.*— THEN Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel; "for, "I will cause the captivity of Judah, and the captivity of Israel, to return," saith the Lord, "and I will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." Jer. 33: 7, 8.

"And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, *and shall reign with him a thousand years.** Apocal. 20: 4—6.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Apocalypse, 22: 17. Amen!

The foregoing pages contain the doctrine of "*Adventists,*"—"*the faith once delivered to the saints.*" This is what the world calls "*Millerism.*"

This pamphlet is issued by the "American Tract Society," an institution, under the auspices and superintendence of the different evangelical denominations of our country. See, the inconsistency of our churches!! They denounce *that from their pulpits, which, by their presses,* they *endorse—pronounce orthodox—declare to be the teachings of the Bible.*

Here, the *restoration of the Jews,* and the *Millennium, anterior* to Christ's second and final coming, is inferentially pronounced HERESY.

And, that coming, we are told is *near.* "—— who will *soon* come in glory with his holy angels. THEN, Jerusalem shall be to him a name of rejoicing, of praise and glory among all the nations of the earth, who shall hear the good that he will do to Israel."

☞Mark! all this, is to be AFTER Christ comes in glory with his holy angels—by their own admision.

*Here is the 1000 *years Millennium,—after* Christ comes in glory with his holy angels.

"When the Son of man shall come in his glory, and all the holy angels with him, THEN, (*and not till then,—most certainly not,*) shall he sit upon the throne of his glory." Matt. 25: 31 J. H. W.

THE SIGNS OF THE TIMES.

When from scattered lands afar,	Matt. 24: 6–8
Speeds the voice of rumor'd war,	Luke 21: 25
Nations in tumultuous pride	Hag. 2: 7
Heav'd like ocean's roaring tide;	Ha. 12: 26–29
When the solar splendors fail,	Matt. 24: 29
And the crescent waxeth pale,	Rev. 16: 12
And the powers that star-like reign,	Matt. 24: 29
Sink dishonor'd to the plain;	Joel 2: 10, 31
World! dost thou the signal dread?	Lu. 21: 26, 36
We exalt the drooping head,	Lu. 21: 28, 28
We uplift th' expectant eye,—	Eph. 1: 14
Our redemption draweth nigh.	Ro. 8: 19, 23
When the fig-tree shoots appear,	Mat. 24: 32, 33
Men behold their summer near;	Lu. 21: 29, 31
When the hearts of rebels fail,	Isa. 59: 18, 19
We the coming Conqueror hail.	Rev. 19: 11, 16
Bridegroom of the weeping spouse,	Rev. 10: 7, 9
Listen to her longing vows,	Rev. 6: 10
Listen to her widow'd moan,	Lu. 18: 3, 7, 8
Listen to creations groan!	Ro. 8: 22, 23
Bid, O bid thy trumpet sound;	1 Thess. 4: 16
Gather thine elect around;	Mat. 24: 31
Gird with saints thy flaming car;	Jude 14
Summon them from climes afar;	Isa. 24: 13–15
Call them from life's cheerless gloom,	Mat. 24: 40, 41
Call them from the marble tomb,	Rev. 20: 4–6
From the grass-grown village grave,	Isa. 14: 14
From the deep dissolving wave,	Ps. 49: 14, 15
From the whirlwind and the flame.	1 Thess. 4: 17
Mighty Head! thy members claim.	Col. 1: 16
Where are they whose proud disdain	Lu. 19: 12, 27
Scorn'd to brook Messiah's reign?	Mat. 13: 41, 42
Lo, in waves of sulph'rous fire	Lu. 17: 27, 30
Now they taste his tardy ire,	Rev. 19: 20, 21
Fetter'd till th' appointed day,	Rev. 18: 3, 5, 9
When the world shall pass away,	2 Pet. 2: 9
Quell'd are all thy foes, O Lord;	Rev. 19: 15, 21
Sheath again the dreadful sword.	Ps. 110: 5, 7
Where the cross of anguish stood,	Isa. 53: 3, 5, 12
Where thy life distill'd in blood,	Mark 15: 27
Where they mock'd thy dying groan,	Mark 15: 29
King of nations! plant thy throne;	Isa 24: 23
Send thy law from Zion forth,	Zec. 8: 3
Speeding o'er the willing earth—	Dan. 2: 35, 44
Earth, whose Sabbath glories rise,	Isa. 40: 1, 9
Crown'd with more than Paradise.	Ps. 67: 6
Sacred be the impending veil!	1 Cor. 13: 12
Mortal sense and thought must fail.	*1 John 3: 3*
Yet the awful hour is nigh,	Lu. 21: 31
We shall see thee eye to eye.	Rev. 1: 7
Be our souls in peace possessed,	2 Thess. 3: 5
While we seek thy promised rest,	Heb. 4: 9
And from every heart and home	2 Tim. 8: 9
Breathe the prayer, O Jesus, come!	Rev. 22: 20
Haste to set the captive free;	Isa. 49: 9
All creation groans for thee.	Rom. 8: 19

CHARLOTTE ELIZABETH.

OUR POSITION.

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Saviour has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this; those who have thus prophecied, have prophecied falsely—false prophets have arisen in these last days.

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*, or 2520 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the best chronologers place B. C. 677, and since which the Jews have never been an independent nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the 70 years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the 70 weeks are dated, given by Artaxerxes Longimanus in the 7th year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843, and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed "cunningly devised fables" respecting "the power and coming of our Lord Jesus Christ;" but have the testimony of those who were "eye witnesses of his Majesty;" and in addition to that, "a more sure word of prophecy, whereunto ye do well if ye take heed" until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seamen, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.

We believe, as ever, that the visions of Daniel and John, as interpreted *by all the standard Protestant commentators,* reveal to us the most prominent events in this world's history to the consummation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the Advent, so that it is to be the next event, and speedily to be ushered in. We also believe that it is proved by the Signs of the times, predicted in the Scriptures as percursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fullness of times, at the setting up of God's everlasting kingdom;

and admit that we have been as much mistaken in the date of those several events, or in the computation of time, since their occurrence, as the vision may be delayed beyond the year of their apparent termination: in this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii. 1–3,) when he says, "I will stand upon my watch, and sit upon my tower; and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "*argued* with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the 7 times,] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry" [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of prophetic time, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Heb. x. 36–39. "For we have need of patience, after ye have done the will of God, that ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom taries—Matt. xxv. 5, to which the kingdom of heaven should be likened when that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to *eat and drink with the drunken*," and the Lord should come in a day they looked not for him.

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle ii. 3, who when their "judgment *now* of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets, when the scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged and every vision faileth," (Ezek. xii. 23,) so must there have been a time, when there would be an apparent passing by of the time that the scoffers of 2 Peter iii. 4., might inquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth at the door."

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonishes us, in the 12th of Luke, to "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord, when he will return from the wedding that when he cometh and knocketh they may open unto him immediately." To *wait* implies a passing by of the time, for till that we do not *wait*. Therefore our Lord adds:—"Blessed are those servants, whom the Lord when he cometh shall find watching."

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical with the new moon in April, we are now prepared to tell the world what we shall do—a question which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the Coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its litteral acceptation: for not one jot nor tittle of all that is written therein will fail.

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and the church, to arouse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God By so doing we believe we shall soon unite when the Lord shall come, in that response when "it shall be said 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," those being blessed who *wait* and come to the end of the days.

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, and say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing; and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves lest at any time our hearts should be overcharged with surfeiting and drunkenness, and that day come upon us unawares. —*Advent Herald.*

ROME.

The arrival of the "Acadia" at Boston, on the 21st ult., furnishes the following item of news from Rome as given by the "Daily Times."

ITALY.—The last letters from Italy are full of accounts of the armed band which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and it is said that all the troops the Pope has at his disposal at Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The Duke of Modena, who is greatly alarmed by the reports circulated of an expedition prepared by the emigrants, has demanded assistance from Austria. The military commission, which has been for some time sitting at Bologna, has determined its sittings. All the sentences have been sent under seal to Rome.

The leading Italian political refugees in Paris have been sent for the prefect of Police and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy. General Pape, expressed his indignation at the proceeding, which he declared was perfectly unjustified by facts. It was, nevertheless, the universal belief in Paris that "the entire Italian Peninsula is ripe and ready for revolt, but that no danger of a rising on a large scale can exist during a time of peace, or so long as the collossal force of Austria, in Italy, remains undiminished.

From the Midnight Cry.

COMING OF CHRIST.

Lo, the Saviour is coming, with bright clouds descending,
Who once bled for sinners, by sinners was slain!
With thousands of thousands of seraphs attending,
Which swell the loud chorus and join in the train.

The islands, the hills, the seas and the mountains,
The heavens and the earth in confusion retire;
Creation astonished, and nature confounded,
The air is ignited, the world is on fire.

Hark! Gabriel's shrill trumpet the sepulchres rending,
The lightnings are flashing and piercing the sky;
The living and dead, in Christ Jesus ascending,
And mounting to meet their redeemer on high.

While all who've been running in open rebellion,
And slighting his love, when the world's all on flame,
Will cry for the rocks and the mountains to hide them
From the presence of God and the wrath of the Lamb.

O shout, my dear brethren, that day long expected
Is coming—redemption through Jesus is nigh;
No longer oppressed, no longer rejected,
All tears, by our Lord, will be wiped from each eye!

H. R.N.

SAINTS' INHERITANCE.

This earth renewed is the promised inheritance of the saints.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall

the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given *him dominion and glory*, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to *Abraham and his seed*. Paul *corroborates* this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

Eph. i. 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Peter iii. 6, 7.

10—13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxv. 17—19. "For behold I create *new heavens and a new earth*; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

Rev. xxi. 1—4. "And I saw a new heavens and a new earth: for the first heavens and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xi. 15.

INFIDELITY.—A man is more or less an infidel, who rejects more or less of the written word of God. Consequently we regard all who reject the doctrine of the reign of Christ on earth, and his personal appearing, as so far infidels. Regarding as we do that these questions, sustained as they are by the literal reading of the Scriptures, cannot be despised by one who is a Christian, we cannot consistently fellowship those who deny these doctrines: for "what part hath he that believeth with an Infidel?" *Adv't. Her.*

THE DIFFERENCE.—Preach every thing connected with our views of the Advent, and leave out the immediate appearing of Christ, and all our opponents are as calm as a summer's morning; but preach the immediate appearing of Christ, and leave out every thing else connected with our views, and they are all ready to exclaim against this "Millerism." *Adv't. Her.*

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ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophesy.*

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied, from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii: 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, MAY 18, 1844.

GREAT TENT MEETINGS.



LECTURES.

Lectures will be delivered, Providence permitting, at the "GREAT TENT," on Sabbath next, at 11 o'clock A. M. and at 3 and half past 7 P. M., and probably each evening through the week. Further notice relative to the meetings, may be expected on the Sabbath.

THE MEETINGS.

The meetings are still continued at the Great Tent, and have increased in interest since our last account,—Bro. Brewer lectured on Sabbath A. M., upon the "seven seals." The congregation were much interested. Bro. Fitch lectured in the afternoon, briefly going over the second, seventh and eighth chapters of the prophecies of Daniel. The rise and fall of the four universal kingdoms that were to precede "God's Everlasting Kingdom," was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in Dan 2: 32, 33. When proof was adduced that ancient Babylon *fell*, the *head* of the image was *taken off* and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and toes. None but the *wilfully blinded* could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from Dan. 11th and 12th chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 5000 persons to each of the meetings P. M. and evening. On Monday evening the rain fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. His discourse was upon the *Hope* of the *Christian*, and *penalty* of the Divine Law to be executed against the *wicked*; the former centering in the *resurrection* and the latter in *death*. Bro. Fitch and wife, and his little daughter, left on the steamboat Custer, on Wednesday A. M. He goes to Cleveland by the way of Beaver. Bro. Brewer and wife were in his company on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged, and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been *sealed* for the kingdom during these meetings.

On Wednesday at 3 o'clock P. M., the ordinance of Baptism was attended to at the foot of Mill street.—*Twenty-one* were baptised. The congregation was large and very attentive, except two or three half grown boys, who plunged into the water and swam ashore. Their efforts to disturb our peaceable exercises proved an entire failure. We will bear these taunts in pity for the ignorant creatures, knowing that God will soon vindicate his cause from all such insults.

The communication from Bro. Fitch, should form a part of his discourse which was published in our last number.

☞ We recommend, particularly to our exchanges, a careful perusal of the article in another column under the head, "Psalm of David, 37." It presents the views of the ancients relative to the advent of the Lord, and particularly in regard to the future inheritance of the saints. Will the "W. C. Advocate," "Watchman of the Valley," "Star of the West," and any others, give us their views upon it, particularly upon verses 3, 9, 11, 18, 22, 29, 34?

TABERNACLE.

As we have no place in which to hold our meetings, it is considered by the brethren generally, advisable to erect a temporary building, about 60 by 80 or 100 feet. The friends that will aid in this work are called upon to leave their subscriptions at the office on Third street, as soon as possible. Separate lists will be opened for money, materials, and labor.

☞ It is possible that we may be absent from our post next week. In such case there will be no paper issued till the following week.

☞ In consequence of rain, there was no meetings at the tent on Wednesday and Thursday evenings.

THE PAPER.

If our friends design to have the paper continue beyond the present volume, should it be needed, they must needs send in the funds immediately.

Bro. and sister Brewer left on Wednesday last for N. York, but expect to return immediately should time continue. Their family who live in Brooklyn require their presence. If time and circumstances permit, upon his return the design is to start out a company from this place, with the Great Tent, to spread the truth in the surrounding country.

We have received a lengthy communication from J. H. Denham, Bethel, Clermont county, O., principally devoted to the subject of the "Return of the Jews," which doctrine, in a limited sense, he advocates. The article is well written, and under ordinary circumstances would be published; but so much has been said without eliciting any new arguments, that, we very respectfully decline its publication, until first furnished with a condensed review of the articles in No. 13, Vol. 2, and No. 1, Vol. 3, of the "Wes. Mid. Cry."

☞ Brother Kimball has just returned from a tour of three weeks in Indiana. He lectured in Rushville, in the Methodist Episcopal house, and in the Court House, to full houses. He lectured in Burlington in the Methodist house, attention good; also in Rush county, in Laurel, and at Mr. Lyonville's meeting house, in Fayette county. In the last place four or five preachers have embraced the Second Advent doctrine.

☞ An interesting letter from Bro. Butt has been mislaid. He is lecturing in Kentucky.

CHRISTIANS.

What does this term mean? A body of people in this city, calling themselves by this name, have recently expelled some ten or twelve members, among whom were two of their *deacons*. What for? Not because they were not *Christians*, nor for neglect of Christian duty; but because they neglected to *go to meeting* in the house where these *Christians* meet to worship. In short, they loved to hear about Jesus Christ obtaining his rights, too well to go to a place where the subject was opposed and trifled with. How would the following look?

"Resolved, That inasmuch as the brethren and sisters [in Macidonia] against whom the charges [for not going to meeting at Ephesus] now under consideration are made, do refuse to give satisfaction [by going back to Macedonia to listen to the opposition of certain apostates, to Christ having his rights] by acknowledging and confessing the same: Therefore, Resolved, that they be expelled." [PAUL, *Chairman.*]

[Apollos, *Secretary.*]

The above is a copy of the resolution, except what is included in brackets.

2d THESS. 2: 7—12.

"For the mystery of iniquity doth already work: only he who now letteth [hindereth] will *let* [hinder] till he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS OF HIS COMING: WHOSE coming is after the working of satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness IN THEM THAT PERISH; because, they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What "mystery of iniquity" in Paul's day operated against the people of God? There is but one answer. It was Pagan Rome. That power did then, "already work" against the saints, and being a Universal Empire, did hinder any other persecuting power being "revealed." According to historians, *ten* general persecutions took place under their administration, during which *Three millions of Christians*, suffered martyrdom. When was that power "taken out of the way?" According to Gibbon, it was done in the year of our Lord 508. (See Litch's Prophetic Expositions.) What "wicked" or persecuting power arose immediately upon that being taken out of the way? This question, also, has but one answer. It was Papal Rome, which during 1260 years destroyed 50,000,000 innocent unoffending christians. This power is doomed to be "consumned" wasted away, and finally destroyed by the brightness of Christ's coming. Its civil power has been so *consumed*, that they have been unable to take the life of a Christian for almost half a century, unless it may have been secretly done under the dark coverts of some of their pretended religious institutions. Their destruction is to be by the brightness of Christ's coming: whose [not the Pope's. His character is given in verse 4,] coming is after the working of satan, &c. But to whom is Christ's coming after, or like the working of satan? The answer is before you: It is to *them that perish*. In other words Christ is the sinners devil; for he comes to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe in that day."

The coming of Christ is like the working of satan to *them that perish*, in another sense. When God gave man dominion over the whole earth—delighting himself in the being whom he had created after his own image and likeness—When all the inferior creatures of God delighted to do him homage, and his Maker conversed with him face to face; then satan came by "subtelty" and robbed him of both his dominion, and seat of empire. So Christ will come upon those who do not watch, like a thief, and take his people up to himself in the air, while he spoils the empire of satan, and gives it back to its lawful heir, and to as many others as receive him, and love his appearing. Those that go before him and cry, Prepare ye the way of the Lord! should not be surprised at being set down as deceivers, setters forth of false signs, enemies to righteousness, disturbers of the peace of the church, &c. Those that "receive not the love of the truth" will treat the coming of Christ, with all its attendant circumstances, as though it were the work of sin and satan. A professed Christian editor says, "*Millerism is a lie*, and its leaders are doomed to the hottest hell, &c." Very well; the coming of Christ is after the working of satan to all such as have pleasure in unrighteousness, having loved this present world.

LAST DAY TREASURES.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." James 5: 1–3.

METHODIST BOOK CONCERN.—At the General Conference of the Methodist Episcopal Church, in session in New York, the reports of the agents of the Book Concern were submitted. The following is a statement of its assets and liabilities:

ASSETS.	
Real Estate,	$100,796 65
Printing Office,	109,228 88
Foundery,	877 50
Bindery,	6.050 61
Notes and Book account,	183,530 56
Merchandise,	192,411 87
Cash Account,	15,372 64
Periodicals,	42,000 00
	$850,267 71
Liabilities,	3,683 13
Nett Assets,	$846,585 58
Profit on the four years,	$44,727 95

The report of the Cincinnati Book Concern was also read, showing during four years,

Sales to the amount of	$516,177 12
Net profits	216,901 88
Dividends paid to annual conferences	79,700 00
Paid to general superintendents for current expenses	13,900 00

Six hundred and fifty thousand dollars piled up in one concern, without the least provision for the widow or the orphan, unless it be those of the favored priests: While the almost suffering poor are dragged before their judgment seats for not paying up their class money, &c. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7–8.

INFLUENCE OF SECOND ADVENT PREACHING.

While one of our lecturers was recently laboring in Virginia, a man who had been notorious as an oppressor of the poor, listened to the lectures and became awakened. At this time, he was holding in his possession a farm that had been most unjustly obtained. One day before our brother left the said neighborhood, while standing in the door, a man came to him and said, "I feel to thank God that you ever came to this place; for myself, wife, and children, had been turned out of doors by Mr. ——, but since he has heard you preach, he has given me back my farm and I now have a home for my family."

ANOTHER.—Two brothers had for a long time been at variance, and at the time the lecturer above mentioned commenced his labors, they were preparing to *fight* each other. They listened to the truth of God relative to the near approach of the Saviour to judgment—became convinced of it, and the herald of the coming Bridegroom took them by the hand while they were both bathed in tears—made their mutual confessions, and prepared by humbling themselves before God, to meet the King of Kings at his coming. There has been much talk about *frightening* weak minded persons with these Bible truths. O that God would *frighten* a multitude more in the same manner, before they become frightened by "the face of him that sitteth upon the Throne!"

COMMUNICATIONS.

LETTER FROM BRO. BARTHOLOMEW.

AURORA, In. May 11, 1844.

DEAR BRO. JACOBS—

In this week's number of the Western Christian Advocate, I notice an article by the editor, under the head, "Consistency and Justice," which perhaps deserves a passing remark. The editor takes some three paragraphs from a communication in the Western Midnight Cry, of the 13th of April last, upon which he comments as follows: First paragraph, "A writer signing himself D. Bartholomew, in a late number of the Western Midnight Cry, giving an account of the cessation of several Millerites, (no such name in the communication,) from the Methodist Episcopal Church in Aurora, In., says, considering their escape somewhat fortunate, and having put their hands to the plough, they do not wish to return. Like Lot in one sense, they wish not to look back, and unlike him in another, they plead not for the little city of Zoar, but are determined to flee to the mountain, which alone will prove like the shadow of a great rock in a weary land." On this he remarks: "Now it is strange that those Millerites should have been so long (how long, mark!) in making up their minds to flee from the city of destruction—the Methodist Episcopal Church. Lot's wife lingered only a few minutes, and she was turned into a pillar of salt; but the Aurora Millerites have been lingering, at least *nine or twelve months*. The Almighty must have been more merciful with them than he was with Lot's wife, or else the Methodist Episcopal Church is not the doomed city of destruction after all." Perhaps my Bro. can inform us how long Lot had sojourned in Sodom, to the moment he was commanded to flee from the city devoted to destruction; and also how many minutes Lot's wife lingered, after having escaped from the city, when she was turned into a pillar of salt. I can find no account of her lingering after leaving the city, but looking back; perhaps a desire to return. Lot, it is said, lingered in the city until the angels laid hold of him, and took him, his wife and two daughters, by the hand, the Lord being merciful to him, and brought them forth and set them without the city. Now, my Bro. I would just remark, that I believe with two or three exceptions, we are unlike Lot's wife, we have not looked back, and as far as I know, have not as yet had a desire to linger, or return. But how my Bro. got his knowledge of our lingering, at least nine or twelve months, I know not; if we did linger, it was like Lot before he left the city, for surely it is not since, although we have left many for whom we have a strong attachment, and christian fellowship. But further, says the editor: "The same writer says the preacher in charge stated that none of those who had seceded, could be admitted into class meetings, or love feasts in the Methodist Episcopal Church, and that the door of the Methodist Episcopal Church would be closed against all lecturers on the Second Advent. He then asks, does the writer suppose the Methodists can fellowship, or open the doors of *their* church, for the use of persons that compare them to the abominable inhabitants of Sodom and Gomorrah?" and closes this paragraph with a short petition, which I hope

all will remember when they address the throne of grace: "O that the Great Head of the Church would teach *them* Christian charity!" I frankly acknowledge that I do not suppose the Methodists, as a body, can fellowship those that oppose them in their views on doctrinal points, or attempt honestly to point out what they think to be errors in the church, or those that call them Babylon, Sodom, &c. Neither do we suppose the methodists can fellowship those they charge with damnable heresy, and of giving heed to seducing spirits and doctrines of Devils, false prophets, &c. I do most cheerfully agree with my Bro. to unite with him in his petition. Once more, says the editor, the writer remarks, it is not considered that the Methodist Episcopal Church, as a body, own a house or place of worship in Aurora. They have been, and still are, dependent on the favor of the Trustees, a majority of whom are believers in the speedy Advent. He then remarks: "We hardly supposed that an editor of a newspaper would have published such a statement." If true in fact, why should not an editor have published it; if false, perhaps our good Bro. can point out our error, for surely he has not done so by his reference to the law of the land, in certain cases made and provided; it will not apply under all circumstances. He goes on to exemplify, by what he may conjecture a parallel case, but it is like beating the air. After striving to create the impression, that the claim on what is called the Methodist Episcopal church in Aurora, rested on the fact that a majority of the Trustees of said church were what he calls Millerites, the case is so plain to his own mind, that he says he waits for no reply, but remarks truly that self interest will teach some men what the truth cannot; and he might have added to this, that self interest with some is stronger than the principles of Justice and equity. Suffice it to say that the Trustees of said church, being men of some little understanding, do not pretend to any shadow of claim, on the ground he has supposed, their claim being founded on better premises. He further remarks: "If the day of judgment had come on the 21st of March, and found D. Bartholomew, and the editor of the Midnight Cry, holding opposite principles, they would have been ranked with the bold advocates of wrong." Indeed, Bro. Jacobs and myself have great reason to be grateful, that we are not to be judged alone by this Brother, for then might we be condemned for crimes that we might commit in the future. We are commanded to judge not, lest we be judged, for with what judgment, &c. Also it is said, judge nothing before the time. But this Bro. would have had us judged, and condemned, on the 21st of March, for supposed crimes committed on the 12th of April. Now, my Bro. where is your head, Consistency and Justice? "Whoso rewardeth evil for good, evil shall not depart from his house." Prov. 16: 13. "Let us therefore, not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." We see a great fitness in your petition, and let us again, and again, press our suit at a throne of grace, and when we pray earnestly for others, we may be justified if we should be a little selfish, and pray also for ourselves. A little more charity will surely do us no harm, and let us pray God to preserve us, soul, body, and spirit, blameless to his coming, Amen. D. BARTHOLOMEW.

P. S. Perhaps our good Bro., when he sees his error, as I think he must, may inform his numerous readers, through his widely circulated paper, that he too is liable to be mistaken, and that he also, as the editor of a newspaper, published statements which might be some little injury to others, which are not altogether justifiable by the facts in the case. Come, my Bro., it is said an open confession is good for the soul, and we think it is even better than sacrifice, and to harken than the fat of rams, and thereby, it may be, you will escape that judgment by which you have perhaps too prematurely judged others as the bold advocates of wrong.

We had understood previous to publishing the article which called forth the one above noticed, that the house in which the M. E. Church at Aurora, was private property. [ED.

LETTER FROM BRO. J. B. COOK.

SPRINGFIELD, Ill., May 8th, 1844.

DEAR BRO. JACOBS:—

I arrived here about the 20th ult., found a goodly number of believers, who are "looking for and hastening unto the coming of the day of God." They did, and do still, believe that "the coming of the Lord draweth nigh." There was especial expectation excited by the facts connected with the time of the passover, from the 2d to the 4th inst. This period has, however, passed, and we have not to wait for that, or any other period to terminate, ere the Great "Nobleman's" return.

I confess my confidence was strong that the 2300 prophetic days would have ended, and some marked event relative to "*the end*" would have been witnessed ere now. I do confess that I have both "looked for" and loved the appearing of my blessed Saviour; and as my belief that the time for that longed for event was revealed in the 2300 days, I have been disappointed. My mistake in that particular is manifest, yet so far as my knowledge now extends, it is confined to that particular. My reasons for believing in the time have been freely and fully given. They were obtained at first from the unerring word of the Lord; and as I afterwards learned, was sustained by some of the brightest ornaments of the church. This last fact is by most, thrown into the shade; but the events which not a few of our opponents have looked for as marking "*the end*" of prophetic time have not transpired. My disappointment, therefore, should be shared by all who have seen that the time would end ere this period; and who expected some marked development of the Divine plan for human salvation. As no event has occurred which can be regarded as "the end" of indignation, I conclude that the period has not past, though I have no light to detect the *mistake*, if any, in the dates. However, the argument based on the "signs of the times," the prophetic events, and the seven trumpets, seems firm as eternal truth; hence I say, that the Lord is coming soon. My whole heart and soul cries out for God, "Come Lord Jesus," come quickly, "even so, amen." Angels and apostles raised their hearts and harps in joy at this event, Rev. 19: 16; 22: 20. We cannot feel sympathy with apostles or angels if indifferent to the coming of Jesus. Some of the most enlarged promises of God cannot consistently apply to those who are indifferent, much less, those who are opposed. I could not deem myself a Christian at all were I, as most seem, indifferent to this subject, and these promises. The marvel is that many can be so deluded as to deem themselves Christians when doing despite to the condition of those promises, viz. "looking for" and loving the appearing of Jesus.

We are in a waiting posture, willing to do all in our power to prepare ourselves and others for the great crisis. We are stayed on God, assured that those who trust him shall not be confounded. We could not consistently, or, to speak in general terms, with a clear conscience, have done differently from what we have; consequently we are not anxious for the future. The Lord will come soon and gather together all his believing children. Amen! Yours in hope, J. B. COOK.

I have had an attack of ague, which has prostrated me, but I did not think it best to publish it; I am now better, as are the rest of my family.

LETTER FROM A. G. PERKINS.

CONNERSVILLE, Fayette Co., Ind., May 19, 1844.

DEAR BRO. JACOBS:—

The Advent cause is the only one in which I feel any great degree of interest. Politics, sectarianism, and worldly gains, have all vanished before the glorious doctrine of the coming of Christ.

The cause in this part of the country is about at a stand. Those who have been its enemies appear determined to remain so to the end; and it is probable that nothing will awake them but "the sign of the Son of Man in Heaven." On the other hand, its friends have neither burned their Bibles, nor turned infidels; neither have they cast away their confidence, in the speedy coming of their Master. If they had trusted in man, they would have drawn back, and though March is past, and their redemption has not come, they believe from the expiring prophetic periods, and the signs of the times, that it is nigh even at the doors. One new feature in the history of the cause is developing itself in this part of the land. Adventists are beginning to agitate the question, whether they shall stand connected with the sects of the day. But some of us were not permitted long to think upon it, until we found our old places too hot with contention for us, and we were forced to leave; or have been cut off for plain dealing with those in high places.

With myself, this question is entirely settled. The Bible has been my counsel in the case, and I find in Rev. 18: 13, that dealing in the bodies and souls of men, is a part of that unholy Babylonish traffic, which God will destroy: And I read in verse 4, "Come out of her my people." Not, "I will come and take you out," but *Come out*; do it yourself. The churches have, and continue to sanction this abominable work, and as I believe we are bound to obey God or lose our souls, what else can we do but leave? Moreover, it is evident that a large majority of Church members do not love the appearing of the Lord. So much are they opposed to it, that you must not pray about it, sing nor talk about it, or they are offended; and as for preaching on the subject, that is entirely out of the question; so much so that it appears to damp their holy joy when it is mentioned. Their own preachers purposely go round it in many instances when it comes directly in their way. Or if they mention the coming of Christ, they are very careful to guard themselves by saying they are not "Millerites" ie. they are not looking for Christ. I here put the question to all who are looking for their Lord, Can you hold communion with such things? Can you listen, and behold, and not arrive at the conclusion that you have no business there?

But they have no use for us in the churches. We can do them no good. Our theme is the Coming of Christ and the Resurrection. Theirs is death. We are looking for an inheritance in the new Earth. They for a heaven nobody knows what, or where. Why then should we remain together?

Perhaps these views may be considered disorganizing, but they are my honest sentiments, and I have acted accordingly: but I am willing to change them when I am convinced they are erroneous.

Yours, in the hope of Christ's speedy coming,

ALBERT G. PERKINS.

MARTIN LUTHER TO POPE LEO, X.

"Now, then, I come to you, Most Holy Father, and prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrines. I CANNOT CONSENT THAT RULES OF INTERPRETATION SHOULD BE IMPOSED ON HOLY SCRIPTURE. *The word of God, the source whence all liberty flows, must be left free.*" *D'Aubigne's Reformation.*

How then has it come to pass, in these days of degeneracy, that so many who profess to rejoice in the principles and practices of that great Reformer; do now so stoutly maintain, that "principles of interpretation" 'must be imposed on Holy Scripture," and that the word, of God must not be left free, to express its own meaning, in the language which God has been pleased to use?

Why did the Pope need principles of interpretation? Most manifestly because he could not establish his blasphemous pretensions in any other way. But allow

him his own principles of interpretation, and he could establish all his impious pretences from the word of God. The same is true of Emmanuel Swedenborg. Just allow him his principles of interpretation and he can find scripture for all his ridiculous fooleries. So can any one else. Yet there are few things which our Professors, and Presidents, and D. D's. and the whole batch of Scribes and Pharisees have prated so much about in *these* last days, as their principles of interpretation.

Nothing is more convenient, for those who wish to have the credit of believing God, and of avoiding at the same time all reproach for the sake of any truth that is unpopular among men, than these principles of interpretation, for with these, the Pope, or the Devil, or Dr. Whitby, or Swedenborg, or any body else, can prove any thing they wish to have true. But the idea that the Bible is a revelation from God as it is, without any principles of interpretation whatever, or in other words, that God has told us what he means in the very words that express this meaning, without circumlocution or doubledealing; this is enough to fill the whole multitude of professed believers in God with pious horror.

But what can be plainer than this one thing, that if the Bible does not express Gods meaning, in the language which it uses, it never can be a revelation, without an inspired interpreter; and this is what the disciples of Emmanuel Swedenborg believe him to have been. Our temporal millennium spiritualizers, therefore, are bound to show that they have an inspired interpreter, or else admit that they do not know what the Bible means, and cannot know until such an one is found. The Bible as it is, teaches the speedy personal coming and reign of Christ on the earth with the immortal saints; but by principles of interpretation, the unbelievers of the age have learned to spiritualize the whole away. May God forgive the man who have dared thus to insult Him by wresting His word, and by their abominable principles of interpretation, making it teach any thing they wish to have true; may their eyes be opened, before it is too late, to see, that God has given us His own meaning, and to receive it, and look, and wait, with all who believe the Bible, for the immediate coming of their Lord. C. Fitch.

HYMN.

We see the bright signs of his coming revealed,
And hear the rejoicings of those that are sealed,
And lift up our heads and unite in the song,
That soon the bright harps of the sky shall prolong.

He's coming he's coming no longer delay,
But ride, trim your lamps and be hasting away,
Unspotted and holy each garment must be,
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,
And filled with the raptures of holy desire;
Oh haste blessed Jesus in majesty come,
And take thy redeemed to their heavenly home.

The glory already seems gleaming on high,
Be ready to meet with the Lord in the sky,
Pray on till the moment of conflict is o'er,
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!
Speed the wheels of thy chariot, and make no delay!
As strangers and pilgrims in sadness we roam,
We're waiting, we're longing to meet thee at home.

O put on thy glories blest Bridegroom and come,
Let the deserts be glad and the wilderness bloom,
And the saints who've been wash'd from their sins in thy blood,
Shall exclaim, looking upward, "Lo, this is our God!"

WESTERN MIDNIGHT CRY,

CINCINNATI, MAY 18, 1844.

HAIL STORM.

A hail storm passed over this city about sunset on Wednesday evening. It lasted about five minutes. The hail resembled broken fragments of ice, more than ordinary hail stones.

One of these pieces of ice was measured by Bro. Eshelby, 186 Main street, after having been handled by a number of individuals. Its dimensions were 1¾ inches in length, 1¼ wide, and about 1 inch thick.

THE SEVENTY WEEKS.

The time of the commencement, and consequent termination, of the "seventy weeks" of Dan. 9: 24, is a matter about which a difference of opinion has existed for hundreds of years. We introduce an article below from "Wood's Bible Dictionary," published by D. Hitt, and T. Ware, for the Methodist Connexion in the United States" in 1813, which will show to our readers the views adopted by the early Methodists in this country, relative to this prophetic period. Let it be remembered that because the weight of evidence seemed to preponderate in favor of their termination in A. D. 33, which would consequently settle the end of the 2300 days, Dan 8: 14, to be in 1843; the passing of a few months over that time leads the said Methodists *now* to join the scoffing rabble, in saying; what will they do? The time has gone by! It is now proved to be a delusion, &c.—"A few years" makes but little difference according to this author. A brief period of variation in the *time* will not change the principle proved, viz: that Christ will come; and that the time of his coming is so fixed that we can arrive at it within "a few years." How do Methodists now talk? Why, in substance they say, because Christ did not come before the 21st day of March last, we therefore know *nothing* about it. He will not come in a thousand years, if at all—or because a given point in human argument has passed, they will not believe what God has said: We ask, who it is that is "throwing away their Bibles," and "turning infidels?" Look at your own "Standard authors," and blush at your skepticism and infidelity!

"A natural week is the space of seven days; such a week of nuptual feasting for Leah's marriage, Jacob finished, ere he obtained Rachel, Gen. xxix. 27. A prophetic *week* is the space of seven days, a day for a year. Nor was this method of calculation abtruse to the Jews, who had their seventh year a *Sabbath*, as well as a seventh day: and who, at the end of seven prophetical weeks, had their *Sabatical* jubilee. That the 70 weeks mentioned by Daniel, denote *weeks of years*, is agreed by every sensible commentator, but not the time when these 70 weeks or 490 years began. It is plain, they began from an edict to rebuild the city: they could not therefore begin at the edict of Cyrus or Darius for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission to that effect, Ezra vii. and viii. or in the 20th year of it, when he gave Nehemiah his, Neh. ii. The edict in the 7th year of his reign was most favorable and was ratified by the counsellors, as well as by the King, and appears to have been just 490 years before our Saviour's death, wherein he finished transgression, and made an end of sin, by his complete atonement. Of these, *seven weeks*, or 49 years, were spent in rebuilding the city and its walls, amidst no small trouble, and these ended about the death of Nehemiah. Sixty-two more weeks or 434 years, elapsed ere the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Petavius, we should allow Artaxerxes to have reigned ten years along with his father, and so the 20th to be the 10th after the death of his father Xerxes; then 483 years elapsed between that and the commencement of our Saviour's public ministry; and in the midst of the 70th week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the 20th of Artaxerxes, after the death of his father, the death of our Saviour happened 478 years after, in the middle of the 69th week; and we must leave the 70th for the events at the destruction of the Jewish nation, between A. D. 65 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian, and his son Titus, entirely overturned the Jewish church and state. But, after all, it must be allowed, that the chronology of that period is not so absolutely fixed and clear, as to occasion any warm dispute about a few years; so that to me, it appears a small matter whether these 490 years be reckoned from the 7th or 20th year of Artaxerxes Longimanus, Dan ix. 24—26.

CANDID TESTIMONY.

We copy the following from the "Star," a political paper published at Richmond, Va. Well would it be for many professed Christian editors, and ministers, if they would go and listen to the *reading of the Bible*, with equal candor. By so doing, some of them might possibly be led to *believe its truths*.

Mr. Editor—I have been a regular attendant upon the lectures of Messrs. Stuart and Freeman, upon the Second Advent nigh, embracing the following subjects: 24th Matthew, 11th Revelation, 2d and 8th chapters of Daniel—to all of which I listened with critical attention, and am ready to allow that the prejudice which in some degree existed in my mind to these 'ignorant fanatics,' (as they are frequently called) has been entirely removed by the clear and explicit language of Scripture brought to bear upon the several topics discussed. If the Bible be a fanatical book, then are these men fanatics; for they seem to be thoroughly imbued with the spirit as well as the letter thereof. It appears to me sir, that the prejudice existing in the minds of many with regard to the advocates of this doctrine, would be entirely removed, would they but give a candid and impartial hearing; and that they are not such fanatics and perverters of sound doctrine as their opponents unwarrantably pronounce them to be.

If the doctrine of the Second Coming of Christ be a doctrine founded upon the scriptures of Divine Truth, can it be an unwelcome one to those who profess to be his disciples? and do they not by their opposition to the nearness of his Kingdom, declare with the Jews at his first advent, that they want

not this man to reign over them? If they loved his appearing would they not love to hear it talked of? I put these questions to those who profess and call themselves christians. If it be a doctrine of the Bible can it do harm to those whom it warns to prepare for that event? I for one think not.

I am glad to observe that as these lectures progress, there is also a progressive increase in the number of those who come to hear—and I am glad for the honor of Richmond as a christian city, that these gentlemen are beginning to be treated with that attention and respect which their mission demands.

The lecture of Mr. Stuart on Monday evening, on the 'Everlasting Kingdom,' was listened to by a respectable audience with the most profound attention; and while the speaker brought forward text after text of Holy Writ, in proof of his proposition that that kingdom was yet future, but nigh at hand, the eager and earnest listening of the audience attested that there was at least a plausible reason for them all to be interested in the subject. I understand that these lectures will be continued every night, excepting, Saturday, during the present week, and that the topics to be discussed will be of a highly interesting character. All who desire to hear, correctly, the views of the Second Adventists, would do well to hear the remainder of these lectures. If possible, they will be heard by A SUBSCRIBER.

ANOTHER.

Such has been, and still is, the determined opposition of the political and religious press to the Reign of Christ on earth, that we had long since given up the idea of ever receiving justice at their hands. The following, however, from "the Aurora," one of the organs of the hated "abolitionists," deals in language which ought to convey a lesson to the so called *Christian* editors around us. We wish the said editor success in his praiseworthy efforts to ameliorate the condition of the "down trodden" and "oppressed;" while we assure him that we still go for "abolitionism" not only of negro slavery, but of sin, death, and the Devil.

"MILLERISM."—Much obloquy is heaped upon those who believe in the Second Advent, by certain political papers, especially by those edited by some of the pharisees, who care not to vote for a duelist, gambler, Sabbath-breaker, slave-holder, free-mason, &c.; but the abuses of these men are comparatively light to those lavished by part of the so-called religious press. Now whether Mr. Miller is right or not in anticipating the speedy advent of the Saviour, it evinces any spirit but that of a true Christian to attempt to ridicule the subject in the manner in which many do. Let the final consummation of things arrive when it may, no man, I conceive, possessing generous feelings will make light of the matter—and should it be a thousand years to that time, even those who are now making sport of it, be they preachers, editors, or the great of the earth, will have to render a strict account for what they do. Are such preparing themselves to meet with approbation, the arrival of that period, when they talk in a vein of ridicule of "ascension robes" and all that kind of slang? Let them read that scripture which says, for every idle word spoken we shall give an account.—There is now almost a universal exultation over Mr. Miller because he expected the end of time about the 23d of March. Who dare say it will not be soon?

PERILOUS TIMES.

"This know also, that in the LAST DAYS, perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, *fierce*, despisers of those that are good." 2d Tim. 3: 1—3.

"And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: And there shall be a time of trouble, such as never was since there was a nation to that same time; *and at that time* thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The time of trouble is introduced before the deliverance of God's people, is spoken of. It would seem that they are to see the time of trouble, but be delivered from it: Being few in number, and possessed of wisdom to "discern between him that serveth God and him that serveth him not;" their combined influence is little dreaded, and hardly sufficient to awaken a persecution against themselves. There are, however, abundance of materials in a state of fit preparation for a time of trouble, which time, we doubt not, is now dawning. After having perused in our last number an account of troubles in Italy, and the combined operations of Russia, Prussia, and Austria, for the extermination of a whole nation, (the Poles,) and the Roman, and Russian decrees against the Jews, add the following relative to the recent troubles in Philadelphia, between the Native Americans, and Roman Catholics. The Gazette describes the scene as follows:

The Natives held a meeting at Kensington. That meeting was attacked and dispersed by foreigners! On Monday, the 6th, another meeting was organized; that was attacked. Clubs, brickbats, fire-arms were used; houses stoned, and the Native Americans retreated, defending themselves with stones and pistols. Once they gained an advantage over their alien assailants. But the rioters became more *fierce*; they poured in a sharp fire; and the Natives retreated from the ground. A number of men were killed and wounded. George Shiffler was shot by an Irishman and died almost instantly. The Irish were in houses, and fired some 20 or 30 shots. Joseph Cox, C. Jackson, John Deal, George McCalmot, Samuel Beatty, Charles Vanstavern, Henry Temper, Edward Spain and David Ford, were severely wounded. Mr. Develin's house was torn down, John Taffarty's injured! The whole Irish population turned out; men, women and boys; the women and boys cheered on the men, and furnished them with stones, and ammunition and clubs!

1 past 12 *o'clock, P. M.*—About 10 o'clock an attempt was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot. One, Nathan Ramsey, a blind maker, in Third street, near Brown, was mortally wounded. J. W. Wright, son of Mr. Wright, firm of Wright & Nephew, salt merchants, who was a silent spectator, was shot through the head, and fell dead on the spot!

The Native Americans held a meeting on Tuesday, the 7th inst., in the State House yard—they adjourned to the corner of Second and Master streets, where they proceeded with their flag, occupying the market place.

Several guns were fired at them from the windows opposite the meeting; one man was killed, and several wounded. The houses were then attacked; the firing continued briskly, and much loss of life and destruction of property followed.

J. Wesley Rhinedollar, Matthew Hammit, Lewis Grieble, and John Luster, were killed. Wounded, Geo. Young, Augustus Peale, Wright Adis, W. E. Hilman, James Whittaker, Chas. Orte, Henry Henlepoth, Willis H. Bloney, J. M. Lawrence.

In the afternoon the houses on Cadwallader street were fired, and burned down. No engines were allowed to approach them. The military force headed by Gen. Cadwallader were ordered out, and about dark they marched to the spot where the riots and murders had taken place. Quiet followed: all firing ceased. Two men were seized, John O'Conner and Owen Daily, in a house where another man had his arm torn by the bursting of a gun, and another gun was found loaded with nearly two ounces of slugs! John Taggart was taken up as the murderer of Rhinedollar, and while being conveyed to prison was almost killed by the mob. Nathan Ramsay, Tabacconist, wounded on Monday, died on Tuesday.

Later accounts, at 9 o'clock of Tuesday the 7th, represent the riots at that hour as more fierce than ever. The Native Americans held a meeting, and passed strong resolutions against the murderers, (offering $1000 for their apprehension,) and against being attacked by foreigners while treading their native soil, and discussing matters touching the public good. They then proceeded to the scene of the riot. Here an Irishman, who had shot an American, was caught. Two pistols were fired at him. He was then seized, *dragged down the street, with a rope around his neck, and hanged at the market house.*

The Hibernia Hose House, from which shots were fired, was burned down. In addition, one square of houses in Master street was burned! Three men were killed! upwards of thirty wounded!! and the city in a scene of tremendous excitement!!!

Wednesday Morning.—Report says the riots still continued worse than ever. About forty were killed—St. Michael's Church was occupied by the Irish. The Irish on the Rail Road and other places were pouring into Philadelphia to help their countrymen.

STILL LATER.—A mass meeting of the Native Americans was held on Wednesday—(some seven thousand present) and organized. After speeches, resolutions, &c., they adjourned.

At one o'clock, on Wednesday the 8th, another American was shot dead in the streets. The Irish were infuriated. The people were arming! Fire arms were discovered in various out-houses in Kensington. At 1 past 2, hundreds of Irish who fled from Kensington, are arming themselves at Richmond.

At 4 P. M., the riots were renewed, one

church burned, several buildings destroyed, and more lives lost. The number of persons killed were put down in one account at 50, in another at 80; and, what is more, force and more shedding of blood, it was thought, could only stop the riot. We suppose the church burned to be St. Michaels.

At ½ past 4, the conflict was hotter. Nothing could check a general fight. The natives resolved to hold their ground—and, report says that at five o'clock the Irish were giving way before them. A bloody night's work was anticipated!

We may be laughed at for calling the very trivial circumstance of *shooting down* only a fewscores of men in the city of "Brotherly Love," one of the events beginning the time of trouble: So be it. There are a class of men, who in consequence of their unbelief, are destined, not only to scoff at every fulfillment of prophetic truth, but to gather themselves together to *fight* against the King of Kings, and Lord of Lords. Rev. 19: 19.

Another paper gives the following picture of the scene on Tuesday and Wednesday.

"The sights presented during yesterday and last night were truly sickening. Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge, they knew not where. Mothers with infants in their arms, and little ones following after them, carrying away from their homes whatever they could pick up at the instant, passing along with fearful tread, not knowing where to turn."

"The fire now raging at St. Augustines Church, is occasioned by the burning of the magnificent library of books attached to the Church. They are piled up in front of the house, and made a bonfire of."

Later accounts state that 60 private dwellings in Kensington, were in ruins. The military had been called in from the surrounding country, and order in a measure had been restored. The Philadelphia American states that although the riots had been quelled, there was no concealing the fact, that the mob spirit was in the ascendant.

On Friday, Gov. Porter was in the city, and had ordered the military companies from Lancaster, and Harrisburgh.

The following from the "Clarksonian," published in Hartford, Ct., by a *colored brother*, will aid in making up the list of "Perils in the last days."

Record of Bloodshed!—*Four Hundred Slaves to be Shot!* Capt. Clarke, of schr. Patoxet arrived in New York recently from Matanzas, and states that 400 slaves connected with the late conspiracy were in irons, and would be shot in a few days. One of them had poisoned a whole family. Capt. C. left on the 25th ult.

Slave Trade.—Late Bermuda papers state that the slave trade of Cuba is rapidly on the increase. During the last two months upwards of 2000 Africans have been landed on the island, directly from the coast of Africa.

In 1838, Mr. Turnbull estimated that 23,000 slaves per year, were imported into Cuba, of which Matanzas is a principal port. It is well known that these freshly imported slaves, are those who struggle for freedom, or, as it is falsely said, "create an insurrection." The result of their struggle is, that they are murdered by the hireling soldiers of Cuba. How long, Oh God! How long will a Christian world witness this deliberate transportation of human beings from one hemisphere, to be murdered by the tender mercies of Christianity in another!

As a test of the state of feeling on this subject, in the *Free States*, it is sufficient to state that "Four hundred slaves to be shot," have gone the rounds of the papers as quietly as if there were "Four hundred cattle to be slaughtered!"

Further from the Island of Bloodshed.—We have advices from Havanna to the 14th inst. General O'Donnell, the Governor General of Cuba, is determined to quell the insurrection, and all fancied sources of it, by *murdering* all who are suspected! "It is said," cooly observes the fiendish hearted New England man who conducts the New Orleans Picayune, "he (O'Donnell) *will materially diminish the number of those engaged in labor on the island.*" If any thing could be more atrocious than the wholesale murders which the above sentence announces, it is the horrible, the awful audacity of the terms in which it is announced! "There were ordered to be shot this day, twenty-five negroes, and four English mechanics, and a mulatto poet, said to be very clever. He was to have been a leader in the insurrection." This is false: these wholesale murders are based upon fear, not facts.

"Arrests were daily made at Havanna. Private houses turned into prisons, the jails being full. Among those arrested, and soon to be shot, are Blakely, a dentist, Barbosa, an undertaker, and Rangel, a silversmith." We presume that Governor O'Donnel is moved to the murder of these men in order to confiscate their property, to his own use.

Will not our churches appoint a day of humiliation and prayer, in view of these dreadful massacres?

Among the items of intelligence in England by the last overland mail from the East, is the following:

"Peace and tranquility prevailed throughout the whole of the British possessions in India. * * * The accounts from China are equally favorable, and universal peace also reigns in that quarter. We regret to state that the *massacre of three Catholic Bishops, with seventy Christians*, at Corea, is confirmed. They were all beheaded. *One hundred and eighty more were strangled!*"

MOST HORRID.

The Baltimore Argus contains a private letter from Constantinople, dated March 26, 1844, in which is enclosed a translation of a letter from the Bishop of Scopia to the Greek Patriarch at Constantinople, giving an account of the outrages on a christian sect on the borders of Bulgaria, by the Albanians. This letter says:

"The men they have tied to columns and have committed upon the women and their daughters acts the most attrocious; after this they have hung the men up by their feet and forced their own wives to stifle them by means of smoke from straw burned under their heads. They have violated old women of eighty years, and young girls of ten. They have pierced the boys with their lances and roasted them like sheep, saying to them, "You, in the time of Chivzi Pacha, would not prepare mutton for us to eat; see, now, in recompense, we roast you, and call to your assistance Chivzi Pacha." They tore off the clothes of the girls and compelled them to remain on foot all naked, and to serve them with wine all night. They dishonored the married women before their husbands, whom they obliged to hold torches in their hands. Oh! heaven and earth! how suffer such wickedness to be done, without shame and without fear, by the impious Albanians!"

This sounds like the cries of the martyrs under the altar, "How long, O Lord, holy and true, will thou not judge and avenge our blood on them that dwell on the earth." Rev. 6: 10.

Earthquakes.—Capt. Tilton, of the brig Nauvoo, arrived this morning, informs us that a severe shock of an earthquake was felt at St. Johns on the 16th of April, at 8 P. M. Considerable damage was done to the houses. The inhabitants had commenced moving out of the city. Vessels in the harbor felt the shock. Heard of no lives being lost.

Capt. Stevens of the brig Meteor, arrived this morning from Guyama, reports that on the 16th of April, at 3 o'clock, P. M., a shock of an earthquake was felt at that place, which lasted about a minute. The Custom House walls were cracked in several places, but did not hear of its doing any other damage.

At Ponce, P. R., the shock was more severe. A great many of the houses were more or less injured, some being thrown down. It is said to be the heaviest shock ever felt at that place.—*Balt. Pat. May* 10.

The following is from the second number of a little sheet published in Oswego, N. Y., May 2d, 1844, L. Dolos Mansfield, editor.

"IF YOU WERE HONEST YOU WOULD CONFESS."

"Confess what?" "Why! that the time has passed by." "What time?" "The time you've set, the 21st of March." Well—we do confess that the 21st of March has passed. "Then you will acknowledge that you have been false prophets, will you not?" "No sir—far from that." We believe that the time has been given to the world just as God designed it should be, and for an important reason, even the fulfillment of prophecy—for until now the scoffing world and Laodicean Church, and apostate ministry, could not say, "*Every vision faileth*," (Ezek. xii. 21,) but now they do. Hear an extract of a letter from a clergyman on that point—"And now *the time has passed.* The event did not take place. You have *deceived* the people. Even the *most distant period* ("every vision faileth,") fixed on by Mr. Miller and his followers, as far as I can learn has passed." Yes, dear friends, and for what reason? That just such ministers and people might fulfill the last prophecy by saying as above; and crying, "The days are prolonged—every vision faileth." But what saith the Lord unto them, (Ezek. xii. 23, &c.) "Tell them, thus saith the Lord God, I will make this proverb to cease—but say

unto them the days are *at hand and the effect of every vision*. For I am the Lord, I will speak, and the word that I shall speak shall come to pass, it shall be no more prolonged, FOR IN YOUR DAYS, O rebellious house, will I say the word and perform it, saith the Lord God." Yes; we furthermore confess that we believe this prophecy, as well as ALL the blessed Bible, and that the "effect of every vision" will soon be experienced, and that we do pity in our inmost souls, those *poor deluded men*, who are exulting because the dear Jesus has not come, for we know if they loved Him, they would not be so ready to anathematize us, because we expected him a *little* too soon. And we also confess that we believe, that eighteen hundred and ten years from the Cross, or eighteen hundred and seventeen from Christ's baptism, (when the sixty nine weeks were fulfilled Dan. ix. 24 and 25, in con. Dan. viii. 14,) or 1335 years from the time Paganism was removed to make room for the papal power, (Dan. xii. 11) we shall see the glorious King of Israel in his beauty. We confess that we have not the shadow of a doubt on that point, and we are expecting Him whom our souls love, daily and hourly, and we can see nothing of the 2300 days beyond about the present time. And moreover, we confess that we can even be guilty of saying, "Come Lord Jesus, Come quickly." Now we recommend to those who are crying "peace and safety" for the glory of God, and are calling us false prophets and teachers of heresy, one passage in Isa. lxvi. 5, "Hear ye the word of the Lord, ye that tremble at His word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified! but He shall appear to your joy and they shall be ashamed." The following verses show that the Resurrection immediately comes. The people are now crying out "The World's Conversion! Foreign Missions, Return of the Jews, Temporal Millennium, and all, that the Lord might be glorified, and are casting out those who "tremble at God's word," when he tells us "the great day of the Lord is near and it hasteth greatly." But Jesus will appear to the joy of those looking for Him, but "they (those saying the days are prolonged) shall be ASHAMED."

L. D. M.

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2 Peter, iii. 3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The world moves on as it has for the last eighteen hundred years—the sea rolls in grandeur and majesty—the sun gives heat by day—the moon gives light by night, and the stars gem the sky as they did on the glorious morning when the sons of God shouted for joy.

The man who can see signs in heaven and on earth, when every thing moves on so harmoniously, must have a distorted vision, a distempered brain, and a heart impregnated with the quintessence of fanaticism.—*Portland Tribune.*

SEARCHING QUERY.—We put it, says Brooks, to the consciences of some pious persons in modern time, whether the apprehension of the labor of studying prophecy, has not so prevailed over them, as effectually to prejudice their minds against the subject?

HYMN.

This world explore from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given,
All varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing lasts but heaven.

Empires decay and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
Death conquers all below the sky,
There's nothing lives but Heaven.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rock this earthly ball;
There's nothing firm but Heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone and I'm in gloom,
The earth is all a lonely tomb,
I have no home but Heaven.

The clouds dispense, the light appears,
My sins are all forgiven,
Triumphant grace has quelled my fears;
Roll on thou sun, fly swift my years,
I'm on my way to Heaven.

Should war's turmoil, and passions boil,
Like Etna's burning levin,
Should sins and wrath the nations sweep,
A tempest o'er the howling deep;
I'll not be long from Heaven.

"MEN'S HEARTS FAILING THEM FOR FEAR."

Jesus Christ when on earth gave his disciples signs by which we who see them may know that his second coming is near, even at the doors. He told them there should be signs in the sun, moon and stars; which would directly precede his glorious advent. These signs have been seen, and the hearts of the wicked are failing for fear. The awful conviction rests upon their minds that Christ will come. They are afraid that these things will come to pass. And they try with all their power to shake off this conviction, and scoff, and cry "peace and safety," and "where is the promise of his coming." And when they hear some evil servant preach, "My Lord delayeth his coming," they extol him to the clouds. But sudden destruction awaits them! The indignation of God will come like a whirlwind! His fierce wrath will soon be poured upon a wicked world! Their feasts will be turned into mourning, and their joy to lamentation! Their cries of peace will soon be changed to cries for mercy. O what a time of trouble that will be! But the people of God will then be delivered, "every one that is found written in the Book." Then will the sanctuary be cleansed from all unrighteousness, and all will be "Holiness unto the Lord." Sin will then be swept off from the face of the earth. The stone cut out of the mountain without hands, will smite all earthly kingdoms and human governments upon their foundation, and they will be blown away like the chaff of the summer threshing floors, so that no place will be found for them: and the everlasting kingdom of God will be set up, and the saints of the Most High, the the meek and lowly followers of Jesus, will take the kingdom and possess it forever, even forever and ever. O ye slumbering virgins, if you would possess the kingdom awake, awake, trim your lamps and prepare to meet the Bridegroom!

Yours in hope of speedy deliverance,

H. H.

Signs of the Times.

THE RICH ARE IN DANGER.—"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." You who are laboring unremittingly to "join house to house, and lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging those golden chains with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is to every fallen child of Adam: to the rich, and to the man hastening to be rich," the difficulty is infinitely increased; with a profusion of the gifts of God: the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver; with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the sun of prosperity. Intimately he was acquainted with the human heart, who looking around upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed, "Ay, these are the things that make a death-bed terrible!"—*Rev. Henry Blunt's Lectures.*

HOW IT STRIKES A STRANGER.

Extract from a letter received from a brother in Virginia, not an Adventist:—

In connection with the subject, however, I certainly do think it is something like boy's yelling after they have got out of the woods, for the clergy to wait until the time understood by Adventists, had passed, and then bravely set to for the purpose of showing the absurdity of the doctrine. But with the shocking want of magnanimity to be found in this degenerate age, it is not to be wondered at.

E. C. C.

Voice of Truth.

Rochester, N. Y., May 1, 1844.

WESLEYAN METHODISTS.—This once humble people have joined with the older sects in "eating and drinking with the drunken." The Editor of the "True Wesleyan" for December 23d says,

☞The Wesleyans at the first church in Lowell are holding a Fair, which promises to aid them considerably in raising funds to meet their expenses. We hope our friends there will join heartily in the enterprise. A collation will be served up on Monday evening, at which we intend to be present.

Why do men exhibit such uncalled for hostility towards the poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are *unable to meet this subject on fair grounds?* Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Saviour afresh.—*Ex. paper.*

THE END OF ALL THINGS IS AT HAND."—Peter.

"Like the angel's voice sublime,
Heard above a world of crime;
Crying of the end of time."—*J. G. Whittier.*

One foot on sea and one on land,
See the mighty herald stand,
As he utters his command.

See him lift his hand on high—
Swear that time shall shortly die
Sounding forth the "Midnight Cry."

"His voice is like the lion's roar,"
The trembling earth from shore to shore
Echoes, "*Time shall be no more!*"

Give to God the glory!" Fear!
Lo! the judgment hour is near;
'Tis hasting, and will soon appear."

On, the gospel armor gird;
Watch and pray—believe the word
Of the angel thou hast heard.

"Rocks and mountains on us fall!"
Soon, poor sinners, you will call,
When your hopes have perished—all:

When the clouds of vengeance lower,
Who, oh who! may 'bide the hour—
Unrescued by the Saviour's power?

In the covert of thy side—
Then, Lord Jesus, let us hide—
So shall we that day abide.

E. C. C.

Rochester, 2d May, 1844.

PSALM OF DAVID—XXXVII.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity:

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait on the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be forever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, but now am old; yet I have not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever.

30 The mouth of the righteous speaketh wisdom and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not; yea, I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressor shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

ROME.

The following item by the Hibernia, is copied from the "Weekly Herald." Compare it with the following: "The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment weeping and wailing, and saying, alas, alas!" &c. Rev. 18: 15, 16.

THE PAPACY AND THE GREAT POWERS.—The Tablet, a Catholic newspaper, takes a gloomy view of the present state of the Papal dominions, and the dangers which threaten them from several quarters. Amongst the most dangerous of these enemies is said to be Russia, whose emperor is denounced as "the great Antichrist of the north," and from whose rule, when once it includes Italy, is predicted "a hideous persecution and calamity, such as the Church has never yet hardly witnessed." The other enemies of the Papal see, besides its own insurgent subjects, are said to be England and France, and the following is a summary account of its alleged position at the present moment:—"Besides, then, the local and social convulsions of Italy, we have hanging over the Holy See—first, the armed Protectorate of Austria; secondly, the efforts of Russia to gain, at least, so much influence in Rome, as shall prevent the publication of unpleasant documents; thirdly, the endeavors of England to cajole the Pope into putting the screw (spiritual) upon his too ardent subjects in Ireland; and, fourthly, the endeavors of France to secure the same advantage against the Catholic subjects of that kingdom. The Pope, unable to uphold his temporal dominion without Austrian bayonets, and the three most powerful cabinets of Europe applying all their craft and force to compell his Holiness to abuse his spiritual power to the common injury of Christendom! Luckily, the hand of God has carried the Church through as great dangers as the present, and has promised to carry her through all dangers; otherwise we would say that this was no very pleasant prospect.

THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, JUNE 1, 1844. [No. 11.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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

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

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

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned these periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 1, 1844.

THE PAPER.

Our paper is nearly TWENTY DOLLARS in debt, and we do not intend that any further debt shall be incurred in its publication. We have labored upon it night and day, and have never taken the first SHILLING from its funds, but have helped it forward with means that our family needed. We do not complain at this; we are WILLING to do it again, when it is in our power. We still say that we are willing to labor gratis, in spreading the truth among the THOUSAND readers of the "Midnight Cry," if the Lord's servants that have the means, make provision to pay for it. If any poor wanderer strays away into THE PIT, for want of this light, we are determined by the grace of God, that the sin shall not lie at our door.

LECTURES.

Lectures will be delivered, and prayer and conference meetings held each evening in the week, except Saturday and Sabbath, at the Engine House on Fifth street, a few doors west of John.

Lectures will be delivered at College Hall on Sabbath next, at 11 o'clock A. M., and at 3 and 8 o'clock P. M.

THE MEETINGS.

The rainy weather set in after Bro. Fitch and Brewer left us, so that we have had but few meetings at the Tent. A week ago last Sabbath it rained during the day, and our meetings were held at College Hall. Three meetings were held at the Tent during that week, and notwithstanding the unpleasantness of the weather, were well attended. On Sabbath morning last it rained, and we held our meeting at College Hall. In the afternoon and evening we lectured at the Tent, where large congregations assembled, though the weather remained unsettled. The lecture in the afternoon upon the Fall of Babylon, aroused the ire of a number of Catholics that were present, who spake "great words," but we well understood that they could do nothing more.

On Monday the Tent was taken down, and our meetings are held at present in the Engine House on Fifth street, west of John. The recent troubles in Philadelphia, and news from Rome, has produced much excitement in the community generally. The interest upon the subject of our Lord's soon expected return, we think has never been greater than at the present time. The undecided are becoming decided, either for, or against the doctrine; while believers are becoming more confident in their hopes and expectations of soon seeing the King in his beauty.

☞ The "Daily Cincinnati Gazette," has copied from our paper, No. 9, Vol. 3, the sermon of Bro. C. Fitch, entire, with the following editorial remarks.

THE SERMON.

"A sermon of brother Fitch's will be found on the outside of this day's paper. We publish it by special request. He and his friends think we have been very hard upon them in noticing certain cases of madness produced, as alleged by their preaching, and demand, in justice, that they may be heard. Agreed. So friends, if disposed, turn to the outer page, and there read brother Fitch's discourse."

The proprietor, very kindly, published the discourse in question, at *our* request; and we made the complaints as stated. So far as Bro. Fitch is concerned, he had nothing to do with it, and knew not what the Gazette had, or had not published.

As it is our business to benefit our fellow men, they will please accept our thanks for placing the article before their numerous readers. We are not in the habit of giving *puffs*, but we think we may, with safety say, the Gazette of Tuesday morning, May 28th, contains more gospel truth, than can be found in any, or all of the daily papers in this city put together; or than can be found in a *cart load of their own* back numbers.

☞ It is possible that the request for Second Advent lectures in the Lutheran Chapel at Milville, may be complied with, as soon as Bro. Brewer arrives. The brethren will soon be advised upon the subject, by letter or some other way.

Bro. Goodrich writes us from Licking county, Ohio, May 23d. He had spent about two weeks in that place, lecturing in the Methodist and Disciples churches, and in a school house in an adjoining neighborhood. The congregations were large, and a prospect of good, by the aid of some opposition that was raised, as usual.

THE TABERNACLE.

At a meeting of the Second Advent Association, of the city of Cincinnati, held at the Great Tent, on Monday evening, May 21st, 1844, after a season of prayer, Bro. J. Hamilton was called to the Chair, and E. Jacobs appointed Secretary.

The Chairman stated the object of the meeting, which was to examine the propriety of erecting a Tabernacle, or temporary place of worship, for the use of the Association. After a short discussion it was

Resolved, That in view of being deprived of a place in which to worship, free from exposure to the weather, that we approve of the plan of erecting a temporary building for such purpose.

Resolved, That a subscription list be now opened in order to ascertain the probable means that can be raised for such purpose.

(Here follows a list of subscriptions amounting to $402, which we understand was increased to about $1000, before the close of the week.)

Resolved, That a committee of five be appointed, with instructions to proceed immediately in the erection of a perfectly plain building—eighty feet square, walls of brick, one foot in thickness, and twelve feet in height; with a square, or hip roof. Brethren T. Ball, W. Swain, J. Jones, D. Moore, and J. Perkins were appointed said committee.

Resolved, That Brothers J. Hamilton, J. D. Dwyer, and D. Moore, be appointed a committee to take charge of the subscription lists.

Resolved, That we accede to the proposals of Mr. O. Britton, to lease his lot of ground, 85 feet on Seventh street, 80 feet on John, and also bounded on a certain alley running parallel with Seventh street, at the rate of $250 per year, to be paid quarterly.

Resolved, That a committee of seven be appointed to execute the lease of said lot of ground in trust, for the use of the Second Advent Association of the city of Cincinnati. Brethren J. Jones, D. Moore, J. Smith, J. Gorrell, W. Winby, J. Hamilton, and J. Perkins were appointed such committee.

Resolved, That we adjourn. Prayer by Bro. Jones.

J. HAMILTON, Chairman.

E. JACOBS, Secretary.

We confess that we have had our misgivings relative to erecting such a place for meetings, notwithstanding we were entirely thrown out of a place; but the opposition and wrath, that this move has awakened with those professors of religion that have been warmest in their opposition to the Bible doctrine of Christ's speedy advent leads us to see that the hand of God is in the measure. We have been driven to the measure against our wills and dispositions. If the brethren could have rented a place such as would accommodate our congregations at

any price, even beyond the bounds of reason, we think they would have done it in preference to building; but it could not be done, and the Tabernacle is consequently going up, but we sincerely hope and pray that the Lord will come before it is done. If he does not, we expect, should the weather be favorable, that it will be ready to meet in on Sabbath after next. And if we never meet in it but once, we do not believe we shall ever have occasion to regret the work of building it. We assure our friends abroad, that from present appearances, there is more sympathy among the sects in Cincinnati for the Papal chair, than for the Second Advent Tabernacle.

Some of the talk that we have heard, runs thus, "They have formed themselves into a Church, and are building a *Church*." "It is just what I anticipated." "It is a practical illustration that they do not believe what they profess." These sentiments not only stand self condemned, but they illustrate the dishonesty of those that make them. Some of these accusers a week or two since were pouring out their imprecations upon us for flocking out to the tent on the commons by hundreds and thousands, exposed to both sun and rain. Because we done THAT, we are FOOLS. Now, because we are preparing a temporary shelter, a little more convenient, we are, in their estimation, *knaves*. Again, they are the ones, that do not believe what they profess, for not long since they said that this mania of *Second Advention* or Millerism, would all go by the board after the 21st of March, and now they tell us that, building a church is "just what they anticipated."

Furthermore, we are not building a Second Advent Church, for that is God's building—made of living stones, and its register is the book of life. It is upon this building that we are at work, and all we have to say to such medlers is, "Why should the work cease, whilst we leave it and COME DOWN TO YOU."

We have said this much once for all upon this subject, and could not well have said less, in view of the great amount of inquiries as to our future movements.

The following is a copy of the last official document of the Springfield Presbytery. Bro. Worley, whose remarks follow the article, has penned it down from memory, and consequently there may be some slight deviations from the original.

From these proceedings, originated that numerous and once devoted body of people, known in this section by the name of "Christians" or "Christian Baptists" as they are sometimes called. We are informed that they have never had any other written articles of association, than this "last Will and Testament," &c.

This being the fact, our readers will see how far the so called "Christian Church" in this city, have departed from Law, as well as Gospel, in expelling, or disowning the best part of their members for believing that Christ will soon come, and for attending the Second Advent meetings.

The *real* death of the said Presbytery is rather questionable. Seeing its danger after the sentence of death had gone forth, it probably fled to Cincinnati, and assumed the name of "Christian," and has been for many years a respectable, useful citizen; but is now playing some of its old pranks again.

SPRINGFIELD PRESBYTERY.

Springfield Presbytery, sitting at Cane Ridge, Bourbon co., Ky., June 4th, 1804.

In more than ordinary health, growing in strength and size daily; but knowing that it is appointed unto all delegated bodies once to die, as it is written, "That which THOU sowest is not quickened except it die," and considering the life of every such body very uncertain, Do make and ordain this their last Will and Testament, in the manner and form following.

1st. We will that this body die, be dissolved, and sink into the body of Christ at large; for "there is one body and one spirit, even as ye are called in one hope of your calling." *Paul.*

2d. We will that our power of making laws for the government of the church, and executing them by delegated authority, *forever cease*, that the people may have free access to the Bible, and adopt "the law of the Spirit of life in Christ Jesus."

3d. We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel, with the Holy Ghost sent down from heaven; without any mixture of vain philosophy, or traditions of men; and let no man take this honor to himself, but he that is called of God, as was Aaron.

4th. We will that the church resume her native right of internal government—try her candidates for the gospel ministry, as to their gravity—acquaintance with experimental religion—aptness to teach, and admit no proof of their call, but Christ speaking in them, and that each church choose her own minister, and support him by a free-will offering, without any written call or subscription.

5th. We will that the people pray more and dispute less; and, while they see the signs of the times, look up, and confidently expect that their "redemption draweth nigh."

6th. We will that the people take the Bible for their Way Bill, or guide to Heaven, and as many as are offended with other books that stand in competition with the Bible, cast them into the fire if they choose; for it is better to have but one book and enter into Heaven, than having many to be cast into hell.

7th. We will that our weak brethren who may have been wishing to make the Presbytery of Springfield their king, and wot not what has now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

8th. We will that J. A—— the author of two letters lately published by him in Lexington, be encouraged in his zeal to destroy partyism.

9th. We will that our hypast conduct, be examined into by the Synod of Kentucky, and that she examine the conduct of all who may have been suspected of departing from the Westminster confession of faith, and that she expell every such suspected HERETIC immediately, that the oppressed may go free, and taste the sweets of gospel liberty.

10th. Finally. We will that our sister body's read their Bibles carefully, and see their fate therein determined, and prepare for DEATH before it is too late.

Springfield Presbytery SEAL.

JOHN THOMPSON, ROBERT MARSHALL, JOHN DUNLAVY, RICHARD MCNAMER, DAVID PURVIANCE, Witnesses.

John Dunlavy, and Richard McNamer, in the month of March, 1805, giving heed to seducing spirits and doctrines of devils, forbidding to marry, &c., which things Paul said would be in the LATTER DAYS, went with the people called Shakers. John Thompson and Robert Marshall, in 1810, went back to the flesh pots of Egypt, or in other words, took the confession of faith, and its whole contents. B. W. Stone and David Purviance, are yet living, and cleave to the Bible as their only rule of faith and practice. With many more of their elder brethren, they have never lorded it over the heritage of God, or the consciences of their brethren; but have truly been examples to the flock or church of God. Other younger men, however, have since grown up, imitating the example of the younger Pharaoh who knew not Joseph, and from the course some of them have been pursuing of late, that they think they have power to expell members from the body of Christ—the church, for searching his holy word, and calling on God for wisdom to understand it. They have disowned brethren for no other crime, than believing that "the day of the Lord is at hand." May God open their blind eyes to see that the day is indeed at the door, when he will come, and cut such servants assunder, and give them their portion with hypocrites and unbelievers: because they are beating their fellow servants, and casting them out for nothing only because they will believe the plain testimony of God, rather than the constructions men put upon it. If this is not requiring men to bestow more honor upon the creature, than upon the Creator, I know not what it is. That God may show them their folly before the master of the house rises up, and forever shuts the door against them, is my prayer.

CALEB WORLEY.

Cincinnati, May, 1844.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

COMMUNICATIONS.

LETTER FROM BRO. COOK.

JACKSONVILLE, May 20th, 1844.

DEAR BRO. JACOBS:

Having an attack of ague and fever, which seized me the first instant, I have been detained in this region; the long continued rains are now obstructing my progress. I find calls multiplying however just round me so that had I the strongest constitution, I could keep myself weary in doing only what providence calls me to do.

I was hindered from preaching only a few days. As soon as possible I began again, though my physical energies are exhausted.

There is a truly interesting company in Springfield. I had the pleasure of baptising about thirteen in that place. Bro's. Chittenden and Stevens are remembered with much affection through all this region, so far as I have gone. In this place we have had good meetings, though the weather has been very unfavorable.

My conviction is that we have nothing to do but labor, looking all the time for Jesus' glorious appearing.—Amen, even so come Lord Jesus.

Yours in the blessed hope,

J. B. COOK.

LETTER FROM BRO. KIMBALL.

CINCINNATI, May 16th, 1844.

DEAR BRO. JACOBS:

Three weeks ago yesterday, I left this place for a short tour in Indiana. Took the canal to Laurel, conversed freely with the passengers, both ladies and gentlemen, on the subject of our Saviour's advent at hand; who did not attempt to disprove it. Stopt at Brookville an hour, which time I improved by circulating about 50 tracts up and down the principal street. Then proceeded to Laurel, where I met with Bro. Thomas P. Haerle, who is a local preacher in the M. Episcopal Church, but warm in the advent cause, and has to encounter much opposition; but is firm and unyielding. I left some publications with him, and a promise to return in a week or two; then proceeded on to Rushville, the seat of Rush county, seventy miles west of this place, and 30 miles this side of Indianapolis. Here I was kindly received by the citizens, put up at brother Carr's where I made my home the year I traveled that circuit—at this house my reception was kind as in former days, sister Carr took my chart of her own accord and hung it up in the hall in open view to all that were coming and going, from Friday evening till Monday morning. On Sabbath morning I went up to see Bro. Smith, the stationed minister of the M. E. Church, was kindly received, invited to attend him to the class, then to take the lead, then to preach at night, all which I consented to with cheerfulness. The house was well filled, and I read, and compared the 10th and 11th chapters of Revelation with the 12th of Daniel,

* * * * * *

At the close, the preacher in charge arose, and said, all is well enough save knowing any thing about the time of the end: this God in his wisdom, and for our good has put within his own power. Christ says no man knoweth the day nor the hour. And as the Bible teaches us that one day with the Lord is as a thousand years, and a thousand years as one day; therefore it was impossible to know within a thousand years of the time. Who among all those, who unite to give their power unto the beast; and who honor the mother of harlots, and her daughters, do not see the irresistible force of the preacher's argument. Next morning I called on him with my chart. This he turned to ridicule, and became very jealous for the honor of his mother, the M. E. Church. I saw it would be lost labor for me to try to get that house any more; so, I applied to the Presbyterian minister for the use of his house—he said he had no right to let it to any one, but I might see the trustees.

I did so: and was referred from one to the other, each disclaiming the right to let it go. I then applied to the sheriff, who let me have the court house, without any hesitation, where I lectured twice to a very attentive congregation. On Monday rode to Burlington, lectured in the M. E. Church seven miles west of Rushville, and on Tuesday night lectured in a public school house in the neighborhood of Bro. Bracken's. This Bro. Bracken is a local preacher in the M. E. Church, of first rate standing, as a christian, but by the Laodiceans whose craft is in danger, he is set down on the insane list, nearly crazy as I am, and as birds of a feather &c., we were much delighted in each others company. He became a subscriber to the Western Midnight Cry. I think his mind is about made up to leave the lukewarm establishment. He helped me on my way with his beast, and when we parted gave me money to help the truth further. I then came down to Laurel, and not finding a boat ready, I was by Bro. Hadric prevailed on to stay and attend a two day's Second Advent meeting, five miles from town. The meeting house was principally built by those who are now looking for their Lord, and is safely deeded to the M. E. Church. There are three or four local preachers in this neighborhood, all of whom are looking for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ. May the Lord help them to arise and discharge their duty, though they should, like Amos, be reproved for droping their word towards the king's chapel, Amos vii. 12–13. I am not able to express the interest I feel for these dear brethren, and I know too, that the salvation of their neighborhood, yea, surrounding neighborhoods, under God depends on them. His truth is already like a fire shut up in their bones, Jer. xx. 9. I lectured in Laurel in the M. E. Church, but was advised by the stationed preacher not to take the chart—he attended, and closed the meeting. At the two days meeting I lectured four times, Bro. Hadric once.

I can truly say that the last three weeks have been the happiest of my life. I have thought much and often on what I have heard you say, about having the truth of this doctrine written on the heart. And I think I can say, that I have about as strong an assurance, that the time of our Lord's second advent is at hand, as that, through his grace I have passed from death unto life. May the Lord make us all consistent believers in, and co-workers together with him.

Yours in the blessed hope,

ISAAC KIMBALL.

FOR THE WESTERN MIDNIGHT CRY.

Wait we for the blessed Saviour,
Wait the trumpets joyful sound;
Panteth Lord, our souls to greet thee,
On thy throne of glory crowned.

Full of hope we hail thy Advent,
Hail the world's resplendant heir;
Hail the joys of thy salvation,
Filled with peace and freed from care.

Tardy fly the winged moments,
Swiftest wines with languor move,
Lightnings flash and sights quick vision,
All are slow compared to love.

Sure 'tis some seraphic sunbeam,
Essence pure that holds control;
Spark angelic sped from heaven,
Which transforms and cheers the soul.

Spirit animating spirit,
Life inspiring life divine,
Love engendering love electric,
Flowing from the Living Vine.

Marion Co. Ind. JOHN HOBART.

LETTER FROM BRO. KENT.

CLEVELAND, May 10, 1844.

DEAR BRO. JACOBS—

While I am informed through the medium of the Western Midnight Cry, (which I prize more highly than any other publication,) of the faithful labors and glorious success of the dear brethren at Cincinnati, of late; it so reminds me of the many precious seasons we enjoyed together last winter, so sweet to my soul, that though now absent in body, yet I participate with you in the rich favors you are enjoying. We rejoice to hear that you are strong in faith, still looking for the coming One. He will soon, very soon appear. The prophetic history in Daniel and John, the signs foretold by prophets, apostles and the Lord Jesus, the numbers given to Moses, Daniel and John, all proclaim his coming "nigh at the door." "He is faithful that promised." "Firm as a rock his truth shall stand, while rolling years shall cease to move." Now to give up our faith in the personal, glorious, speedy advent of our Lord, would be in us as inconsistent and foolish, as it would have been in Noah to have forsaken his ark the sixth day of the seven. Let us, like Noah, wait. For thus we are commanded, "if the vision tarry, wait for it, because it will surely come, it will not tarry." In our reckoning there may be a mistake of a few months; but in God's reckoning there is no mistake. It is given to us under oath in Dan. xii. 7, and John x. 5, 6, 7, and it will surely come at the time appointed. I do not, cannot doubt it.

The vision is written on tables so plain,
To doubt it, in me, would surely be vain,
And wherever I go, o'er the valley and plain,
From preaching this vision I cannot refrain.

Since I came to Cleveland, besides preaching here every week more or less, I have visited Medina, Strongville, Akron and Detroit. The brethren in Akron enjoy the very efficient labors of Bro. Pickands. They have come out of Babylon—built themselves a convenient, temporary house of worship; have no creed but the Word of God; are united; strong in faith, and looking for immediate redemption. My soul was greatly refreshed while with them.

Last week I visited the brethren in Detroit, Mich.—They are few in number, but love the Lord and his appearing. I labored there three evenings, then returned to Cleveland. About half the inhabitants of Detroit are Roman Catholics. The greater part of the other half, so far as religion is concerned, are but a shade better. They have rejected the Bible, concluding it not fit to be used in their Common Schools. Thus the Little Horn is prevailing.

The brethren in Cleveland are still looking, prayerfully looking for the Lord. They meet at present in the Congregational House, but if time continue, expect to meet in the tabernacle soon. It will probably be finished in about three weeks. The Bible is their creed and only rule of life. Meetings are ordinarily interesting. Last Sunday one week four more were baptised, and added to their number.

By a letter received from Bro. Fitch, we learn that he was to be in Warren yesterday, Sunday. We expect him here as soon as Tuesday or Wednesday. We wish Bro. Brewer and his wife were coming with them.—Cannot they come this way? Bro. Galusha has not arrived here yet. Hence you perceive that I have not gone East yet. Perhaps it is all right. I expect however to be in Buffalo next Sunday.

Yours, in the faith and hope of the Gospel of Jesus,

J. H. KENT.

FOR THE WESTERN MIDNIGHT CRY.

Lamb of God, thou died to save us,
Woke us from the death of sin,
Shed thy holy spirit on us,
Fix'd the seal of faith within.

Taught by thy divine anointing,
Truth we know as 'tis in thee,
At the mercy seat atoning,
Pascal Lamb, O keep us free.

Daily tinge our hearts with crimson,
Let no trace of guilt be there,
Let the hosts that deal thy judgments
Pass us by, our households spare.

Shafts of death and destruction,
Soon will fill the heated air;
Vengeance, wrath, and indignation,
Shake the earth and make it bare.

Thunder, fire and wind commingle,
Lightning, storm, and hail descend,
Mountains, rocks, and rivers sever,
Ocean, earth, and islands rend.

A SINNER.

HYMN.

This world explore from shore to shore,
'Tis like a baseless vision;
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given,
All varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing lasts but heaven.

Empires decay and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
Death conquers all below the sky,
There's nothing lives but Heaven.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rock this earthly ball,
There's nothing firm but Heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone and I'm in gloom,
The earth is all a lonely tomb,
I have no home but Heaven.

The clouds disperse, the light appears,
My sins are all forgiven,
Triumphant grace has quelled my fears;
Roll on thou sun, fly swift my years,
I'm on my way to Heaven.

Should war's turmoil, and passions boil,
Like Etna's burning lavin,
Should sins and wrath the nations sweep,
A tempest o'er the howling deep;
I'll not be long from Heaven.

HYMN.

We see the bright signs of his coming revealed,
And hear the rejoicings of those that are sealed,
And lift up our heads and unite in the song,
That soon the bright harps of the sky shall prolong
He's coming he's coming no longer delay,
But rise, trim your lamps and be hasting away,
Unspotted and holy each garment must be,
And the soul from all sin and entanglement free.

To meet him in glory my soul is on fire,
And filled with the raptures of holy desire;
Oh haste blessed Jesus in majesty come,
And take thy redeemed to their heavenly home.
The glory already seems gleaming on high,
Be ready to meet with the Lord in the sky,
Pray on till the moment of conflict is o'er,
Pray on for our sorrows will soon be no more.

O hasten thy coming blest Saviour we pray!
Speed the wheels of thy chariot, and make no delay!
As strangers and pilgrims in sadness we roam,
We're waiting, we're longing to meet thee at home.
O put on thy glories blest Bridegroom and come,
Let the deserts be glad and the wilderness bloom,
And the saints who've been wash'd from their sins in thy blood,
Shall exclaim, looking upward, "Lo, this is our God!"

NEW BIRTH.

Its Necessity. Man is diseased, and will eventually die past *all* remedy, unless there be a *new* principle of life begotten in him, as really as there was *any* principle of life in him when born *into the world*. When God created him at the first, the life by which he lived, rendered him infinitely happy. 'Every tree of the garden' ministered to his most extended wants, except *one*, of which he was forbidden to eat, 'for' said his Creator, 'in the day that thou eatest thereof, thou shalt surely die;' (Gen. 2: 17.) Or as the margin reads, *dying thou shalt die;* from which language we can understand no more, nor less, than that in the day he transgressed the commandment of God he should become diseased, from which he would sooner or later die: Dying thou shalt die: or in the day thou eatest thereof thou shalt *begin to die*. He did thus violate the above command, for 'when the woman saw that *the tree* was good for food, and that it was pleasant to the eyes, and a tree desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.' Gen. 3: 6. That day the penalty attached to the commandment was fulfilled; but *that day* he *did not die*, for after that he *lived* with his wife who bore children; (Gen. 4: 1,) but on that day he did *begin to die*, according to the sense of the text as conveyed in the language of the *margin*. That *all* are involved in the same 'dying state,' see Rom. 5: 12, 'Wherefore as by one man sin entered into the world, and *death by sin*; and so death passed upon *all men*, for that *all* have sinned.' For the order, in which this 'dying' is brought on, and finally finished in death, see James 1: 15, 'Then, when lust hath conceived it bringeth forth sin; and sin, *when it is* FINISHED, *bringeth forth* DEATH. *Unless it can be proved* that our first parents *finished* sinning in the day they eat, &c., nothing more can be shown than that they then commenced 'dying.' James, is undoubtedly *right* in placing *death* at the *end* of man's transgression, and those that tell us 'man is dead *spiritually*' when he *begins* his course of sin, are undoubtedly *wrong*. The final execution of the sentence is only revoked through the new birth, or being 'born again.' Thus 'being made free from sin, and become servants to God, ye have your fruit unto holiness, and *the end* everlasting life. For the wages of sin [to be paid when the work is *done*] is death: but the *gift of God* is eternal life through Jesus Christ our Lord,' Rom. 6: 22, 23. Yes. Through Jesus Christ our Lord! for he it is, that 'hath abolished death and brought life and immortality to light through the gospel,' 2d Tim. 1: 10. The manner in which he hath abolished death, is abundantly explained to be through faith in Jesus Christ. We learn from 1 Cor. 15: 56, 57, that, 'the sting of death is sin; and the strength of sin is the law. But thanks to God who giveth us the victory through our Lord Jesus Christ.' We are frequently told that the sacrifice of Christ, has actually placed *all* mankind in possession of eternal life, or of an eternal conscious existence; but in the room of one pointed text to prove such position, we find abundant testimony like the following, 'That as sin hath reigned unto death, even so might grace reign THROUGH RIGHTEOUSNESS unto *eternal life*, by Jesus Christ our Lord,' Rom. 5: 21. Ag *in*, 'To be *carnally minded, is DEATH; but to be* spiritually minded, is LIFE and peace,' Rom. 8: 6. Also, verse 13, 'For if ye live after the flesh, ye shall DIE: but if ye *through the Spirit* do mortify the deeds of the body, ye shall LIVE.' To escape the penalty of the law, (death) a character must be formed which, in this state of probation, accords with that of Christ, John 3: 14. 'We know that we have passed from death unto life, because we *love* the brethren. He that loveth not his brother *abideth* in DEATH.' And in death there is no remembrance of God—in the grave none give him thanks, Psa. 6: 5.

All will be raised from the dead, but all will not be freed from the penalty of the law, Rom. 14: 10. 'We shall all stand before the judgment seat of Christ.' 2d Cor. 5: 10. 'For we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Acts 21: 15, 'There shall be a resurrection of the dead, both of the just and unjust.' But this is not a release of the *unjust* from death, for in Rev. 20: 13-15, we read, 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire.' Here is the execution of the penalty of the law upon all that are not born again—upon all that are not written in the book of life. When man is born into this world, he 'is born unto trouble, as the sparks fly upward,' (Job 5: 7,) and 'Except a man be *born again*, he cannot see the kingdom of God,' John 3: 3. There is no other way of escape—the language is imperative, 'Ye MUST be born again,' ver. 7.

The Process.

The process through which this being 'born again' is *accomplished*, will be briefly considered. It is not *of blood*, for *that* constitutes all the life we have in this 'dying' state; and it scatters death through our whole system. John 1: 12, 13, 'But as many as *received him*, to them gave he power to become the sons of God, even to them that believe on his name: which were born NOT OF BLOOD, nor of the WILL OF THE FLESH, nor of the *will of man*, but of God.'

The first agent in working this change—causing man to pass *from* death *unto* life, is the *word of God*. 1 Peter 1: 23, 'Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever.' The LIVING word; the word of God attended by the Spirit of God: for the 'letter (alone) killeth, but the Spirit giveth life,' 2d Cor. 3: 6. The saving efficacy of the living word, is seen in the expression of David, Psa. 17: 4, 'Concerning the works of men, by the *word* of thy lips I have kept me from the paths of the destroyer.' The absence of that word (not in its letter only, for he undoubtedly had access to that at all times) caused him thus to lament 'Mine eyes fail for thy salvation, and *for the word* of thy righteousness,' Psa. 119: 123. Giving heed to *the word* is indispensible, in the work of being 'born again.' Prov. 13: 13, 'Whoso despiseth the word, shall be destroyed: but he that feareth the commandment shall be rewarded.' To prove, that in being born of the word, something more than the *letter* as it exists in the Bible is spoken of, let the reader consult Matt. 13: 19—23, 'When any one heareth *the word* of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which *was sown in his heart*.' It is the *word of God*, as sown in the heart by 'the Son of Man' alone, which can work life IN us. If that word be received INTO the heart, and is cherished there; bringing forth the fruits enumerated in Gal. 5: 22, 23; then it is one of the powerful agents, that works *in us* a new principle of life.

Begetting us to a new life, is a work in itself, over which we have no control, further than that of submitting to God, that *he* may perform the work. James 1: 18, 'Of his own will begat he us with *the word* of truth, that we should be a kind of first fruits of his creatures. *The word* of God, not alone, but in the hands of his faithful servants, accomplishes this work. 1 Cor. 4: 15, 'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have *begotten* you through *the gospel*.' While the written word is before us, those words must be spoken to the inmost soul by the Son of God himself, in order to create lost man a 'new creature in Christ Jesus.' John 6: 63, 'It is the Spirit that quickeneth; the flesh profiteth nothing: *the words* that I SPEAK UNTO YOU, they are spirit, and they are LIFE.'

If the word of God be such an all-important agent, in accomplishing the work of being 'born again,' how necessary to heed the instructions of Paul to the Ephesians 5: 6, 'Let no man deceive you with *vain words*: for because of these things cometh the wrath of God upon the children of *unbelief*.' (See margin.) O how many are fitted for the day of wrath, in consequence of being deceived with *vain* words! And how easy to avoid that storm of wrath, by testing *all the words* we hear from men, by the unalterable, soul changing word of God!

The next agent brought to view in the Bible, to accomplish the work of being 'born again' is the *Holy Ghost*. John 3: 5, 'Jesus answered, (Nicodemus) verily, verily, I say unto thee, except a man be born of water, and of the SPIRIT, he cannot enter into the kingdom of God.' The work of begetting again to a new life, by the Spirit, is an instantaneous one—performed by Christ, and is called the baptism of the Holy Ghost; which as completely cleanses, and renovates the whole inner man, as the washing of water does the outer man. There must be a moment from which an individual exists in a state of embryo, before they can be born, and grow up to be a man; which figure is used in Eph. 4: 15, '*Grow* up into him in all things.' And 1 *Peter* 2: 2, '*As new born babes, desire the sincere milk* of the word, that ye may *grow* thereby.' The work of conferring the Holy Ghost, is the prerogative of Christ. Its application is called baptism, which shows the perfection, as well as the suddenness of the work. John, by the spirit of prophecy, testified to this work in Matt. 3: 11, '*I* indeed baptize you *with water* unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you *with the Holy Ghost*, and with fire.' John 1: 33, 'And I knew him not: but he that sent me to baptize *with water*, the same said unto me, upon whom thou shalt see the spirit descending and REMAINING on him, the same is he which baptiseth *with the Holy Ghost*.'' Acts 2: 3, 4, 'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' To get rid of the truth that Christ does in these days, baptise with the Holy Ghost internally, as well as man with water externally, this text is quoted to show that the baptism of the Holy Ghost was an external application only, while the expression, 'They were all FILLED with the Holy Ghost,' is lost sight of, as being the most important part of the work accomplished. 1 Cor. 12: 13, 'For by ONE SPIRIT, are we all BAPTISED INTO ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit.' In what way can we get into Christ, but by being baptised *into him*? And the *agency of that baptism is not* inferred in this text, but plainly stated. The Holy Ghost thus becomes a principle of life in the believer, as may be seen from Mark 13: 11, 'But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but *the Holy Ghost*.' Its real substance was prefigured, when it descended in a bodily shape upon the Saviour at his baptism, Luke 3: 22. The Holy Ghost was conferred, under the preaching of the doctrines of Christ, upon those that believed, and at the moment when their faith embraced Christ. Acts 10: 44, 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Or upon all that *heeded*, or in their hearts believed it. (See Matt. 13: 9.) Peter, in narrating the above circumstance said, 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptised with the Holy Ghost,' Acts 11: 15, 16.

The faith of the church relative to the gift and operations of the Holy Ghost, has much more sadly degener-

ated, than it has relative to the doctrine of the Second Advent of Christ. The first is denied in toto, while the latter is only spiritualized away. If it was the privilege of the disciples to be 'filled with joy and with the Holy Ghost,' (Acts 13: 52,) where is that privilege denied to the disciples of Christ in later days? Again, we say where? There was no baptism with the Holy Ghost before the ascension of Christ, for he told them, 'If I go not away, the Comforter [which is the Holy Ghost,' John 14: 20.] will not come unto you; but if I depart, I will send him unto you.' The ordinance of baptism contained in the commission of Christ to his disciples, Matt. 28: 19, 20, by a fair inference was to continue 'unto the end of the world.' The gift of the Holy Ghost by a plain declaration is to 'abide with you forever,' John 14: 16. We do not wish to be understood as saying, that the people of God, before the ascension of Christ, did not enjoy the Holy Ghost. They did enjoy it. They prophesied and wrote under its influence, for it is written, 'Well spake the Holy Ghost by Esaias the prophet unto our fathers,' Acts 28: 25. And the prophecy came not 'by the will of man: but holy men of God spake as they were moved by the Holy Ghost,' 2d Peter 1: 21. But they received it in the exercise of a faith like unto that of Abrahams, through the deeds of the law: but since the ascension of Christ, men are baptised with it, through 'the hearing of faith,' Gal. 3: 2. The Holy Ghost SANCTIFIES the possessor, Rom. 15: 16, 'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' It is no vain shadow, but a blessed reality—a principle of far more importance to the believer than every outward form, or than even life itself. 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' 1 Cor. 6: 19. So it is of as much more value than our lives, as the TENANT is of more value than the TENEMENT. So indispensable is it, that we are saved by it. Titus 3: 5, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' However pure a man may be cleansed, from every evil way, without the RENEWING of the Holy Ghost, he is still in his 'dying state.' The Holy Ghost, as well as the word of God, is a witness to the believer, of the work of Christ in his salvation. Heb. 10: 14, 15. It is also our EARNEST, pledge, or title, to the everlasting inheritance. Eph. 1: 13, 14, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the EARNEST of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.' 2d Cor. 1: 21, 22, 'Now he which establisheth us with you in Christ, and has also *sealed* us, and given the earnest of the Spirit in our hearts.' The life thus inspired in us, groans to break forth from its embryo state, as it will do at the Resurrection from among the dead. Rom. 8: 23, 'Even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' The word of God as contained in the Bible alone, is *no more* title to an heavenly inheritance; for, then might the bold blasphemer say, under the influence of fear, with the Bible in his hand 'this is my hope,' and when a contrary influence arose, his hope would flee. The Holy Ghost—the Spirit of God, so formed in the heart as to become a new principle of life—struggling, groaning, waiting, looking, for victory over the little ALL of life, we have in our 'dying' state; panting for immortality, (Rom. 2: 7,) and finally becoming clothed with it in the first resurrection, 1 Cor. 15: 52, 53.—The indwelling of the Holy Ghost is that which constitutes, in connection with the other agents, our title to immortality, and an inheritance in the New Earth.

The next agency brought to view, in accomplishing the work of being 'born again' is *Water*. John 3: 5, 'Except a man be born of WATER, and of the Spirit he cannot enter into the kingdom of God.' It has been held by many that this being 'born of water' is a work accomplished by baptism *with water* under the commission Christ gave to his disciples, Matt. 28: 19; But there are scriptural objections to this view. There are no exceptions made in this text: and if the outward ordinance be what is brought to view, every man, no matter under what circumstance, that ends his probation without being baptised *with water*, *never enters* into the kingdom of God. In such case, the poor thief upon the cross *is lost*—hopelessly lost. Look also at the perfect pattern of christian character that our Saviour gives, Matt. 19: 14, 'Suffer little children, and forbid them not, to come unto me: for OF SUCH is the kingdom of heaven.' The great mass of the subjects of God's kingdom is made up *of such*. If the outward ordinance was absolutely essential to the salvation of this class, Christ could not have forgotten to say 'of such' (after they have been baptised *with water*) 'is the kingdom,' &c., knowing, as he must, if the outward ordinance be what is alluded to in the text, that every child of man, unbaptised with water, was eternally lost. If the words of Jesus here point to the outward ordinance, then the sick and dying, the prisoner and the exile, that are placed beyond the reach of that ordinance, must lie down in despair, for, 'Except a man be born of (baptised with) water, * * * * he can not enter into the kingdom of God.' In vain then has Paul said to the Galatians 2: 16, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the *works of the law shall no flesh be justified*.' Baptism is a ceremonial act, is but a work of the law; whether it be embraced in the ceremonies of the Mosaic LAW, or 'the perfect LAW of liberty,' (James 1: 25,) in which LAW the subjects of the gospel dispensation are exhorted to 'continue.' It was for seeking to be justified by Christ, *in these deeds of the law*, that Paul withstood Peter to the face; assuring him that while *thus* people sought justification, if they were found sinners, Christ was not to be blamed. See Gal. 2: 11—17. We may be wrong; and if we are, the lover of truth, and of his fellow man, will no doubt endeavor, by a 'thus saith the Lord,' to guide us into the right path. The views we collect from Scripture, are briefly these: The work of being 'born again' (or begotten again) is not accomplished in any outward work, or ordinance: but through a purely mental exercise—simple faith in Christ alone. Here, is where mourning ceases and joy begins. Rom. 5: 1, 'Therefore being justified *by faith*, we have *peace with God* through our Lord Jesus Christ.' But before we further digress, we must learn wherein, *water* becomes an essential ingredient in the work of being 'born again,' or *begotten again*: (for it is questionable whether being born again, in its most extended sense, takes place till the first resurrection.)

In the outward ordinance, there is no *visible* change takes place with the candidate, and if his inward joys are increased, it must be the effect of the grace of God upon his heart, through faith in Christ, (which we do not say, may not be exercised at the time.) It is the internal, and not the external application, that makes him a better man—a man of God. If the Almighty had taught us in his word, about any *internal* application of *water*, such as would reach, and cleanse the thoughts of the heart, we should at once conclude *such* to be the *water* employed in the work of being 'born again.' Without manufacturing Scripture, to sustain a theory, we will here see what God has said, relative to such internal application of *water*. Ex. 17: 6, 'Behold I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in sight of the elders of Israel.' See the use that Paul makes of this Scripture in 1 Cor. 10: 2-4. Our fathers 'were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all *drink* the same spiritual drink: (*for* they *drank* of that spiritual Rock that went with them: and that Rock was Christ.') A real principle of life flowed from Christ, of which they partook. When the name of God is exalted in the (new) earth, (Isa. 12: 4,) we read (ver. 4) 'Therefore with joy shall ye draw water out of the wells of *salvation*.' Water from such fountains will effectually remove *sin*. Such water is again mentioned in Isa. 44: 3, 'For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.' Jer. 2: 13, 'For my people have committed two evils; they have forsaken me the fountain of LIVING WATERS, and hewed them out cisterns, broken cisterns, that can hold no water.' See also Ezek. 36: 25, 'Then will I sprinkle CLEAN WATER upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.' But we are told, that the water mentioned in these texts is not real water, but refers to the operations of the Spirit. If thus, the application of living water, which cleanses from filthiness, and idols, be spiritualized away; the same principle would also spiritualize away the spirit, mentioned in the next verse; and which is given after the filthiness has been cleansed away with this water: Or in other words, a plan of rendering Scripture, that reduces water to Spirit, will also reduce the Spirit to nothing.

With the text already quoted from Jer. 2: 13, compare Zec. 13: 1, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness.' These texts abundantly prove that there *is* such a fountain of *water*; and the question arises whether men have access to it this side of the New Earth, and whether it be used in the process of being 'begotten again.' That ancient Israel partook of it, is plainly stated: 'They all drank of that rock,' &c. More positive proof, that *water* from that fountain is used in the work of man's salvation, may be found in John 4: 10, 'Jesus answered and said unto her, (the woman of Samaria) if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee LIVING WATER.' 'The woman saith unto him, sir, thou hast nothing to draw with, and the well is deep: from whence then has thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of *this* water, shall thirst again: But whosoever drinketh of the water I shall give him, shall never thirst; but the water I *shall give* him, shall be IN HIM *a well of* WATER, *springing UP into everlasting life*.' The living water is a cleansing, satisfying principle; and in this text is made to run parallel with the *spirit*, as brought to view in Rom. 8: 11, 'But if the *spirit* of him that raised up Jesus from the dead *dwell in* you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.' That both the *living water*, and the *spirit* have a *real*, and not an *imaginary* existence in the believer, is just as necessary to believe, as that our existence in a resurrected state, will be *real*. The living water is shared by none but believers, 'He that *believeth* on me shall never thirst.' John 6: 35. See also John 7: 37, 38, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and *drink*. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of *living water*.' 'But this spake he of the spirit,' the quickening principle more particularly, than of the water—the cleansing and reviving principle. In the room of finding texts to destroy the water, in the text, 'Except a man be *born of water*,' &c. we find none but what harmonize, like those we have quoted, to strengthen the declaration, 'Except a man be born of *water*,'

[as well as of the spirit,] 'he cannot enter into the kingdom of God.'

In order to correct natural diseases, it becomes necessary to make ourselves acquainted with the operations of our natural existence: and so of spiritual diseases.—The properties of the new birth are certainly taught in the Bible; and what can be the harm of making ourselves acquainted with those properties? In bringing forth from under the sackcloth covering of sectarian prejudice, to which the truths of God have so long been made to bend, and attempting to show what are the essential properties of the new life 'begotten' in us, which is to raise these bodies from the dead, (Rom. 8: 11,) we may indeed peril our reputation. And what then? Will that change God's truths? Not at all. Furthermore, when we find ourselves in possession of a reputation that stands in the way of a free and open investigation of Bible truths, no matter how soon we loose it.—For the honor of God, and the interests of the soul, the quicker the better.

That *water* and *spirit* (not spirit, and spiritual water,) constitute two of these properties, is put beyond controversy by the naked word of God, 'Except a man be born of WATER and of the SPIRIT, he cannot enter into kingdom of God.' The one, without the other, will not answer the purpose. They must both operate together; and they must be in the believer, or there is no salvation for him, as we have seen.

Let the reader now consult 1st John 5: 8, 'And there are *three that bear witness in earth*, the SPIRIT, and the WATER, and the BLOOD: and these three agree in one.' See verses 1 and 10, 'Whosoever believeth that Jesus the is Christ, is born of God: and every one that loveth him that begat, loveth him also that is *begotten of him*.' The locality of the THREE witnesses, agreeing in ONE, that bear their testimony *in earth*, is shown in verse 10, 'He that believeth on the Son of God [and is thus born or begotten of him, verse 1] hath the witness IN HIMSELF: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.'

Two indispensable properties of being 'born again' has been proved; and to make the testimony complete *in earth*, another is here added, which is 'blood.' The blood of Adam *constituted the life of Christ in his* human nature; which blood he shed, in order to take up a new principle of life, which the Father gave him, (John 5: 26,) and of which to impart to us; first, through the channel of our FAITH; and second, through the RESURRECTION to ETERNAL LIFE. The blood of Adam still flows in the Christian's veins, and constitutes the *third* witness. Thus we have the *living water*, and the *Holy Ghost*, not dreamed of merely, but actually imparted to us, and through the medium of our *veins* and *blood*, conveying a sensible evidence through our whole system—bearing witness in earth that we are the Lord's—that being 'begotten again to a lively hope,' &c. means something more than *externals*.

The child of God knows, that the Holy Ghost affects his *whole system*: It is not confined to his head, or his heart; but as 'a burning fire shut up in his bones.'—'My soul longeth, yea, even fainteth for the courts of the Lord: My heart and MY FLESH crieth out for the living God.' Psa. 84: 2.

Inasmuch as a *sensible* evidence is produced throughout the entire system, under the operations of the Holy Ghost, and the Living Water, what objection can there be to the *veins* being the medium through which those witnesses operate? All the life we now have, is communicated through that medium. Man is to be raised, and the faithful in Christ to have *eternal life*, thus being restored to what man was before he fell. The properties of his existence, while enjoying eternal life, is Living Water and the Holy Ghost, as may be seen from texts quoted. These properties filling the veins, which blood now fills, we can see, (upon natural principles if the reader pleases) how existence can be eternally perpetuated. Blood is a degenerating, corrupting principle, and works death in all bodies which it animates.—The Holy Ghost, and Living Water, are principles, when occupying the place of the blood, which will tend to increase and perpetuate life, as that does death. The 'blood' is a 'dying' witness. It is not to continue after we are 'born into the kingdom.' To overcome, and be seated with his father in his throne, Christ laid down his life—shed his blood. So we are to overcome when we are seated with him in this throne. Rev. 3: 21. The third witness, which only operates in earth, and before the resurrection, and is now the ruling principle of life, *is to be laid aside when this mortal puts on immortality.*

When a portion of the Holy Ghost, and Living Water, is imparted to these frail systems of ours, easy to how know it! It brings a 'joy that this world cannot give nor take away.' It leads its possessor to cry out, 'I have peace with God through our Lord Jesus Christ.' It leads him to 'groan for adoption, to wit, the redemption of his body,' to exclaim with joyful hope, 'Come Lord Jesus, come quickly! Even so. Amen.' Through its operations the heart is changed. The very thoughts are cleansed. The affections restored from earth to heaven. The whole inner man is corrected. He now finds how he can love God with all his heart, and his neighbor as *himself*. The outer man must now be corrected; but as his agency, viz: his FAITH, has been employed in procuring the baptism of the Holy Ghost, so his works will be employed in correcting the exterior.

Or Baptism.

What has baptism to do in the work of being 'born again?' That *there are two baptisms taught in the* Bible, none pretend to deny: The baptism with water, and the baptism of the Holy Ghost. Some hold the doctrine, that the latter was never promised to any but the disciples then living, and that it was dispensed with after the day of Pentecost. Others hold the view that the former was dispensed with in the days of Paul, while others still contend that both yet remain in full force. With this latter view the Scriptures fully harmonize. The ordinance as practiced by John the Baptist, was not the same, nor used for the same purposes, as that embraced in the commission of Christ to his disciples. John's was a baptism, not into the name of *Christ*, but '*unto repentance*.' (Matt. 3; 11.) The Christian baptism was in the name of the Father, Son, and Holy Ghost. John's baptism was administered to 'Israel *only*.' (Acts 13: 24.) The Christian baptism was to be administered to 'ALL NATIONS.' That the baptism of John was a work of righteousness belonging to the Law, seems evident from the saying of Christ when he came to John to be baptised of him, (Matt. 3: 15,) 'Suffer it to be so now: for thus it becometh us to FULFILL all righteousness.' It is spoken of thus by the Saviour, by way of distinction, 'The baptism of John, whence WAS it?' (Matt. 21: 23.) It is spoken of as having existed, performed its work, and then being dispensed with.—'*Whence was it?*' '*I indeed baptise you with* WATER, but one mightier than I cometh, * * * * he shall baptise you with the HOLY GHOST'—the all important baptism, 'Beginning with the baptism of John,' (Acts 1: 22,) [the end of it.] 'That word, ye know, which was published throughout all Judea, and began from Galilee, *after* the baptism which John preached. (Acts 10: 37.) But John himself can best settle the purposes which his baptism served, 'And I knew him not: but that he should be made manifest to Israel, therefore am I come baptising with WATER.' (John 1: 31.) As John came baptising to prepare the people for the First Advent, so Christ himself came baptising to prepare the people *for his Second Advent*. '*He that sent me to* baptise with WATER, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he. which baptiseth with the HOLY GHOST.' (John 1: 33.) John admitted the superiority of Christ's baptism, saying, 'I have need to be baptised of thee.' (Matt. 3: 14.) John truly baptised with WATER, but ye shall be baptised with the HOLY GHOST not many days hence.' We nowhere, after John's day, find an account of any one baptising unto repentance; nor do we find a commission embracing any such work.

In order to ascertain what is accomplished by this ordinance, we will examine some of those texts where it is brought to view, beginning 'after the Baptism which John preached.' The commission embracing Christian baptism, is as follows, 'Go ye therefore and teach *all nations*, baptising them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: *and lo, I am with you always, even unto the end of the* world:' Amen. Matt. 28: 19, 20. As this was a work to be performed by the disciples, the outward work is undoubtedly what is brought to view. But first in order is *teaching* them, or as the margin reads, 'make disciples or christians of all nations.' A disciple is a scholar, or one who learns; and in this case, Christ is the teacher, as to him the disciples were made. A few examples will show that under apostolic teaching, after the the door was opened to the Gentiles, the baptism of the Holy Ghost was *first* conferred. 'But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received of man, neither was I taught it, *but by the revelation of Jesus Christ*.' Gal. 1: 11, 12. 'When he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.' * * 'He shall receive of mine, and show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you.' John 16: 13–15. This spirit of truth is the Holy Ghost. John 14: 26. His teachings alone can make a disciple, or scholar of Christ. 'But the anointing which you have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in *him*.' It being the office of the spirit to make a disciple according with the commission, that must first be received. Under the teachings of Peter on the day of Pentecost, the people were first 'pricked in the heart,' so as to cry out, and then '*gladly* received the word' before they were baptised. Act 2: 37, 41. The first recorded instance of apostolic preaching, to any other nation besides the Jews, and of course the first instance where the commission of Christ to 'teach all nations' was *fully* acted under; the statement is, that the Holy Ghost was conferred under the teaching. Acts 10: 44. 'While Peter yet spake these words the Holy Ghost fell on all them which heard the word. In 1 Peter 3: 21, It is administered not to put away the filth of the flesh, but to answer a good conscience; which already bore its witness in the Holy Ghost: see Rom. 9: 1. The outward ordinance in Paul's day, became so much a cause of contention, that he justified himself in refusing *further* to administer it. See 1 Cor. 1: 11—17. 'Jesus *made* and [afterwards] baptised more disciples than John, though Jesus himself baptised not but his disciples.' John 4: 1, 2. 'But when they BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.' Acts 8: 12, 13. 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Acts 2: 38. In these two last instances, the gift (or baptism) of the Holy Ghost seems to have followed the outward ordinance; but let the reader bear in mind that both of these occured before *the opening of the gospel door* to the Gentiles. When that was done, to the astonishment of Peter, he says, 'Can any man forbid water, that these should not be baptised which have *received* the Holy Ghost as well as we.'? Acts 10: 47. God conferred his blessings on men under the old dispensation, through the works of the Law; which works, when completed, procured for the

door justification in the eye of that Law: But Christ, under the gospel dispensation, justifies men through the bearing of faith—such kind of faith as receives Christ in *us* the hope of Glory, &c. from which flows every good work. Rom. 2: 25. Gal. 3: 2; 5: 6.

In the work of preparation for God's kingdom, there is an inward, and outward cleansing, or purity of heart and then of life, so clearly taught, and so undisputed that it is unnecessary in this place to dwell upon the proofs. A few texts will be here introduced to show the relative importance of the inward and outward work.—'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, only in meats and drinks, and divers washings, and carnal rites imposed until the time of *reformation*.' Heb. 9: 8, 10. 'Wash me thoroughly from mine iniquity, and cleanse me from my sins. Psa. 51: 2. This is God's work alone. 'And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord.' Acts 22: 16. An acknowledgement that the work of washing away sin is God's; for it is done while calling on his name. 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the SPIRIT of God.' 1 Cor. 6: 11. 'Unto him that loved us, and washed us from our sins in his own blood.' Rev. 1: 5. 'These are they which came out of great tribulation, and have washed their robes, and made them white in the BLOOD OF THE LAMB.' Rev. 17: 14. 'That he might sanctify and cleanse it, [the church,] with the washing of water by the WORD.' Eph. 5: 26. 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, [with living water] and renewing of the Holy Ghost.' Titus 3: 5. 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.' Psa. 51: 7. 'He that is washed needeth not save to wash his feet, but is clean every whit.' John 13: 10. 'Now ye are clean through the word which I have spoken unto you.'—John 15: 3. 'Truly God is good to Israel, even to such as are of a clean heart.' Psa. 83: 1. And to no other Israelites. 'But if we walk in the light as he is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ his Son cleanseth us from all sin.' 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1: 7, 9. 'Seeing ye have purified your souls in obeying the truth through the SPIRIT unto unfeigned love of the brethren, love one another with a PURE heart fervently.' 1 Peter 1: 22. 'And put no difference between us and them, [Jews and Gentiles] purifying their hearts by faith.' Acts 15: 9. 'For if the blood of bulls or of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the FLESH: How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' Heb. 9: 13, 14. 'Therefore we conclude that a man is justified by faith without the deeds of the Law.' Rom. 3: 28. This does not make void, but establishes the Law. Verse 31: 'Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified.' Gal. 2: 16. 'Christ has become of no effect unto you, whosoever of you are justified by the Law; [embracing all external works,] ye are fallen from grace.' Gal. 5: 4. Men may be justified IN the performance of good works, but not BY them, 'And the Scripture foreseeing that God would justify the heathen through FAITH, preached before the gospel unto Abraham.' Gal. 3: 8. 'Sanctify them through thy truth, thy word is truth.' John 17: 17.—'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.' Rom. 15: 16.

'For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the gospel.' 1 Cor. 4: 15. He baptised none but Crispus and Gaius, and the household of Stephanus. In the following texts the external cleansing is brought to view. 'Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isa. 1: 16, 17. 'Go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded FOR A TESTIMONY unto them.' Mark 1: 44. 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, prepared unto every good work.' 2d Tim. 2: 21. 'For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 37.

In such texts as the following both the internal and the external work is brought to view in connexion:—'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.' Prov. 30: 12. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Cor. 7: 1.

The outward cleansing is attended to by an outward ceremony. Pilot washed his hands in token of his innocency. Thus 'having our hearts sprinkled [with living water] from an evil conscience, and our bodies washed [by baptism] with pure water,' in token of our outward conformity to the law of Christ. Heb. 10: 22.—'Know ye not that so many of us as ARE baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into DEATH: that like as Christ was raised up from the dead by the glory of the father, EVEN SO we also should walk in newness of life.' Rom. 6: 3, 4. We would not say that the outward ordinance is not brought to view in this text; but who cannot see that something more than that is presented? To be baptised INTO CHRIST is a lasting baptism. 'Abide IN ME,' says Christ, 'and I in you. As the branch cannot bear fruit in itself, except it abide in the vine, no more can ye, except ye abide IN ME.' John 15: 4. The idea conveyed to our minds in this text, is just what is expressed by a plain understanding of the language. As Christ died—shed out of his veins the blood of Adam, so must we; and into this death we are baptised with the Holy Ghost—'the spirit of him that raised up Jesus from the dead,' 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Does the expression 'even so' mean any thing? Does it mean what it says? How then was Christ raised up? In what KIND of a new life did he walk? 'For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak with him, but we shall live with him by the power of God towards you.' 2d Cor. 13: 4. 'To him that overcometh will I grant to sit with me in my throne, EVEN AS I also overcame and am set down with my Father on his throne.' Rev. 3: 21. 'Even so;' We shall walk in newness of life. A new life—living by a new principle of life—the Holy Ghost, 'even so,' as Christ lives. The outward ordinance conveys no new life. The man is the same as he was, with the exception of his openly having declared his faith in Christ. If this text does not embrace the resurrection from the dead, in vain may we look for that glorious doctrine in the Bible. The manner of being baptised INTO Christ is plainly stated in 1 Cor. 12: 13. 'For by ONE SPIRIT we are all baptised into one body.' &c. 'We being many are one body IN CHRIST.' Rom. 12: 5.

We have protracted our remarks further than we had designed, and will close the examination of Scripture texts by requesting the reader to compare with the views here advanced the following texts: Eph. 4: 5; Col. 2: 12; Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26; Mark 16: 16; Acts 1: 5; Acts 11, 16, 19: 5, 22, 19; 1 Cor. 12: 13; Gal. 3: 27.

A few remarks upon the Baptism of the Holy Ghost, and we have done. We are not of the opinion that its effects are in the main, materially different from what they were under the old, or Jewish dispensation, only as to the manner of its being conferred. Then it was received by faith *through the works of the Law*. Now, men are baptised with it THROUGH FAITH; working an instantaneous change in the heart. If he that is born (or begotten as the term may be understood,) of God, hath the witness *in himself*; and there are three that bear witness in the earth, the spirit, the water, and the blood, we ought to be able to know, (from the same cause that John did;) that we are his, by his spirit which he hath given us. 1 John 3: 24. If we have no other evidence of a preparation to meet our Lord at his coming with joy, than the Bible in our pockets—a tolerable knowledge of its truths in our heads, and the life of a pharisee, accompanied with the recollection that we have been baptised with water and partaken of the Lord's Supper: we have sadly degenerated from the apostolic standard of true piety. And if with these evidences alone we content ourselves to meet the events of the last day, we should, it is to be feared, find ourselves among the signs of 'the last time,' as written in Jude 9. 'These be they who separate themselves, sensual, having not the spirit.' 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.' Jude 20, 21. These with many other parallel texts, show the absolute necessity of God's people possessing the Holy Ghost in 'the last time.' If it produced a sensible effect upon the human system in the Apostle's days, it will do it now. Every child of God can recollect when he was *thus* baptised—when this soul-inspiring spirit thrilled through his entire frame, almost raising him from the earth; and why should it not? for by it Elijah and Paul were caught up.

The baptism of the Holy Ghost may be distinguished from animal feeling, such as are manifest under the exhibition of pleasant sights, or pleasant sounds—grand and sublime displays of nature, art, &c. Thrills of feeling thus experienced, leave the mind in a depressed and unhealthy state, causing it to loath the ordinary blessings of life: While the baptism of the Holy Ghost leaves the mind in a peaceful, happy and contented state. It may be known by God's rule, 'Try the spirits whether they are of God: because many false prophets are gone out into the world.' 1 John 4: 1. Try them by God's rule—his word. If it be that, or any exercise that harmonizes with it, which has caused these joyous emotions, what can it be but the spirit of God—the baptism of the Holy Ghost? In enforcing the *duty*, and necessity, of the baptism of the Holy Ghost, we do not wish to be considered as detracting from the outward ordinance. Far from it. It is a blessed ordinance—a happy privilege which God's people enjoy, of professing their faith in Christ, and acknowledging their deadness to the world. It is a good work, but not the christian's God.

We do not present the above, as the general views of Adventists, but as our own: which we believe are fully sustained by the word of God. We have only given the outlines in this article, begging the reader, prayerfully, to study, and carefully to compare the Scriptures upon this subject—a subject that we have spent days in the examination of, with more pleasure than any other, connected with the great truth of our Lord's soon coming.

WESLEYAN METHODISTS.—This once humble people have joined with the older sects in "eating and drinking with the drunken." The Editor of the "True Wesleyan" for December 23d says,

☞The Wesleyans at the first church in Lowell are holding a Fair, which promises to aid them considerably in raising funds to meet their expenses. We hope our friends there will join heartily in the enterprise. A collation will be served up on Monday evening, at which we intend to be present.

Why do men exhibit such uncalled for hostility towards the poor brethren who are forced to espouse the doctrine of Christ's second coming at hand. Is it because they are unable to meet this subject on fair grounds? Is it because all those who are engaged in this cause are bad men, and only seeking their own interest? Or, is it because this doctrine is too true? and that in their very natures they hate God, and their heart's will not submit to Christ's righteous government. O the war! the war! (I fear) which they are carrying on, is against themselves, and that they will be found crucifying the Saviour afresh.—*Ex. paper.*

When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.—*Prov.* 29: 16.

PSALM OF DAVID—XXXVII.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity:

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon day.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

9 For evil doers shall be cut off: but those that wait on the Lord, they shall inherit the earth.

10 For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be forever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

25 I have been young, but now am old; yet I have not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein forever.

30 The mouth of the righteous speaketh wisdom and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not; yea, I sought him, and he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressor shall be destroyed together; the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, JUNE 22, 1844. [No. 12.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY
IS PUBLISHED EVERY SATURDAY.

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

TERMS:—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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

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

FUNDAMENTAL PRINCIPLES
ON WHICH
THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the* [*Jewish*] *year* 1843.

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from these several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 22, 1844.

LECTURES.

At the College Hall on Sabbath next at the usual hours, unless notice to the contrary shall be given in the daily papers of Saturday.

Lectures, prayer and conference meetings, are held at the Engine House, in Fifth street, west of Smith, on Monday, Wednesday, Thursday, and Friday evenings.

THE TABERNACLE.

In consequence of wet weather, and some other disappointments, the Tabernacle will not be ready to meet in until Sabbath after next. It is enclosed, and the work of plastering, laying floors, and making the seats, is rapidly progressing. It is an immense building, and requires more time to finish it than was at first anticipated.

THE PAPER.

The next number completes our 3d vol. for which, (including vol. 2) there is enough due from subscribers to publish a fourth volume CHEAP, should it be needed. Sorry as we are to say it, past experience has taught us that we can not rely upon such means for the continuance of the paper. So without regard to what is due us, those friends who wish the paper continued, will send the means; and should we be compelled to stop for want of funds, the amounts received will be returned, or the value in other publications, if required.

A number of copies of vol. 2, bound, can be had if ordered soon. Price, 50 cents. They can be sent by mail at the same rate of postage, as though they were not bound.

☞ This is to inform those certain preachers that manifested so much concern about our welfare during our brief absence—reporting that we should never be heard of more, that we are still well, and "looking up, knowing that our redemption draweth nigh."

☞ Prof. McGuffey has been edifying his congregations for some Sabbaths past, with lectures against the coming of our Lord, as held by the Adventists. He is a very learned, as well as talented man; consequently we may set down these efforts as another arm in the prosperity of the Second Advent cause in Cincinnati.

☞ Brother and Sister Brower arrived on Thursday morning, in good health and spirits. Their labors will be confined to this vicinity at the present.

TOUR TO NEW YORK.

On Thursday, the 31st ult., at 11 o'clock A. M., we took passage on the Steam Boat "Monongahela," for Wheeling, where we landed on the following Saturday about 3 o'clock P. M.

The boat was crowded with passengers, among whom were a number of the members of the Presbyterian General Assembly, on their way home from that late session at Louisville.

On Thursday evening, worship was held, Dr. Cuyler, of Philadelphia, taking the lead. On Friday evening, at the request of the passengers, I lectured upon the Second Advent—read the Scriptures relative to the inheritance of the saints in the "New Earth,"—the *time* when they would possess it, as evidenced by the signs, and also some texts relative to the *inheritance of the wicked*. I then requested Dr. Cuyler to make some remarks, which he did, in a very plain manner, dwelling upon the importance of being *ready*—This was every thing.—It was of but little comparative consequence where the saints inheritance was, or when they possessed it, if they were only *ready*. The doctrine that it does not matter *where* a person goes to, or *when* they go, does not obtain in the present world; for then the attractions and desirableness of the *prison*, would be equal with the *palace*. But such doctrine in religious matters, does obtain to a great extent. I however got along with the Dr's remarks, by making use of a principle that is sometimes applied to the plain language of the Bible, viz. That it does not mean just exactly what it says.

On Saturday evening, at six o'clock, I took the stage for Brownsville, where I arrived about sunrise the next morning, and spent the Sabbath.

The keeper of the public house sent for a Mr. Foster, to come and see me, having been requested to let him know when a Second Advent lecturer should come into the place. I found Mr. Foster to be a strong Second Advent believer. He is a Deacon, and Trustee in the Baptist church in Brownsville. He procured the use of their large and commodious meeting house for me in the afternoon, and published my appointment for a Lecture. The congregation was large, and listened with intense interest. There were present eight preachers. It was the first Second Advent lecture ever delivered in the place. By request, I lectured in the M. E. Protestant meeting house in Hedgeport, (a part of Brownsville) in the evening. The house was crowded, although the people had but about three hours previous notice. I learned that a copy of Br. Miller's lectures, by some means, had found its way into this place last fall, and produced so much excitement, that a good reader was employed to read the work in one of the churches. During this reading, which occupied eight or ten successive evenings, the interest was intense. The house was crowded, and an extensive revival followed. It was at that time that Bro. Foster, and some others, embraced the doctrine of the Advent. I was beset by a multitude to remain and deliver a course of Lectures, but in consequence of other engagements, was compelled to decline. On Monday morning I continued my journey through Uniontown, Cumberland, Baltimore, Philadelphia, and arrived at New York on Wednesday, P. M.

The friends in that place all seem to remain steadfast in the blessed hope, of soon seeing the blessed Lord coming in his kingdom. The difference that exists among some of the brethren, relative to the "intermediate state of the dead," and the "end of the wicked," causes some *feeling* that we are entire strangers to in this section: and a feeling that they would be strangers to, if they would earnestly endeavor to purge out the old leaven of attempting to hold dominion over the faith of the saints.

It seems to us the height of folly, to spend a multitude of words relative to the intermediate state, when in a few days that state is to be done away, as we are all agreed. And as of the "end of the wicked." So long as we are all agreed that the saints are to be eternally happy in the new earth, what have we to do with the wicked, further than to proclaim in their ears "the day of vengeance of our God?" And are not the terms God has given us to do this with, sufficient?

Take a little advice from Esdras. Be not curious to know how and when the wicked are punished, but be thou curious to know how and when the righteous are rewarded.

The brethren have four places of worship in New York, in three of which we lectured during our short

stay among them, viz: three times in the house, corner of Christie and Delancy streets—once on the corner of Grove and Hudson streets, and once at Franklin Hall in Chatham Square. We also lectured once at the house of prayer in Brooklyn.

During this visit, we experienced the warm greetings of numerous friends, whom we had expected, ere this, to have met in God's everlasting kingdom. Such meetings we should have prefaured, delightful as was the present interview.

We were happy to find Bro. Southard so far recovered from his protracted illness, as to be able to resume his editorial labors.

On Tuesday, the 13th inst., we started for home, but were much disappointed in not meeting Bro. and Sister Brewer in Philadelphia, who, according to previous arrangement, were to accompany us. We were compelled, however, to continue our journey night and day, or leave the brethren in Cincinnati another Sabbath. We arrived home on Saturday evening,—found all things proceeding harmoniously as usual.

COMMUNICATIONS.

THE PROMISE OF GOD.

And I will give unto thee (Abraham) and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God; Gen. 17:8. And God himself shall wipe away all tears from their eyes; &c., &c. Rev. 21: 3, 4. Did Abraham and his seed receive the promise in this life? And He gave him (Abraham) none inheritance in it, NO, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, &c., &c. Acts 7: 5. By faith Abraham when he was called to go out into a place which he should AFTER receive for an inheritance obeyed, &c., &c. By faith he sojourned in the land of *promise* as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same *promise*. For he looked for a city which hath foundations, whose builder and maker is God, Heb. 11: 8, 9, 10. Well but if Abraham and his seed did not receive the promise immediately did they not receive it in this life? Hear Paul in the 13th verse, These all died in faith, *not* having received the *promises*, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And others were tortured not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented. And these *all* having obtained a good report through faith, received *not the promise*, Heb. 11; 35—40. Let us hold fast the profession of our faith without wavering for He is faithful that *promised*, Heb. 10: 23. For ye have need of patience, that after ye have done the will of God ye might receive the *promise*. For yet a little while and He that shall come, will come, and will not tarry, Heb. 10: 36, 37. Who are the children or seed of Abraham? Know ye therefore, that they which are *of faith*, the same are the children of Abraham, Gal. 3: 7. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female, for ye are all one in *Christ Jesus*. And if ye be Christ's then are ye Abrahams seed and heirs *according to the promise*, Gal. 3: 27—29. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, I Pet. 5: 4. Even so, come quickly.

J. H. D.

[OUR "REDEMPTION."]

And there shall be signs in the sun, and in the moon, and in the stars; and 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 which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your REDEMPTION draweth nigh, Luke 21: 25—28. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the "REDEMPTION" of the body, Rom. 8: 23. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our house which is from heaven, 2d Cor. 5: 1, 2. And the "REDEEMED" of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isaiah 35: 10. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, Rev. 21: 4. I will RANSOM them from the power of the grave; I will REDEEM them from death, &c., &c., Hosea 13: 14.

Then look up, and lift up your heads, for your REDEMPTION draweth nigh. What a joyful anticipation! What a soul thrilling thought, that we shall soon see the heavenly Bridegroom, the King of Kings, in all his glorious apparel, the meek and lowly one, who had not where to lay his head; coming again to take EVERLASTING possession,—to restore ALL things—to drive death and the devil forever away. Our hope blooms in the rose,—the love of this sin cursed world is forever vanished, when we by faith see our "REDEMPTION" draweth nigh.

And is there not a better world,
Where minds commingle with the blest
Where sorrow, pain, and conflicts cease.
And where the weary are at rest?

Where friends deceive not with the breath,
Where kin and kindred ne'er shall sever,
And where intrudes no poignant death,
In realms where saints shall live forever.

O blest be He, whose power divine,
Forbids us from the path to roam;
That leads to everlasting bliss,
A peaceful and a happy home.

When our career on earth is spent,
And life is ebbing fast away,
Thus may we calmly sink to rest,
And rise in worlds of endless day.

J. H. D.

The following is from an old sea captain, who on a former occasion sent in an account of the falling stars as discovered by himself while at sea.

[Fairview, Ct., June 8, 1844.

DEAR BROTHER JAMES:—

I hope you won't give up the ship for the want of funds, or the voyage because our reckoning is out. Why, it frequently happens that we are ahead of the ship by our reckoning in consequence of not making proper allowance for leeway and current, or giving too much distance on our log book. In such cases what is to be done? Do you suppose we give up in despair, and say we shall never get to land? I recollect the first journal I kept when before the mast. The mate came to me and asked me where I was, I told him I would tell him when I got ashore. He said he *was ashore*, and the captain was *over the Alleghany mountains*. I told him I was sorry for that for we should have to be heaving the lead all night. Now sir, is it not all the better to be astern of our reckoning? We shall keep a bright look out, sounding often, with a man at the mast head. As for making any further calculation for the time when our voyage will be ended I think it without warrant from our Master's command, and I have always been in the habit of obeying orders, and I consider it sufficient for me that my Master has told me to keep a good look out ahead and be watchful for He has said that like a thief in the night he may come when we are all asleep. It is perhaps owing in my great caution and watchfulness that I have never for 35 years at sea, met with any disaster of any consequence. I am sorry to read the contention between brother Litch and Storrs, for I think their time and talents ought to be employed in warning a wicked world of the speedy judgments that are coming upon them. I think we are too apt to lose sight of the power and wrath of our adversary, which seems to be very great and increasing, knowing that he hath but a short time to live. I think it would be very natural for him to assume the garb of an angel of light, and cause us to put our own constructions upon the word of God. I should suppose he would make the most violent attack upon those who are proclaiming the speedy coming of our Lord, and be rather careless respecting the Laodiceans who are crying peace and safety. Or those who has his mark on their forehead or hand. Like a fowler when he fires in to a flock of birds, he runs after the wounded that are like to get away from him, for the dead ones he can pick up at his leisure. * * * * *

I think I can imagine in my minds eye, our Saviour looking down from the main top, viewing us in various parts of the ship, some asleep, some slumbering and others hoping between doubts and fears, and almost given up to despair, their reckoning being out, and many having given up their various occupation for a living, but a few faithful watchmen with their charts spread out before them, steering their own course and occasionally calling out to the helmsman steady,—keep her steady! with a bold and fearless reply, Aye Aye sir.

From your brother in Christ,

A. G. JENNINGS.

FOR THE WESTERN MIDNIGHT CRY.

LETTER FROM BRO. BARTHOLOMEW.

"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The apostle Paul in his letter to the Thessalonians, speaking of the latter days, and the signs which should precede the second advent of the blessed Lord, seems perfectly to have understood the position or course, that a degenerate and worldly priesthood would take; and what manner or kind of an opiate the D. D's. would administer, to quiet the fearful apprehensions of a professing church in her Laodicean state. And the very sign, or premonition, which he gave, as a sure and infallible proof, of the sudden destruction of this sinful world, is now being most literally fulfilled, by the almost universal proclamation of the fallacious doctrine or fable, of one thousand years, of what they call a temporal (thousand years) millennium, a time of universal peace and prosperity, as also, the return of the discarded carnal Jews to the land of Palestine. And this all will most assuredly take place, according to the doctrines and commandments of man, (not the Bible) before the appearing of the great God and our Saviour Jesus Christ. And as the world is now undergoing such a great political and moral revolution, that as elder Jones stated in a sermon, in which he attempted to say something against the speedy advent, that it would be impolitic for God to destroy the world now, in its milky state, it is under such rapid improvements. Perhaps such watchmen can prescribe a better course of policy, for the government of this world, than that revealed in the book of books. There might have been some in the days of Noah, and Lot, who were as wise as the teachers of the present day. This watchman may, if this should meet his eye

deny the statement, as he has some others, but they are susceptible of good and sufficient proof.

The prophet Jeremiah, in the 23d c. from the 16th to the 41st verses inclusive, seems to have had a special reference to those of the present day, who prophecy so long, and loud, of peace and safety, teaching for doctrines the commandments of men. Hear him, verse 16th, "Thus saith the Lord of hosts, harken not unto the words of the prophets, that prophecy unto you, they make you vain, they speak a vision of their own heart, and not out of the mouth (or word) of the Lord; they say still unto them that despise me, the Lord hath said ye shall have peace (for at least one thousand years, which will soon commence, at the sound of the seventh [and third woe] trumpet,) and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you, (the Lord cannot, or will not come, until the close of our millennium, then the whole world is to be converted, and the earth filled with the knowledge and glory of God, as the waters cover the sea; Fear not, see the Jews, the descendants of Abraham, scattered over the face of the earth; They must all be gathered by some means, natural, or supernatural, to the land of Palestine, and build up old Jerusalem: Yes, we say again, fear not, what these Millerites say about the speedy advent, false prophets are they all;) 18th, For who hath stood in the counsel of the Lord, and hath perceived and heard his word, who hath *marked* his word and heard it, (surely, not these false prophets, and wild fanatics, the "Millerites,") no man knows the day or the hour, we know when it will not come, and the time that must intervene before the consummation; but these Millerites pretend to know, or understand, at least, some of the mysteries contained in the prophecy's and revelations, but it is no revelation, for we do not believe these hiden mysteries ever was, or ever will be understood by man. It is true, the apostle John tells us, "but ye have an unction from the Holy One, and ye know all things, and the Spirit shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And the apostle tells us, that all scripture is given by inspiration of God, and is profitable for correction, instruction, &c. But we think the apostle Paul, could not have understood this matter as we do, for we know that no doctrine advanced, can in any way be profitable, or give us the least instruction, if it be so shrouded in mystery, that we can in no wise understand it. The apostle must have meant in an accommodated sense, such parts as are plain and simple, to wit, No man knows the day and the hour, this is plain. The evangelist tells us, at the commencement of his mysterious book, Blessed is he that readeth, and they that hear, (obey attend to) the words of this prophecy, and keep those things which are written therein, that is, the part or things they understand, in an accommodated sense. In the last chapter he tells us, he was commanded, not to seal the sayings of the prophecy of this book, for the time is at hand; we do not think that the revelator was strictly obedient to this command, for we think, and are sure that the greater part of the things contained therein, ever have been, still are, and will be sealed while time endures.

Peter, in his 2d epistle 3d chap. speaking of the second advent, says, that our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things, (the coming of Christ,) in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also other scripture, (that does not speak of the advent) to their own destruction. Sure Peter must have had a special reference to the Millerites, for none are more ignorant, and how very unstable they are, just see how they are leaving the churches, calling them Babylon, &c. Yes, they pretend to believe that the prophets have ever enquired and searched diligently into these things, who prophesied of the grace that should come unto you, (or them) 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; unto whom it was revealed, that not unto them, but unto us, they did minister, the things which are now reported unto you, &c. We say still, fear not, keep your minds eye still on the one thousand years, peace and safety, and all is well. 19th. Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. 20th. The anger of the Lord, shall not return, until he have executed, and till he have performed the thoughts of his heart; in the *latter days* ye shall consider it perfectly. Sure these things are now taken into serious consideration, which proves a fruitful source of many serious reflections, and most unpleasant sensations. 21st. I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied, and still they continue to say peace and safety, but when they shall say peace and safety, then sudden destruction cometh upon them. In conclusion we would say, hearken not to the words of the prophets who prophecy unto you, they make you vain, or cause you, in vain to look for the fulfillment of their prophecy, of peace and safety. But let us rather gird up the loins of our mind, and hope to the end, for the glory that is to be brought unto us at the revelation of Jesus Christ, for surely the signs of the times indicate that the coming of the Lord draweth nigh. In confident assurance of the blessed hope we are still looking.

D. BARTHOLOMEW.

Aurora, In., June 3d, 1844.

We have a number of communications on hand, all of about the same character and written in the same spirit. The following is a sample.

MANCHESTER, WABASH Co., IND., May 4th, 1844.

DEAR BRO. JACOBS—

Inclosed in this, I send you one dollar to pay for the "Western Midnight Cry," which I receive and read with deep interest. Please send me one more copy commencing with the first number if you have them. I received the last volume from Bro. Chaplain, from the reading of which I have been led to see that we are living in the last days, and soon the Lord will come and take the weary pilgrim home to rest. But many of the dear brethren in Christ are slumbering upon the verge of eternity, and many who have heard the midnight cry, seem to remain inactive and unconcerned upon this soul-cheering event; and who, I awfully fear, God will spew out of his mouth: For surely if they loved his appearing they would not remain stupid in the cause of Christ. Yours in the blessed hope,

J. N. SPEAR.

HAMILTON, May 30th, 1844.

DEAR BRO. JACOBS—

Our prospects here are not very encouraging, but yet we have a little band that remain stedfast. We prize the Midnight Cry above any other publication that we have ever read, and cannot think of parting with it so long as it continues to be the advocate of Bible truth, and dictated by a christian spirit. Our desire is to do what we can for the support of the cause, but our means are very limited. I now send you inclosed, two dollars for the Western Midnight Cry.

Yours in the hope of the gospel,

ISAAC PARTON.

LETTER FROM BRO. HICKLIN.

NOBLE Co., INDIANA, June 1, 1844.

DEAR BRO. JACOBS:

A few in this vicinity are still waiting for the return of the blessed Saviour to translate them to the joys of paradise—to a restored earth, where Christ shall sit upon the Throne of his father David, and the whole earth shall be full of his glory; where we shall reign kings and priests forever, even forever and ever.

Among those who embraced the Second Advent faith few if any have turned away from the blessed hope of his "glorious appearing." They have neither turned infidel or committed their Bibles to the flames—nor given up their faith in the speedy coming of the Son of God. They believe fully and firmly in their Bibles, and believe that it shows clearly that the end of all things is at hand, at the very door.

Last Sabbath we formed an Advent Association of nearly twenty members, near Fort Wayne, and some others not then present, is expected to unite; they did not think it necessary to withdraw from their several communions. Prayer, reading the Bible, christian conversation, and exhortation, are the objects of this association.

Brother Chaplin and I, propose making a tour to northern Indiana, if time continues, to lecture, and if not, we hope to meet you on the new earth and walk the streets of that golden city which hath foundation whose maker and builder is God.

There is a *midnight slumber* weighing down a carnal church, which nothing but the sign of the Son of Man vaulting the heavens in descending glory, can arrest; even our Second Advent friends many of them, seem to sleep and slumber like the disciples when their Master agonized in Gethsemane—but while we slumber let us be careful to have oil in our vessels. Dear Brother Jacobs, though our Master tarry, we will wait for him, for he will surely come. Yours in hope of being found worthy through Christ to inherit eternal life.

LEWIS HICKLIN.

FOR THE WESTERN MIDNIGHT CRY.

THE MIDNIGHT CRY!

Behold the cry! The midnight cry
Is sounding through the earth abroad,
Awake, ye saints, the Bridegroom's nigh,
Go forth to meet your coming Lord.

He comes to take into his arms
His holy church, his spotless bride—
To bless her with his heavenly charms,
And place her by his glorious side.

With his own hand he'll wipe the tear
Forever from her weeping eyes—
Dissolving all her griefs and fears,
Amid dissolving earth and skies.

Then on her lovely brow, a crown
Of dazzling lustre, rich and bright,
He'll place—then quick descending down
Shall reign with her on Zions height.

Then wake ye virgins! Sleep no more;
The cry is made, awake! awake!
The time of slumbering now is o'er,
Oil with your lamps in vessels take.

He comes! the Bridegroom quickly comes,
The oracles of God declare—
The bearer of eternal doome—
Of endless life—of sad despair.

Go forth to meet him, quickly go,
No time to waste with idle dreams,
'Rouse ere the seventh trumpet blow,
The night 's far spent the morning gleams.

He comes, enthroned in dazzling light,
A rain-bow spans the shining heaven,
While at his feet dark clouds of night,
And coals of fire with fury's driven.

He comes! A cry both long and loud,
Announces the Judge—the Saviour nigh,
Saints rise and meet him in the clouds,
Wise virgins, trim your lamps and fly

W. S

LETTER FROM J. H. DENHAM.

Bethel, Clermont Co., O., June 3, 1844.

Dear Bro. Jacobs:

I take this opportunity of writing you a few lines more. I did not mean to convey the idea that God has any more respect for the carnal Jew than he has for the carnal Gentile. Paul says, all are not Israel that are of Israel. Neither do I suppose, on the same principle, that all are Israel that are of the Gentiles. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, Rom. 10: 12. For whosoever shall call upon the name of the Lord shall be saved, 13th verse. But it seems as if the spirit that was in the Jews at Christ's first coming, is transferred over to the Gentiles. The Gentile Churches seem as blind concerning the signs of the second advent, as the Jews were of the first advent. The Jews seem, by different accounts which I will now show, to have humbled themselves before God. See Eastern Midnight Cry, Vol. 6, number 9, page 279, last item. They seem to be returning to God in the latter or last days. Hosea 3: 4, 5. See Western Midnight Cry, Vol. 2, number 9—There is one case of a Jew's conversion. In the Midnight Cry, by L. D. Fleming, he says, "Among the Jews throughout the world, there is a general movement and looking toward the land of their fathers; their cruel persecutions in Persia quicken their movements; (in their affliction they will seek me early. Hosea 5: 15.) 4000 Jews have resolved to embrace the Gospel in one year (from 1842) if their expected Messiah does not come. 4000 more are under Christian instruction in Palestine, more than a third of whom have embraced Christ. See ibid., 74th page. The missionary papers, I am credibly informed, give most astonishing accounts of the conversion of Jews. Now, with these facts before us, I would candidly enquire, are not those passages I referred you to, confirming us the more in the fact, that the coming of Christ is just upon us? That some of the Jews at least will say, blessed is he that cometh in the name of the Lord, Matt. 23: 39. It need not hinder the coming of the day of God a moment, as I can possibly perceive, by admitting that a remnant will acknowledge their offence; it is already done. Concerning the manner of their being saved, your views are as correct, that it is not worth while for me to try to attempt to rectify them. I just merely wrote in the first place, to try to show that an unusual number would come in true believers, in the fullness of times, or last days.

Yours, in the blessed hope,

J. H. DENHAM.

You wished me to send you a review of your views. They cannot be bettered or made more clear, as I can perceive. J. H. D.

[The letter to which Bro. D. refers, seems to us, to claim exclusive privileges for the Jews, which subject was considered as having been put to rest by the testimony of God. It will be seen, however, that the writer did not design to occupy such ground. The present letter, and the paragraphs to which he refers, contain all that was important in the former communication.—Ed.]

EXTRACTS FROM WESLEY'S NOTES ON THE NEW TESTAMENT.

Babylon.

The following comment is upon Rev. 14, 8.

"And another angel followed—saying, Babylon is fallen—With the overthrow of Babylon, that of all the enemies of Christ, and consequently happier times are connected. Babylon the great—So the city of Rome is called upon many accounts. Babylon was magnificient, strong, proud, powerful. So is Rome also. Babylon was first, Rome afterwards, the residence of the Emperors of the world. What Babylon was to Israel of old, Rome hath been both to the literal and spiritual Israel of God. Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty.

"Whenever Babylon is mentioned in this book, the great, is added: to teach us, That Rome then commenced Babylon, when it commenced the great city; when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be Babylon, till it is finally destroyed. Its spiritual greatness began in the fifth Century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

"Her fornication is, her idolatry, invocation of saints and angels, worship of images, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in Rome; fleshly fornication is joined abundantly. Witness the stews there, licensed by the pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature."

Comment upon Rev. 17: 4—6.

"And the woman was arrayed—With the utmost pomp and magnificence, in purple and scarlet—These were the colors of the imperial habit; the purple, in times of peace; and the scarlet, in times of war, having in her hand a golden cup. Like the ancient Babylon, Jer. li. 7, full of abominations. The most abominable doctrines as well as practices.

"And on her forehead a name written—Whereas the saints have the name of God and the Lamb on their foreheads, Mystery, This very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it. Babylon the great—Benedict XIII. in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, 'To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chose. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the Holy One of Israel.' This Catholic and apostolical Roman church, is the head of the world, the mother of all believers, the faithful interpreter of God and mistress of all churches.' But God somewhat varies the style, the mother of harlots—The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her, and abominations—Of every kind, spiritual and fleshy, of the the earth—in all lands. In this respect she is indeed catholic or universal.

"And I saw the woman drunk with the blood of the saints—So that Rome may well be called, The slaughter-house of the martyrs. She hath shed much christian blood in every age; but at length she is even drunk with it, at the time to which the vision refers. The witnesses of Jesus—The preachers of his word. And I wondered exceedingly—At her cruelty and the patience of God."

Comment upon Rev. 18: 2.

"And he cried Babylon is fallen—This fall was mentioned before, ch. xiv. 8, but is now declared at large, and is become an habitation, a free abode of devils, and an hold, a prison, of every unclean spirit—Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon? Of invisible beings, devils, and unclean spirits: Of visible, every unclean beast, every filthy and hateful bird. Suppose then that Babylon to mean heathen Rome. What have the Romanists gained? Seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever."

On Rev. 17: 10, he fixes the probable destruction of Rome to take place about 1836.

The Time.

Comment upon Rev. 1: 3. Rev. 12: 12, 14—16.

"Happy is he that readeth, and they that hear the words of this prophecy—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God has shewn. They enquire after any thing rather than this: as if it were written, happy is he that doth not read this prophecy. Nay but happy is he that readeth, and they that hear and keep the words thereof: especially at this time, when so considerable a part of them is on the point of being fulfilled."

"God has not given this prophecy, in so solemn a manner, only to shew his providence over his church; but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the little time? which is probably four-fifths of a chronos, or somewhat above 888 years. This, which is the time of the third wo, may reach from 947 to the year 1836."

"And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place—Eagles are the usual symbols of great potentates. So Ezekiel xvii. 3, by a great eagle means, the king of Babylon. Here the great eagle is the Roman empire; the two wings, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.

2. The birth of the child, which is caught up to God.

3. The fleeing of the woman into the wilderness.

4. The war in heaven, and the casting out the dragon.

5. The beginning of the third wo.

6. The persecution raised by the dragon against the woman.

7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other,

1. The beginning of the twelve hundred and sixty days.

2. The beginning of the *little time*.

3. The beginning of the time, times, and half a time. This third period partly coincides, both with the first and the second. After the beginning of the 1260 days, or rather of the third wo, christianity was exceedingly propagated, in the midst of various persecutions. About the year 943 it was again settled in Denmark: in 965 in Poland and Silesia: in 980 through all Russia. In 997 it was brought into Hungary; into Sweden and Norway both before and after. Transylvania received it about 1000, and soon after, other parts of Dacia.

Now all the countries in which christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon, may be understood by the wilderness, and by her place in particular. This place contained many countries; so that christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors now lent their wings to the woman, and provided a safe abode for her, where she is fed—By God rather than by man, having little human help, for a time, and times, and half a time—the length of several periods here mentioned, seem to be nearly this:

1. The non-chronos contains less than 1111 years.

2. The little time 880 years.

3. The time, times, and half a time 777 years.

4. The time of the beast 666 years.

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1. The non-chronos extends from about 800 to 1836.

2. The 1260 days of the woman from 847 to 1524.

3. The little time from 947 to 1836.

4. The time, times, and a half time from 1058 to 1836.

5. The time of the beast is between the beginning and end of the three times and an half. In the year 1058 the empires had a good understanding with each other, and both protected the woman: the bishops of Rome likewise, particularly Victor II. were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 847 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the 1260 days, before the three times and an half began, namely, from the year 847 to 1058, she was fed by others, and has food herself. To this the sciences, transplanted into the west from the eastern countries, much contributed; the scriptures in the original tongues, brought into the west of Europe by the Jews and Greeks much more; and most of all the reformation grounded on those scriptures.

Water is an emblem of a great people; this water of the Turks in particular. About the year 1060 they over-ran the christian part of Asia. Afterward they poured into Europe, and spread farther and farther till they had overflowed many nations.

But the earth helped the woman—The powers of the earth; and indeed she needed help through this whole period. The time was from 1058 to 1280: during which the Turkish flood ran higher and higher, though frequently repressed by the emperors, or their generals, helping the woman. The (two) times were from 1280 to 1725. During these likewise the Turkish powers flowed far and wide. But still from time to time the princes of the earth helped the woman, that she was not carried away by it. The half time is from 1725 to 1836. In the beginning of this period, the Turks began to meddle with the affairs of Prussia, wherein they have so entangled themselves as to be the less able to prevail against the two remaining christian empires. Yet this flood still reaches the woman in her place; and will till near the end of the half-time; itself will then be swallowed up, perhaps by means of Russia, which is risen in the room of the eastern empire."

On Rev. 10: 6, he makes the sounding of the seventh angel, when the mystery of God is to be finished to take place in 1836.

Had John Wesley lived among Methodists in this age, he would have been required to "desist from agitating the subject of *the time*" of the great events upon which he treated, or submitted to expulsion seven or eight *years ago*. So much worse would he have been than a "Millerite." But, says one, time has proved his folly on these points, very well, How did you know that *time* would prove his folly? According to the course his professed followers in this section, have pursued towards their brethren, they would neither waited for *time* or *scripture* to prove him in error, but would have shut him out of their churches long before either of them had done it.

His arguments, to our minds, prove this: That this pious, devoted servant of God, and student of the Bible, looked to about this time in the history of the world, for the consummation, or final overthrow of antichrist, and that for the best of reasons: Because the Bible teaches it. We however differ with his views of the nature of the Millennium.

OUR SPECULATIONS.

At the Second Advent Convention held in Boston on the Anniversary week, the following resolution was offered by bro. N. N. Whiting, and adopted unanimously.

Resolved, That this convention has entire confidence in the course pursued by brother J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.

Resolved, That the above resolution be published in the several Advent papers.

Nevertheless, at the request of bro. Himes,

Resolved, that a committee be appointed to investigate his financial affairs, and report thereon.

Report of the Committee.

The committee appointed by the conference, to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report:

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.

R. Walker, Portsmouth, N. H.
T. W. Haskins, Roxbury, Mass.
S. Goodhue, Boston, Mass.
E. Rider, Amoskeag, N. H.
J. Pettis, Providence, R. I.
Committee.

Boston, May 2, 1844.

Advent Herald.

STATEMENT

To the Friends and Supporters of the Advent Cause.

Dear Brethren and Sisters,—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations *of prophetic time*, the advent must be *nigh* and the *next event* in order, in historical prophecy. I did not, for several months, embrace his views of the *time*, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "Signs of the Times," was started with a view to a full examination of *both sides* of the question. During the publication of the first six months in which the arguments were given for and against the *time*, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible to the entire world. The instrumentalities to be used, were, the *Press*, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the

professors in every branch of the church, the general approbation of the doctrine by the more pious and spiritual members of the churches, and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first conviction of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which give a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example: in the second chapter of Daniel, we have the metalic image of gold, silver, brass, iron and clay. Four universal monarchies, Babylon, Media and Persia united, Grecia, and Rome are here symbolized. A *fifth* universal and eternal kingdom was to succeed the entire destruction of the first four *earthly ones*. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840.* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "*Second Woe,*" will have passed. And behold the "*Third Woe, cometh quickly.*" And, "in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared to his servants, the prophets," Rev. x. 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst destroy them that destroy the earth," Rev. xi. 15, 18. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. *Christ is "at the door."*

Another reason for our faith is founded upon the signs of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several signs. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, &c. Then, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the very door. Again, we repeat, there is no way to evade the conclusion: Christ is at the door.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, we have events and signs there is no mistaking, which show the Advent nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject we cannot cast away our confidence, which has great recompence of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost. For yet a little while, and he that shall come, will come, and will not tarry. See Heb. x. 25, 39.

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain. All our fondest wishes and blessed and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lectures, and papers, should be sustained. The publications should be scattered: and not only keep what ground we have gained, but we should make advances into the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

Out-list all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew,
Tell on ages—tell for God.

MY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself as a steward, and have used the means put into my hands for the advancement of this the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "Second Advent Library," in this city, with various other publications here and elsewhere, in all amounting to *five millions;* my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes.—We have been closely watched by the enemies of the cause, and if any thing could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the present volume without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have *greatly enriched myself by the Advent cause!* Some, no doubt, *really believe it.* I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every felicity to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgments for the confidence they have reposed in me, as their fellow laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, "Well done good and faithful servant, enter thou into the joys of thy Lord." JOSHUA V. HIMES.

Boston, May 29, 1844.

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

*See Litch's Exposition, vol. 2.

The following are selected from among some extracts compiled from the Bible, and English writers, and published in the last "Advent Herald." It appears that they have been printed in England upon a letter sheet, for distribution.

CHRIST CRUCIFIED.

* * * "Some persons attempt to justify an exclusive preaching of the first Advent, by a text of the Apostle's in which he says, '*We preach Christ crucified*,' as if the death of the Lord were the exclusive theme of his preaching:—this exposition is false * * * the Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word CHRIST is the GREEK translation of MESSIAH. Let us then substitute this word—"We preach a crucified MESSIAH,"—and the perversion will appear evident; for what does MESSIAH signify? MESSIAH is the name of our Lord's threefold office of Prophet, Priest and King. * * * If we omit the doctrine of the second Advent, we leave out one of our Lord's offices. * * * The Prophets every where testify of two comings of the MESSIAH—one to suffer, one to reign. And if we preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul."—*Plain Sermons*, p. 277, by the Rev. J. A. McCAUL, D. D.

THE SECOND ADVENT.

"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, premillenial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones.—We say NOW, because the signs are such as to leave no excuse for closing their eyes any longer against the broad clear light of advancing day."—*Charlotte Elizabeth. Christian Lady's Magazine*, 1843.

* * * "In case of the first Advent, according to the predictions of the prophet, the events, as we have seen, proved the correctness of the literal interpretation. And so it will be in the case now before us. (See Luke, i: 32; Acts, i: 11.) To deny this, is to deal in a most arbitrary manner with the language of the prophets; assuming that nothing can be literally predicted but what has already been fulfilled."—*Sermons on the Second Advent*, p. 71, by the Rev. H. McNEILE, M. A.

* * * "Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious *literal* meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets *literally*, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the *literal* interpretation of Moses and the prophets is established."—*Lectures on the Prophecies*, p. xxxi. by the Rev. H. McNEILE, M. A.

* * * "It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare Word of God without a voucher."—*The same*, p. xxxix. (See Jer, xxxi. 42.)

* * * "The Lord himself, who spake but little about his death, and the benefits to flow from it, and that little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a doctrine requiring frequent notice, and necessary to be known by all the sons of men. His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long." (See xxiv. and xxv. Matt.; xiii. Matt.; xxii. Luke.) *Plain Sermons*, p. 257–8–9, by the Rev. J. A. McCAUL, D. D.

* * * "But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put:—Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that your profession of religion is but hollowness and hypocrisy?"—*Plain Sermons*, p. 247.

* * * "Consider this objection. Let us for a moment grant the supposition that it is only a providential movement, (viz. Luke, xvii. 26–30, &c.) and then, I ask, where is His personal coming revealed in all the Bible? Where is there a passage left which predicts his personal coming? And surely that cardinal point of Christian truth, the coming of Jesus Christ in glory to judge the world, will not be denied altogether. Where then is it revealed? Select your passage; and whatever passage you select, we will show that it must be fulfilled at the commencement of the Millennium. If you deny our Lord's personal coming at the commencement of the Millennium, we deny it altogether, and require you to prove it. If you do advance texts to prove it, we take the contexts of your proofs, and proceed to show that it must be at the commencement of the Millenium. This is of itself sufficient to refute the objection."—*Sermons on the Second Advent*, p. 35, by the Rev. H. McNEILE, M. A.

* * * "Furthermore supposing the passage (xx. Rev. 7,) did imply this; supposing that it did not afford foundation for saying that the world, subsequent to the Millennium, would be in that condition; still the objection would not hold good against our argument; for I proceed to shew you, not only that the world shall be in a wicked state at the coming of the Lord, but that it shall *continue* in such a state *till* the Lord comes."—*Sermons on the Second Advent*, p. 61.

FURTHER PROOF.—* * * "'*For the earth shall be filled with the knowledge of the Lord as the waters cover the seas.*' Such a period, you are well aware, is plainly and repeatedly predicted. Now I wish to show you, that the coming of the Lord Jesus Christ will *precede*, and usher in, that glorious state of blessedness on earth. It will precede it; for at the time of our Lord's coming, the earth, instead of being in a millennial state of holiness and happiness, and harmony, will be in a state resembling the wide-spread wickedness of the days of Noah and Lot. This is precise and plain, as you learn from the xvii. chap. of Luke."—*Sermons on the Second Advent*, p. 56.

* * * "It will scarcely be denied, that the Bible describes our Lord Jesus Christ as having come to this earth, (Mark xvi. 19,) as surely to come again in like manner as he went away, (Acts i. 11,) and so CONCLUDES, without any mention of his leaving the earth again. *The Bible closes, leaving the Lord upon the earth!* Whatever, therefore, is written or spoken, concerning his or our final departure from the earth, is purely gratuitous, in addition to the Bible."—*Sermons on the Second Advent*, p. xvii.

[TO BE CONTINUED.]

CHRONOLOGICAL CALCULATION.

The following is an extract of a letter we have received from P. H. Gosse, Esq., of London:

"Your calculations of time are subject to a slight error, (amounting only to a single year however,) arising from an element in the process not being attended to, which is in fact little known except to Chronologers. It is the fact, that the year called* 1, B. C., was followed, not by a year called 0, but by the one called 1, A. D. Hence there is an apparent loss of a year, so that in calculating periods which reach from one era into the other, if we merely subtract the date of the former era, from the period, we shall have, not the true date of the termination, but one just a year short of it. To give an example—a period of 11 years commences on the 5th June, in the year 7, B. C.: when will it terminate? Many would say, take 7 from 11, leaves 4: answer 5 June, 4, A. D. But the true answer is 5th June, 5, A. D. as you will see by *counting* the years. The period begins 7th June, 7, B. C.

The 1st year has elapsed,		5th June, 6, B. C.
The 2d year	" "	5th June, 5, B. C.
The 3d year	" "	5th June, 4, B. C.
The 4th year	" "	5th June, 3, B. C.
The 5th year	" "	5th June, 2, B. C.
The 6th year	" "	5th June, 1, B. C.
The 7th year	" "	5th June, 1, A. D.
The 8th year	" "	5th June, 2, A. D.
The 9th year	" "	5th June, 3, A. D.
The 10th year	" "	5th June, 4, A. D.
The 11th year	" "	5th June, 5, A. D.

I have chosen a short period for convenience of counting, but of course you will see its application to periods of any length, provided they commence B. C. The only doubt possible is whether the fact is so, that the year 0 does not exist in Chronology: I have considerable means of reference, having access to the largest library in England,

* This is not at all affected by the actual time of Christ's birth, which was 4 B. C. but is a question of pure chronology.

that of the British Museum, and I can give you my word that it is: but a reference to any copious Chronological tables would show the fact. Blair's in particular. The consequence is that the great periods which you supposed to terminate in 1843, do terminate in 1844."

It is now about five months since we discovered the same "element in the process," though not exactly in the way mentioned by Mr. Cosse. While we subtracted 457 from 2300, leaving 1843, we added 457 and 1843 together, which made 2300. We at once perceived that it required the *whole* of 457 B. C. and the whole of 1843 A. C. to constitute 2300 years. So that if the decree to restore and build Jerusalem went forth on the *first* day of the year 457 B. C., it would require till the first day of the year 1844 to complete 2300 years. Or if the edict were issued in any subsequent part of the year, the 2300 years would not terminate till the corresponding period in 1844.

* * * * * *

The above principle will apply with equal propriety to the SEVEN TIMES, or the 2520 years. The date of the commencement is the captivity of Manassah, which, according to the best chronologers, took place in the year 677 B. C. Subtract 677 from 2520 and the remainder is 1843. Then add 677 and 1843 together and you have 2520. This proves that it requires the *whole* of 677 B. C., and the *whole* of 1843 A. C. to consummate 2520 years. So that if the captivity of Manassah took place in the year 677 B. C., it would, of course, demand till the same period in the year 1844.

This is the only light which we have in relation to the *time*.

We believe that God will not exceed his own date even by a fraction. "At the time appointed the end shall be." "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it [apparently] tarry, wait for it; because it will surely come, it will not [really] tarry.—*Voice of Elijah.*

WHO CAN DOUBT?

Doubt what? The coming of the Lord. Certainly, we know not a single reason why a single doubt should be entertained on a subject so strongly fortified with facts and truth, and which is daily being strengthened with the addition of new and most convincing testimony.

No one truth is more clearly sustained by divine testimony than that which proclaims the near coming of the adorable Lord. A seven-fold wall of light has been thrown around it, by the unerring hand of inspiration, which all the learned and unlearned assaults of the darkness of this infidel age have not in the least impaired. No, thanks to the wise and Omnipotent Builder, every attack which has been made against it has served more fully to develope its invulnerable strength, and super-excellent glory, grandeur and beauty.

The numerous witnesses, though standing, many of them, far remote in point of time from each other; yet what perfect harmony marks their heavenly story. The light of prophecy, which shineth in a dark place until the day dawn, caught their eye, inspired their tongues, and guided their pens. They spake as they were moved by the Holy Spirit. Hence their testimonies agree—are *one* in proclaiming the coming of the Lord at the very doors. And who can doubt their testimony? It is folly, nay madness, to even *waver* on a subject which the wisdom of the Highest has been so visibly manifested in proving true, as the speedy coming of Christ.

If you are troubled with doubts, go to God and his word, in fervent and constant prayer. *Review* the evidences which first produced your precious faith, and your doubts will soon be gone, and you will be found "lifting up your hands *rejoicing*, *knowing* that your redemption draweth nigh."

If the time is not at the door when God will "gather together in one all things in Christ," why do the *seven times* predicted by Moses for the scattering of His people, (the 2,300 and the 1,335 days in Daniel's prophecy, at the end of which the sanctuary is to be cleansed, and Daniel stand in his lot,) we ask, why do they terminate at about *this time?* And why do John's seals, trumpets, woes, witnesses, 42 months, and 1,260 days—Paul's revelation and destruction of the man of sin, his perilous times—Peter's last days of scoffing, and Jude's last times of mocking—Christ's signs in the sun, moon, stars, earth, and seas—the distress and perplexity of nations—the growing wickedness and crime of our distracted world—the apathy, unbelief, divisions, confusion, corruption, and revelry, of the Laodicean church around us—we again ask, why do these and many other witnesses we might name, *all*, yes ALL, as it were, stand with the hand uplifted towards heaven, and "swear by him who liveth forever and ever," that the auspicious moment has come, in which we should look for the coming of the Lord in power and great glory?

Most certainly this is their testimony, and God, who cannot lie, has inspired it. It is *his* own *word*; and though heaven and earth pass away, his word will not fail. It never has failed, but has immutably established its divinity by the fulfilment of a thousand or more of its own predictions. And shall we, or can we, for a moment doubt the accomplishment of its *last* and most glorious promise? God forbid! *We will hold fast the profession of our faith without wavering, for he is faithful who has promised.*" The Lord *will* surely come at the time appointed, and that time is at the door. Be ready to meet it!

Voice of Truth.

☞Any errors in our last number may be accounted for from the circumstance of our being absent at the time the paper went to press.

CHEAP LIBRARY.

THE following Works are printed in the cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail. The following Numbers comprise the Library.

6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John, 12½
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The above Works may be had at the Second Advent Office on Third street, four doors east of Walnut, south side. Address of J. V. Himes, Cincinnati, Ohio.

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THE WESTERN MIDNIGHT CRY!!!

VOL. III.] CINCINNATI, SATURDAY, JUNE 29, 1844. [No. 13.

J. V. HIMES, PUBLISHER. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, EDITOR.

THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

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Terms.—*Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.*

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

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

FUNDAMENTAL PRINCIPLES

ON WHICH

THE SECOND ADVENT CAUSE IS BASED.

I.—*The Word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*

II.—*The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*

III.—*The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him.*

IV.—*The signs which were to precede the Coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*

V.—*There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*

☞ *The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Daniel 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Daniel 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Advent Herald.

WESTERN MIDNIGHT CRY.

CINCINNATI, JUNE 29, 1844.

LECTURES

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

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

GREAT TENT MEETING.



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

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

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

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

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

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

E. JACOBS,

Superintendent of the Tent Meeting.

Cincinnati, June 29th, 1844.

ARREARS.

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

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

WESTERN MIDNIGHT CRY, VOL. 2 AND 3.

About 40 copies of these two volumes can be had neatly bound together, in boards for $1,50, or bound with paper covers for $1,25 each. They contain Mr. Miller's Lectures, and a vast amount of reading matter upon all points connected with the Second Advent doctrine.

VOLUME 4.

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

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

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

THE DEPOT.

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

JOSIAH LITCH.

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

SIXTH STREET CHURCH.

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

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

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

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

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

"JAMES E. WILSON, *Superintendent.*

"Cincinnati Station, May 28th, 1841."

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

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

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

SEVENTH SEAL.

BY E. JACOBS.

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

To ascertain when this takes place, we must see where the events under the opening of the Sixth Seal have left us. Rev. 6: 12, "And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake; and the Sun became black as sackcloth of hair, and the moon became as blood;" (ver. 13,) and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind." The same events are predicted, and in the same order, in Luke 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars; (ver. 27,) then shall they see the Son of man coming in a cloud," &c. Matt. 24: 29, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven," &c.; (ver. 30,) and they shall see the Son of man coming in the clouds of Heaven with power and great glory." Mark 13: 24, "The sun shall be darkened, and the moon shall not give her light, (ver. 25,) and the stars of Heaven shall fall, (ver. 26,) and then shall they see the Son of man coming in the clouds of Heaven with power and great glory." Isa. 13: 10, "For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will punish the world," &c. Ezekiel 32: 7, "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, (ver. 10,) and their Kings shall be horribly afraid," &c. Joel 2: 10, "The sun and the moon shall be dark, and the stars shall withdraw their shining; (ver. 11,) and the Lord shall utter his voice, &c., (ver. 31,) the sun shall be turned into darkness and the moon into blood, *before* the great and the terrible day of the Lord comes." Joel 3: 15, "The sun and the moon shall be darkened, and the stars shall withdraw their shining; (ver. 16,) the Lord shall come out of Zion," &c. Amos 8: 9, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, (ver 10,) and will turn your feasts into mourning," &c. Acts 2: 20, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." These parallel texts and their connexional reading harmonize so well with the events predicted to transpire under the opening of the Sixth Seal, that we have no grounds to doubt the same things being brought to view. The earthquake mentioned, we suppose, embraces the events named in the 14th verse. If we were to give a history of such an event, we should be likely to say, "there was a great earthquake; such and such were the signs of its commencement, and such its final termination."

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

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

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

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

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

The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the Heavens was great, and tradition has preserved many anecdotes of terror."—*Portsmouth Journal, May* 20, 1843.

"In the Dark Day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours . . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, Ll. D.*—*New Haven Daily Herald.*

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

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

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

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

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

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

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

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

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

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

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

Then "every mountain and island were moved out of their places," the next event to take place after the heaven has departed. Meterologists, soothsayers, &c., still find customers, for all these things do not appear greatly to alarm the inhabitants. No consternation is manifested by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, the bond men, and the free men; until they see the face of Him that sitteth on the throne. (verse 16.) The departing heavens, will probably be *accounted for* by the star gazers and meterologists. The removing of mountains and islands, in some of the shocks of this last tremendous earthquake, will not cause sufficient alarm for *great men* to cry out—that would betray weakness. No particular fright till *the face of Him that sitteth on the throne* is seen. This last scene causes so much alarm, to those who have long rejected the offers of mercy, that they fly to falling rocks, and dissolving mountains, as friends and protectors; and offer their last prayers to the only god they ever worshipped, and that too, at the very moment she is sinking to perdition. They now make an acknowledgment which the fulfillment of all the foretold signs failed to extort from them, viz: "The great day of his wrath is come;" and add the mournful inquiry, "*Who* shall be able to stand?" The time of trouble for the ungodly, which now transpires, is brought to view by the prophet Daniel at the close of the predicted events which are to wind up the world's history. (Ch. 12: 1.) See also Rev. 16: 18, 20 and Rev. 11: 13, 18. But the servants of God are to be delivered when this great day of trouble comes. See Isa. 26: 20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Jer. 30: 7, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but *he shall be saved out of it.*" See also Rev. 15: 2 and 4: 6. The events under the sixth seal have left the great men, &c., in the midst of the great day of God's wrath. Before showing the events under the seventh seal, the revelator goes back, in chap. 7, and brings up the history of the church to the period where he has left the wicked. He shows us the circumstances connected with their deliverance—the sealing time, which has been going on since the commencement of the present century, under the last peculiar dispensation of the gospel mentioned in Rev. 14: 6, 7, in which the true Israel of God are sealed, and soon after delivered. He sees them before the throne and hears their songs of praise. (Rev. 7: 10, 17.) They have been caught up, (1st Thess. 4: 17,) changed in a moment, (1st Cor. 15: 52,) and delivered as soon, or before the wicked began to cry to the rocks and mountains. They are now safe, and free forever from the scoffs and jeers of an ungodly world, and the cold calumnies of a proud Pharasaic Church.

Here the sixth Seal leaves us; the wicked in the midst of the great day of God's wrath, and the Saints in the air before the throne; but this is not the consummation, for the Saints are to inherit the earth.—Matt. 5: 5; Rev. 5: 10; Dan. 7: 18, 27; Ps. 37: 9, 11, 29, 34. The opening of the Seventh Seal concludes the whole scene, and brings Heaven and earth into the condition that God originally designed for them; the condition in which they are to remain forever. The text should be the last verse of the 7th ch. as it concludes the subject of the Seals; placing it in the first verse in chapter eight, is only man's work—he alone having the responsibility of dividing the Bible into chapters and verses. The Revelator has named none of the events under the Seventh Seal only the "Silence"—they all transpire after probation has ended, and he has left eternity to unfold the scene. We may, however, look as far into the immortal state as the word of the Lord authorizes us. Hab. 2: 20. "But the Lord is in his holy temple: let all the earth keep *silence* before him." This required *silence* has an important connexion with the termination of *the vision* as may be seen from the rest of the chapter from which it is taken. Again, Zech. 2: 13, "*Be silent*, O all flesh, before the Lord: for he is raised up out of his holy habitation." When is this required silence? Ver. 12. When he is about to "inherit Judah, his portion in the holy land, and choose Jerusalem again"—(Jude 14,) to come to the earth with "ten thousand of his Saints" from whence they have been caught up. Zech. 14: 5, "With *all* his Saints." There is something very expressive in the terms representing the Lord "in his holy temple" and "raised up out of his holy habitation," here mentioned in connexion with the *silence.* See Ps. 68: 5. "A Father of the fatherless, and a *Judge* of the widows is God in *his holy habitation*"—the time when the oppressed are rewarded. Again in Ps. 11: 3, 6, "If the foundations be destroyed, what can the righteous do? The Lord is *in his holy temple*, the Lord's throne is in the Heaven, [as Judge, Mat. 25, 31, 32; 1 Thess. 4: 17,] his eyes behold, his eyelids try the children of men, (ver. 6,) upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. Zeph. 1: 7, "*Hold thy peace* (silence) at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a *sacrifice*, he hath bid his guests." This silence is when he is punishing the Princes, the King's children, &c., see ver. 8; when they are calling to the rocks and mountains. For the time of the "sacrifice," and "bidding of guests" here spoken of, see Mat. 22: 2, 7. When those murderers are destroyed, and their city (Great Mystical Babylon, Rev. 19: 18, 11,) is burned. This silence just before the Lord descends with *all* his Saints to possess the kingdom forever—even forever and ever," is typified in Josh. 6: 10, 16, "Ye shall not shout, (silence) nor make any noise with your voice; neither shall any word proceed out of your mouth, until the day I bid you shout, then shall ye shout. This is in harmony with the stillness of the first resurrection: "in a moment"—"the twinkling of an eye"—"caught up"—"changed"—"as the lightning"—"one taken and the other left," &c. As Joshua and Israel marched in silence around the walls of Jerico, and viewed the city devoted to destruction, so under the opening of the Seventh Seal will Jesus, with all his spiritual Israel, in silence, view the earth groaning beneath its corrupted mass. Josh. 6: 16, "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, shout! for the Lord hath given you the city." So will the Saints, with Jesus at their head, return to the earth triumphant, and "take the kingdom." Isa. 35: 10, "The ransomed of the Lord shall *return*, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of triumph as the Saints enter the new earth, is typified in Mat. 21; 8, 9, by Christ's triumphant entrance into Jerusalem amid the shouts of Hossannah, from the multitude who strewed branches of trees in his way. Also typified in the feast of the harvest, (Lev. 23: 39, 40,) when the people were commanded to cut branches of *palm trees*, &c., and rejoice before the Lord seven days; which was to be a statute throughout their generations *forever*, to be celebrated in the *seventh month.* Thus we might proceed, for there is no end to the harmonious connected chain of scripture truth, when unfolded to the mind by the spirit of the Lord. O what scenes are to be developed under the remaining part of the Sixth and Seventh Seals! The Heaven's rolling down like a parchment scroll—the earth shaken to its

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

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

DELIVERANCE FROM BONDAGE.

1 Our bondage it shall end, bye and bye, &c.
From Egypt's yoke set free;
Hail the glorious jubilee,
And to Canaan we'll return, bye and bye.

2 Our Deliverer he will come, bye and bye.
Our troubles have an end;
When our Saviour shall descend,
And glory crown the day, bye and bye.

3 Though our enemies are strong, we'll go on,
Though our hearts dissolve with fear;
Yet Sinai's God is near,
While the fiery billows roll, we'll go on.

4 Through Marah's bitter streams, we'll go on,
Though Baca's vale be dry,
And the land yield no supply,
To a land of corn and wine, we'll go on.

5 And when to Jordan's flood we are come,
Jehovah rules the tide,
And the waters he'll divide;
And the ransomed hosts will shout we are come.

6 There friends shall meet again who have loved,
Our embraces shall be sweet,
At the dear Redeemer's feet,
When we meet to part no more who have loved.

7 There with all the happy throng we'll rejoice,
Shouting glory to our King,
Till the vaults of heaven ring;
And through all eternity we'll rejoice.

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

GENTILE TALMUDISTS, OR SPIRITUALIZERS.

[CONCLUDED.]

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

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

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

A. B. C. QUESTION.

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

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

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

CONTROVERSY.

* * * "And whatever may be said (and too truly said) about the acrimonious spirit in which religious controversy is usually conducted, still, it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, as Christians, from stagnation, than from storms."—*Lectures on the Prophecies*, p. 8, by the Rev. H. McNeile, M. A.

CONVERSION OF THE WORLD.

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

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

DEATH AND THE SECOND COMING.

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

DILEMMA.

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

FAITH AND REASON.

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

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

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

GENERATION (THIS.)

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

MISSIONS.—Luke xxiv. 47.

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

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

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

REMARKABLE TEXTS.

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

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

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

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

Phillipians i. 26.—"My Coming." (*Parousia*) to you.

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

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

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

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

"Thy Kingdom come." * * * "In the prayer which our Lord hath taught us, we offer the same petitions, (see Ps. 68: 1–3,) at least if we understand the words aright. 'Thy kingdom come, thy will be done on earth as it is in heaven,' is a petition that the Lord may take unto him His kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say 'Thy Kingdom come,' we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence until the Son of God cometh in glory, vii. Dan. 13. * * * The Lord himself speaks of a kingdom which is not yet come, for he has gone to receive it, xix. Luke, 12; 2 Tim. iv. 1."—*Plain Sermons*, p. 236.

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

"WATCH."

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

How common a thing it is, to find people shrinking, as it were, from the study of *unfulfilled* prophecy, even though it has pleased the Author thereof to promise a blessing on those who will "read and hear,"—Rev. i. 3, and who has in many instances, given an exposition thereof. (See Rev. i. 20, the Parables, and other portions of His Holy Word.) These erroneous notions are mainly obtained in the same way that the Tractmen do their Tradition from the study of Commentaries: It is passed on from one to another, having the authority of man only for its foundation, and when weighed in the balance of the sanctuary, is found to be spurious and deceptive. The teaching to watch for *death* instead of the "Coming of the Lord," is an instance of such error, such being opposed to the plain commands recorded in the Word of God. The *Spiritualizer* expects the world to be converted by preaching, and that the Lord will not come again till the end of the Millennium: and thus, if the same system of instruction be carried on from generation to generation, the command to "*Watch*", for His return will be constantly disregarded. In England, which is considered, perhaps, the most enlightened part of the globe, do we see any thing to encourage a hope of such a blessed period being nigh at hand? On the contrary, the prophecy by St. Paul, 2 Tim. iii. 1—5, is evidently and *rapidly fulfilling before our eyes*. Instead of a Millennium, it will be wisdom to be looking for a wide-spread *Apostacy*, under "*a form of Godliness*," and can we not even now perceive some very strong symptoms of such, especially wherein the Established Church is concerned? Reader, cannot you perceive some of the fruits of that "*worldly wisdom*" ACT of 1829 ripening apace? Was not that National Act one of the deepest ingratitude and of treason to Him, even JESUS OF NAZARETH, "who is over all, God blessed for ever," the KING OF KINGS and the Lord of Lords? Can we not see the Banner of the MAN OF SIN unfurled among us, and thousands, who have sworn fealty to the "*the Head of the Church lifting up their heel*" against him? See 2 Peter, ii. 1, 2; 1 Peter iv. 17. Reader, away with TALMUDS!—John v. 39; 1 Thess. v. 17; Luke xxi. 34—36; 2 Thess. iii. 5.

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

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

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

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

Member of the Established Church.
August, 1843.

SAINTS ARISE.

Soon we shall see, shall see the glorious morning
Saints arise, Saints arise!
Sinners attend, attend the notes of warning,
Saints arise, Saints arise!
The resurrection day draws near,
The king of saints shall soon appear,
And high unfurl his banner here,
Saints arise, saints arise!

Hear ye the trump, the trump of God resounding,
Saints arise, Saints arise!
Through dearths dark vaults, dark vaults its notes resounding,
Saints arise, saints arise!
To meet the Bridegroom, haste, prepare,
Put on your bridal garments fair,
And hail your Saviour in the air.
Saints arise, Saints arise.

The saints who sleep, who sleep, with joy awaken,
All arise, all arise!
Their clay cold beds, cold beds are soon forsaken,
All arise, all arise!
Not one of all the faithful few,
Who have on earth the Saviour knew,
But starts with joy their Lord to view,
All arise, all arise!

Pursue then on, then on their pathway glorious
All arise, all arise!
Led by their king, their king o'er death victorious,
All arise, all arise!
On Zions hill secure they stand,
With palms of victory in their hands,
They now possess the promised land,
Praise the Lord, Praise the Lord.

Fast by the throne, the throne of God behold them!
Blissful scene, Blissful scene!
And in his arms, his arms the Saviour folds them,
Blissful scene, Blissful scene!
With wreaths of glory round their head,
No tears of sorrow now are shed,
To joy's full fountain all are led,
All is bliss, all is bliss.

CONFESSIONS OF MR. MILLER AND OTHERS.

This appears to be a remarkably confessing time, particularly in reference to the Advent question. We begin with Mr. Miller's. During anniversary week he gave out notice that on an evening named he would make his confession. A large number was present, some of whom evidently expected a full renunciation of his views; but as it in fact afforded nothing to quiet their fears, they have themselves *confessed* how glad they would be to have the old man "come back," "turn infidel," "burn his Bible," or do something to overthrow the doctrine which has so often been overthrown. They have also *confessed*, since Mr. Miller's confession does not suit them, that they are determined to put it into the right shape themselves.

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

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

"MR. MILLER'S CONFESSION.—We learn from the Christian Herald that Mr. Miller preached at the Tabernacle, Boston, on the 28th ult., and made what he called his *confession*. He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, and that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken—that when the time passed he felt bad—felt lonely—thought he should never have any thing more to say in public—he felt more on the account of others than he did himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.

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

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

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

"FATHER MILLER'S CONFESSION.—Many people were desirous of hearing what was termed father Miller's confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter;" and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's goodness, or in the entire fulfillment of His word, or in the speedy coming of our Saviour, and the destruction of the world. Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity.

D."

Advent Herald.

LETTER TO A BROTHER AT THE WEST.

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

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

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

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

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

on dangerous ground, even one step farther may find us within the vortex—the whirlpool, from which there is no escape. "For what shall it profit a man," said the Saviour, "if he shall gain the whole world and loose his own soul, or what shall a man give in exchange for his soul?"

Suffer me, my dear brother, and I would do it with all the fond affection of a sister, suffer me to press the question home to your conscience, Do you cherish in your bosom this treacherous and soul killing foe, unbelief? The wiles of this blind guide, this enemy of souls, are so deceptive, that her votaries are often themselves deceived, and know not that they are entangled in a snare that may prove fatal to them, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Then, if not before, unbelief will be driven from us. Then unbelief will no longer shield us. There it will be no cloak for our sins, and it may prove fatal to him or her who may wear this mantle now. Even the shadow of it here brings darkness on the soul. If you, my brother, should find one vestage of this fell destroyer of the soul lurking in your bosom, tear it at once from your heart, as you would pluck a noxious and poisonous weed from your garden. Shun it as you would the deadly influence of the Upas. O delay not one moment. If you have not already made your peace with God, prostrate yourself at the feet of the Saviour, and let your prayer be, "Lord help my unbelief." That you and I may be prepared for the scenes that are just ready to burst upon us, is the prayer of your sister,

BOSTON, June 6th, 1844. A. W.

Advent Herald.

FOR THE WESTERN MIDNIGHT CRY.

"Blessed are they that mourn, for they shall be comforted."

When first on life's expansive sea,
I launched with spirits high;
Its crystal surface soon grew rough,
And clouds o'ercast my sky:
I saw suspended on the cross,
'Mid raillery and scorn,
The Lamb of God, who came to seek
And comfort them that mourn.

I viewed the gore upon his brow,
The crimson from his side—
Astonish'd saw the Sinless bleed,
And marked how meek he died.
Amazed! I learned what *him* became,
And *why* his flesh was torn,
Who came to drink the sinner's cup,
And comfort them that mourn.

All nature shook when he expired;
Death wore his darkest mien;
And o'er creation's peopled realms,
A deep eclipse was seen:
But soon he rose,—abolished death,
And ensecured the forlorn;
Ascended high our cause to plead,
And comfort them that mourn.

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CONTENTS OF VOL. 2.

A. Page.

Appeal for the Western Midnight Cry, ... 4, 33
Advocate Again, ... 57
Apostles Creed, ... 58
Address to Believers, by Wm. Miller, ... 76, 86
Advent Herald, ... 83
An old Bible, ... 90
Anecdote of Wm. Miller, ... 94

B.

But of that day and hour, &c., ... 6
Brown, Reuben H., ... 24, 32
Bibles, ... 31
Baptist Church in Newton, ... 31
Behold He cometh with clouds, ... 36
Bible Preaching, ... 43

C.

Cause, state of the, in Cincinnati, ... 4, 13, 17, 29
Consistency, ... 7
Coming of Christ, personal, ... 22
Catholic Movement, ... 31
Comfort for bereaved Parents, ... 61

D.

Daniel, 8th and 9th chapters, ... 85

E.

Enemies of our Hope, ... 57
England, ... 61
Effects of Millerism, ... 89

F.

Fullness of Times, ... 77

G.

Gill, Dr. ... 74

H.

Hall, J. B. ... 30
History and state of the cause, ... 44

I.

Inconsistencies of Colver's literal fulfillment of the Prophecies of Daniel, ... 9—12, 18—21
Indiana, visit to ... 74
Indignation, the last end of ... 90

J.

Jews in Russia, ... 83
Jews, return of, by E. J. ... 97

L.

Love for the appearing of Christ, ... 5
Last resort, ... 13
Last days, by E. J. ... 60
Lesson, ... 94
Lectures by Wm. Miller, 25—28, 37—40, 46—48, 52—56, 62—64, 70—72, 78—80, 95, 96, 101—104
Letter from J. H. Hardy, ... 4
" " Silas G. Strong, ... 4
" " Joseph Howels, ... 4
" " Jonathan Woodworth, ... 4
" " Preble county, O. ... 4
" " St. Louis, Mo. ... 4
" " G. Storrs, ... 5
" " A. A. Stevens, ... 5
" " J. V. Himes, ... 5
" " J. B. Hall, ... 5
" " Mary J. Lewis, ... 5
" " H. B. McNamara, ... 5
" " S. A. Chaplin, ... 15
" " D. Bartholomew, ... 17
" " H. A. Chittenden, ... 17
" " J. H. Kent, ... 17
" " Lewis Hicklin ... 17
" " The Editor, ... 29
" " Rising Sun, Ind., ... 30
" " J. J. Porter, ... 30
" " Geo. W. Cherry, ... 30
" " J. H. Kent, ... 30
" " J. Litch, ... 30
" " Wm. Miller, ... 30
" " J. Curry, (England,) ... 30
" " D. Bartholomew, ... 33
" " Othniel Taylor, ... 33
" " C. Fitch, ... 33
" " J. B. Cook, ... 34
" " J. P. Brooklin, ... 34
" " H. A. Chittenden, ... 34
" " H. Todd, ... 43
" " G. Storrs, ... 43
" " D. Bartholomew, ... 50
" " T. P. Hedrick, ... 51
" " Daniel Ashton, ... 51
" " E. R. C. ... 51
" " J. H. K. ... 51
" " J. Prior, ... 52
" " J. Eshelby, ... 52
" " B. Eastman, ... 59
" " W. W. Nelson, ... 59
" " J. Creek, ... 59
" " Eli Green, ... 59
" " Wm. Miller, ... 60

Page.

Letter from Geo. Storm,---80
" " J. B. Cook,---86
" " D. Bartholomew,---86
" " J. H. Hardy,---86
" " M. J. Nelson,---87
" " John H. Watson,---87
" " T. & M. Fall,---87
" " B. Eastman,---74
" " J. H. Thomas,---75
" " James Kimpton,---75
" " J. H. Kent,---75
" " Connecticut,---84
" " J. Brown,---84
" " T. Fall,---84
" " J. H. Kent,---93
" " A. A. Stevens,---93
" " J. V. Himes,---93

M.

Millennium,---14, 15, 21, 22, 31
Mr. Miller in Buffalo,---29
Missouri Republican,---31
Mount Etna, eruption,---32
Message,---32
Ministers at the last day,---43
Mauil, W. H.---41, 49
Mauil's Experience---67
Millennium and return of Jews,---73
Methodist Protestant---83

N.

New Creation, by J. Wesley,---35
Nominal Church,---58

O.

O'Connell,---29
Olive Branch,---41
Obituary,---85

P.

Popery prevailing,---34
Peace in England,---45
Prof. Stuart,---82
Philadelphia,---59
Points of difference, &c.---56
Pope's dominions,---68, 73

Poetry and Music.

Blessing of the New Covenant,---8
Mount Calvary,---16
Judgment,---23, 24
Musings,---43
New Year's Address,---44
Poetry, by Lida,---58
The Jews Return,---69
Poetry, by J. Hobart,---84
Christian's Comfort,---7

R.

Review of Prof. Chase, by L. Hersey,---1—3
Return of the Editor,---33
Right of Petition,---92

S.

Signs in the East,---4
Scoffers department,---41, 49, 58
Signs, Perils, &c.---44
Suddenness of Christ's Coming,---61
Sanctuary—J. L. Wilson,---68, 75
Sign of the last days,---69
Second Advent Conference,---81
Signs, one of the,---81
Scoffing, clerical,---82
Sign,---85
Sermon, by R. Atkins,---85
Strange consistency,---89

T.

Two Thousand Three Hundred Days,---7
The difference,---7
The Tabernacle,---16
The Time,---33
Time, believing it, a sin,---64

U.

Unconverted, to the,---41, 43

V.

Voice of Truth,---49
Voice of Elijah, (England,)---51

W.

Watchman of the Valley, and W. C. Advocate,---33
W. C. Advocate,---41
Whitfield,---45
Wilson, J. L., D. D.,---74
Watchman of the Valley,---91

CONTENTS OF VOL. 3.

A.

Page.

Argument,---41
Arrears,---97

B.

Brewer, Bro. and Sister,---73, 89

Page.

C.

Churches feasting,---15
Come out of her my People,---22
Church at the First Advent,---26
Christian Herald,---57
Christians,---74
Candid Testimony,---76
Cincinnati Gazette,---81
Chronological Calculation,---95
Chronological Prophecies,---1
Confession of Mr. Miller,---102

D.

Duty of the Times,---15
Dr. Capadose,---51
Davis, Wm. C.---68
Despotism in Northern Europe,---71

E.

Editorial Correspondence,---25
Examination of Isa. 2 and Mic. 4,---29
Essay on the Judgment,---37, 47
Extract from Whitfield's Will,---30
Extracts from Esdras,---39, 40
Eating and Drinking with the Drunken,---43
Extracts from Wesley's Notes,---92
Extracts from English Works,---95, 100

F.

Fanaticism,---74
Funeral of Millerism,---86
First Principles of Second Advent, Faith,---50

G.

Great Day,---8
Great Tent,---7
Great Tent Meeting,---65
Great Tent Meeting at Madison,---97

H.

Hamline, L. L.---23
Hail Storm,---76
How it strikes a Stranger,---97

I.

Inheritance of the Saints---10
Infidelity,---64
Italy, state of,---72
Influence of Second Advent Preaching,---74
If you were honest, you would confess,---78

J.

Jews, (Rom. 9: 10, 11,)---12

L.

Letter to L. L. Hamline,---1
Little Horn, not Antiochus,---6
Lisle Department,---15, 23
Last day Treasures,---74
Luther to Pope Leo X.---75
Litch, J.---97
Letter to a Bother at the West,---102
Letter from J. Litch,---9
" " D. Bartholomew,---10
" " Lewis Hicklin,---11
" " J. B. Cook,---11
" " J. B. Hall,---12
" " J. B. Cook,---13
" " Abijah Phelps,---14
" " John Starkweather,---16
" " H. Campbell,---23
" " W. H. Maull,---23
" " Frederick Glassock,---24
" " David Evans,---24
" " A. C. Barnes,---24
" " W. W. Nelson,---27
" " R. Geddes,---27
" " J. Weir,---27
" " Wm. Timson,---28
" " Seth Leavitt,---28
" " W. K. St. Louis,---35
" " D. Bartholomew,---36
" " T. L. Tullock,---41
" " Sarah Mitchel,---42
" " Anson Little,---42
" " J. B. Cook,---42
" " H. Bromwell,---43
" " J. Kent,---49
" " A. A. Stevens,---47
" " Anson Walker,---50
" " J. B. Hall,---50
" " S. S. Brewer,---67
" " J. H. Denham,---73
" " D. Bartholomew,---74
" " J. B. Cook,---75
" " A. G. Perkins,---75
" " J. B. Cook,---82
" " Isaac Kimball,---83
" " J. H. Kent,---83
" " A. G. Jennings,---90
" " D. Bartholomew,---90
" " H. N. Spear,---91

Page.

Letter from Isaac Paxton,---91
" " Lewis Hicklin,---91
" " J. H. Denham,---92

M.

Men's hearts failing them for fear,---79
Millerism,---9
Millennium, by J. B. C.---14
Mr. Miller's Audience,---22
Mr. Miller's Position,---45
Millerite before his Bishop,---47
Matt. 24 and 25,---58, 65
Millerism,---77
Most Horrid.---78

N.

New Birth,---84

O.

Objection Answered,---45
Our Position,---49, 62
Our Redemption,---90
Our Speculations,---93

P.

Prepare to meet thy God,---4
Prophetic Time,---7
Prof. Stuart,---8
Prepare to meet thy God,---28
Perilous Times,---77
Psalm 37,---80, 88
Prof. McGaffey,---89

Poetry and Music.

The Marriage of the Lamb,---14
Poetry,---23
The Heavenly Vision,---31
Come Lord Jesus,---37
Hymn by Whitfield,---39
Lines, by C. S. M.---39
Lines, by John Hobart,---42
Hymn by Wesley,---43
Coming of Christ,---44
The Judgment Scene,---45
Here is no Rest,---61
Signs of the Times,---62
Coming of Christ,---63
Hymn,---76
Nothing True but Heaven,---79
End of all Things at Hand,---80
Lines, by J. Hobart,---83
Lines, by a Sinner,---83
Two Hymns,---83
The Midnight Cry,---91
Saints Arise,---102
Deliverance from Bondage,---100

R.

Rome,---49, 80

S.

Signs of the Times,---7
Second Advent Conference,---8
Scriptural Test of Faith,---17
Second Advent; its practical tendency,---47
Spiritualizing,---57
Saints Inheritance,---63
Sermon, by C. Fitch,---66
Shimeall, Mr.---72
Seventy Weeks,---76
Scoffing,---79
Springfield Presbytery,---82
Statement, by J. V. H.---93
Second Advent Conf. Proceedings,---9
Seventh Seal,---96
Sixth Street Church,---97

T.

The Vision;—if it tarry, wait, &c.---33
To Believers, by J. A. C.---36
The Kingdom,---39
Testimony of Opponents,---44
The Difference,---64
Tabernacle,---73
2 Thess. 2: 7, 12,---74
The Rich in Danger,---79
The Tabernacle,---81, 89
Tour to New York,---96
The Promise of God,---90
The Depot,---97

U.

Unconverted, to the,---8

V.

Visit to Kentucky,---26
Visit to Indiana,---41

W.

Watch Meetings,---24
W. C. Advocate,---25
Word of Warning,---28
Where are we?---46
Wesleyan Methodists,---80
Who can doubt?---96

[1st Page in Book B.— Sno. Skipped between Book A and Book B]

WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Volume IV. CINCINNATI, FRIDAY, NOVEMBER 29, 1844. Number 5.

☞ Bro. CHITTENDEN has arrived from St. Louis, and left for the East yesterday.

Bro. SWEETMAN, from Philadelphia, has been with us the past week, and leaves for Dayton, O., to-day.

☞ Our friends in the country, who feel it a duty to aid in defraying the expense of this paper, will make their remittances, as usual, to the "Western Midnight Cry," Cin. O. But a very trifle has, as yet, been received, and the entire responsibility rests upon myself alone.

TO ADVENT BELIEVERS.

The following remarks were originally designed as a kind of defence of our position before the world; but having become satisfied that it would be wrong for us to attempt to satisfy those that are "led captive by the Devil at his will" of the propriety of our course, I now put them forth for the purpose of satisfying believers in the speedy coming of Christ, and to recover, if possible, any that may have been led astray by the falsehoods and stereotyped delusions of the age.

If *one* out of *one hundred* of the reports of "insanity" "suicide," "starving," "freezing." "frightening," "hanging," "drowning," "stealing," "absconding," &c. &c., as the results of this, so called, "awful delusion;" now in circulation, had even a shadow of foundation in *truth*, we might forever despair of obtaining justice for ourselves from the public press if disposed to attempt it. Having made it a part of my business for the last two or three years to examine into, and search out the origin of these *reports*, I am perfectly satisfied that the *whole mass of them* are as destitute of truth, as they are of argument.—Moses Clark, reported by the N. H. Patriot, to have committed suicide by drowning himself, a few weeks since, the Portsmouth (N. H.) Journal of Nov. 6, says, "is alive and well." The colored man in Boston that was reported to have "given away $2000, and left himself poor," states over his own signature, that he never gave to the Advent cause but $3,00, "besides a little in the penny collections;" The Carpenter on Tremont road, reported to have "given away $500, all he had," states that "he has not given to the Advent cause $20 a year for the last five years, what he always gave for religious purposes." The Grocer on Pleasant street, Boston, reported to have given away $500, says he has not given more than he used to do before he was an Adventist, and never gave Mr. Himes but 50 cents, which was for another person. Messrs. Davis Palmer, & Co., that bought the old jewelry, say that it has not amounted to $200 for five years past, and nothing during the last six months. The several ladies that gave up their borders to accommodate "Adventists free of charge, to their great pecuniary embarrassment, if not ruin," proves to be a Mrs. Hedge, of Boston, who says she never thought it worth while to enquire of the public whether she might receive or dismiss boarders, and that when she fails to pay her bills, and rent, it will then be time to say she is embarrassed in her finances. The Mr. Holbrook, reported to have become deranged as the "fruits of Millerism," his wife, and her father state his derangement to have commenced at a Methodist Camp-meeting in August last, since which time he had not attended the Advent meetings. A Mr. Williamson, of Medford, Mass. reported to have committed suicide and left his family poor, writes that *he is well* and boards ten ship carpenters. Abram Riker, of New York, reported to have committed suicide, is an old friend of mine, and on my arrival in New York a few weeks since, I had the privilege of condoling his family with *himself in their midst*, alive, cheerful, agreeable, and happy as usual.—Mr. Wyatt, of Dover, who was said to have poisoned himself to death, the Herald says is alive and well. The two children said to have "frozen to death near Philadelphia," are undoubtedly well, for Mr. Marshall, now at Louisville, Ky., told me he was on the ground all the time of the encampment, and that there was not a single case of sickness, or death; nor even a case of taking cold. The large bundle of Bank bills sent to J. V. Himes, proved to be "a single letter, and a few newspapers;" to which fact the clerk of Adams & Co. certifies over his own signature—he being the bearer of it, and it was opened in his presence. The Mr. Gregg, who was reported as having "runaway with $1900," had been to visit his friends in Lancaster, and was under the necessity of borrowing funds to return home to Philadelphia, where he now is. "The man Himes," who has been reported as having amassed great wealth out of the Second Advent cause,—purchased farms—put out money at interest, and finally absconded to England, Canada, and Texas; and again as having returned and made his "confession"—is at home, and still busy in spreading the great leading truths of the Bible, so long neglected by the Nominal church, and trampled under foot by the world. He is the man, that has expended his all of this worlds goods, and become poor, in promulgating a truth dearer to us than the wealth of this world.

The above refers to only *a few* of the falsehoods of modern date, that have gone the rounds of the newspaper press. If documents are required, proving their falsity, they can readily be obtained, by any individual who will take a little trouble to furnish himself with the facts, in the several cases. We have considered it a virtue to bear all these things in silence, because he that "spake as never man spake" has told his disciples, "*Blessed* are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake." But since *mob violence*, the customary appendage, has been added to the catalogue of falsehood and misrepresentation, a statement of the causes may possibly open the eyes of some misguided soul, before the *great day of God* shall be revealed. Of what crime against the laws of our land of boasted freedom, are we guilty, that we have been denied the privilege of meeting in our own houses of public worship? Can the united world prove that it is more than this? viz. *Reading our Bibles, and noting the signs of the present time!* How could we do less, when the Lord Jesus Christ denounced the Church at his first advent, as "hypocrites" for a failure in this duty? (See Luke 12: 56.)

Our fathers fled from a land of religious intolerance and oppression—toiled and bled to rear in this once wilderness world the pillars of a Constitution, into each one of which, was interwoven a *glorious privilege*, for generations then unborn—the privilege of *worshiping God according to the dictates of their own consciences*. It was this that gave birth to the American Republic. And yet the public press—the guardian of this "cradle of Liberty," have combined their influence against a body of people that have come before the public with their Bibles, and their Bibles only,—till they have succeeded in throwing open our houses of worship to the merciless mob, and rendering our peaceful firesides insecure. Our lecturers have been assailed in the public streets of Dayton, with blows—threatened in the Christian city of Cincinnati, and brought before Magistrates in some of the Eastern cities, for appealing to the word of God as evidence of the immediate coming, and peaceful reign of Messiah.

Who, not longer than three months ago, could have been made to believe that such a state of things could possibly have been brought about in this land *of civil* and religious liberty in so short a time? A thing before unknown in our nation's history; when the worshippers of God have simultaneously, in scores of places, been driven from their consecrated altars. And who, now, can longer blame us, for believing that God has sealed the nations doom?

We beg that none will misunderstand us. We do not complain at the ill treatment we have received, on our own account, nay! we have rejoiced in it all, and will rejoice; not that truth is fallen in the streets, and error is triumphant: But that in these things, we see the thickening tokens that our redemption draweth nigh. That a company of comparatively obscure individuals have been abused and misrepresented before community, by the public press, is indeed a small matter. That is not the issue: It is *opposition to a vital puinciple*, acknowledged by all. THE KINGDOM AND REIGN OF THE LORD JESUS CHRIST ON EARTH.

Had we came before the public with dark and mysterious spiritualisms of the Word of God, like those of Emanuel Swedenbourg, or like the Pope of Rome, claimed to have been its infallible interpreters, or like the Prophet of Nauvoo, laid claim to a new Revelation, and thus, or by any similar means, arrived at the conclusions to which we find ourselves irresistably driven, viz: that "Christ is at the door,"—Then might our enemies have found some paliation for their opposition to long established truths. But claiming that the Bible is a plain system of Revelation from God—discarding the popular idea, that principles of interpretation are necessary to an understanding of its simple truths; we have held it forth as an honest Book; easy to be understood by every soul of man that would pursue God's method to obtain wisdom. Coolly and dispassionately we have presented our conclusions to the church, and to the world.

For these conclusions we have courted investigation from the Theological world: Such investigation has been had, and the documents *pro and con*, have been placed within the reach of every one. Finding our opposers widely differing among themselves—no *two* of them agreeing with the *fathers* of the church, and no one of them with the Bible, upon the principle that *it means what it says*, we of course have cleaved more closely to our position that "the Lord is at hand," and from the signs and periods God had given us, that we could tell very near when his Advent would take place.

This has been the head and front of our offending. In every position we have taken, we have asked for argument, and scriptural reasons why we should not do thus. These arguments have been given in the shape of "reports" of "suicides," "starvation," "frightening," &c., with a small sprinkling of *rotten eggs* and *brick bats*. O shame! on our boasts of "equal rights" and "religious freedom." If every man, with the soul of a man in him, spurns from him such contemptible meanness, in endeavoring to bring into disrepute a position with which he is unable to grapple, how must the great *God of truth*, look upon these things?

"An honest man is the noblest work of God," and if Christianity will not make men honest, it is not worth the having: and how can a man be honest when he studiously avoids everything calculated to throw light upon a theory against which he has imbibed a hatred, and as studiously seeks, and puts into circulation every rumor, tending to the injury of such theory? But leaving our "false accusers" to their frozen consciences, and to God, I will proceed briefly to answer some of the queries that are now afloat concerning us. And first, we confess that we have been twice disappointed, as to *the time*, in which we had expected the *Advent of our Lord*. For this cause we are told that if we are honest, we shall now *give it up*. We think not. Our ideas of honesty, lead us to look now, with more confidence than ever, for the *immediate* return of our Lord. And for reasons as follows:

1st. It is perfectly natural. Suppose a very dear friend was at a great distance, and your all of this world depended on his return? He had written to you a number of epistles, in all of which were statements of either *times* or *circumstances*, under which he might be expected. As the first of those periods drew near, who would blame you for confidently looking for your friend? and what man of reason would denounce you for your disappointment after the time had passed? As another of those periods drew near, it would be perfectly natural for you again to expect your friend, and a disappointment the *second time* would naturally awaken many sympathisers for you.

If, however, your friend were a landlord that was to dispossess certain tenants that had abused his goods, and violated his laws, there might be

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murmuring on the part of *such*, and *such only* would be displeased with your expectations.—When the last of those circumstances, named to transpire, prior to your friends return, had passed, and the last of those periods was drawing to a close, your faith would settle down into *a certainty*, and all your calculations be made with the assurance that it was perfectly impossible for you to meet with another disappointment. Such is my position relative to the coming of Christ. All prophetic periods terminate within a circle of a few years, and within that circle we now are, as is clearly demonstrated by the fulfillment of events marked to transpire within it, and which no Bible student can mistake. Such are the passing away of the "Ottoman supremacy" (Rev. 9: 11.) "The Papal civil power" having been, within the last year, "broken without hand," so fallen beneath its own weight, without any foreign interference, as to be incapable of exercising itself without the aid of a foreign power. (Dan. 8: 23—27.) The fulfillment of 2d Pet. 3: 1—4; Ezek. 12: 21—28; Matt. 25: 6; &c. &c.

Again—if we are called upon to abandon our position, in order to get wisdom from our learned opposers, let us enquire who these learned opposers are.

Prof. Stuart, of Andover College, is one of the most learned that has taken up his pen to lay in ruins this "morbid delusion." And what does he say? Hear him: "It is a singular *fact*, that the *great mass* of interpreters in the English and American world, have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the *origin* of this *general*, I might say, almost UNIVERSAL custom." Hints, p. 77. He admits that the *events* for which we are looking, are correct; and that they will, at some time or other, transpire; but the days in connexion with those events, mean nothing but *days*, though the harmony of the reading requires an understanding of them, the same as in Ezek. 4: 6; covering, as they do, the kingdoms of Media and Persia, Grecia, and Rome.

The next highest, in the list of our learned opposers, is Prof. Bush, of New York. In writing to Mr. Miller, he says: "I do not conceive your errors, on the subject of chronology, to be at all of a serious nature, or in fact to be *very wide of the truth*. In taking a *day* as the prophetical time for a *year*, I believe you are sustained by the *soundest exegesis*, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to *substantially your conclusions* on this head. They *all agree* that the leading periods mentioned by Daniel and John, *do actually expire about this age of the world*, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way, as to affect any of the great interests of truth or duty." Adv. Her. vol. 7, p. 38. Here, then, are the two great champions of opposition to the immediate advent. They stand at the head of the theological schools of the Western world; and one of them admits that WE ARE RIGHT IN THE TIME, and the other, that WE ARE RIGHT IN THE EVENTS, and, furthermore, that the *great mass of interpreters* agree in understanding the prophetic periods as *we* do. The advice of our leading opposers, if we are permitted to gather it from their own language, is, virtually, that to be consistent, we must still cleave to our faith. But it is again alleged, that our *faith* is not the difficulty—all believers in the Bible, admit, that in the main, "it may be true;" and this admission is constantly strengthened by oft-repeated exhortations from the mass of popular theologians, to "get ready." The difficulty, say they, is the impropriety of our course, in ridding ourselves of our worldly interests, and spending so much of our time in public worship. We have been wont to suppose that our Lord meant what he said, in Luke 12: 31—43, and language similar in other places. But suppose we should turn aside from the only acknowledged "rule of faith and *practice*," and again go to our popular opposers for a course of action corresponding with our faith? First, listen to the Rev. John Dowling:

"The truth or falsity of this doctrine is a consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me: 'Sir, if this doctrine is true, we certainly ought to know it: and to whom are the christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious jubilee dawns. Were this doctrine of Mr. Miller established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, *The day of the Lord is at hand!* Build no more houses! plant no more fields and gardens! Forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for, in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal.' It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a *most criminal neglect* in not sounding such an ALARM, were this doctrine true."

To us, the evidence was then satisfactory, and none therefore could reasonably find fault with us for acting accordingly, untill they should furnish some argument, sufficiently powerful to overthrow the testimony upon which we rested. True, that time has passed, but the additional testimony makes it now equally sure to our minds, that *months* cannot pass untill our highest hopes are realized.

It is again charged upon us that our faith is accompanied with a deleterious effect upon the mental faculties, "dethroning reason," filling "lunatic asylums," &c. The testimony of Paul to Titus, 2: 12, 13; 1 Pet. 4: 13, and other similar texts, is sufficient for us on this head, but if the language of an opposer is needed, take the following from the pen of the celebrated Alexander Campbell.

"Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the *delightful state of mind* into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. What possible event could be hailed with such overwhelming joy as the end of this sin-distracted and convulsed world, and the beginning of a new creation, in which as Christians, all hope to participate! New Heavens, illuminated with an unsetting sun of ineffible glory, spangled with stars far brighter than our present sun: a new Earth, surrounded with an immortal atmosphere, filled with unfading freshness, sweetness, and beauty, decorated with charms incomparably superior to those of Eden and its ancient paradise, animated too, with the presence of nature's eternal and immortal King and his celestial train, the eternal home of the saints, where "Sin and sorrow, pain and death, are felt and feared no more." I say, who would not gladly exchange a sin emaciated face, a shattered constitution sown thick with the seeds of death, for a spiritual and immortal frame, a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agonies, and covered with floods of water that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new Earth never to be trodden by the profane foot of a solitary prodigal, nor marred by the unsanctified touch of a rebel hand during the ceaseless ages of eternity! *None on earth are more to be envied than those happy spirits who are wrought up, or have wrought themselves up, to the full persuasion that in one short year, a little less or more, and they shall most certainly realize all this.*"

This testimony of an opposer to the happy influences of *our faith*, so well according with the Scripture, may account for the perfect failure of numerous malignant spirits to prove a single case of insanity as the result of Second Advent preaching.

Again, we are told that no confidence can be placed upon our hopes being realized in the future as the result of the termination of prophetic periods, unless we account for the passing by of the year 1843.

To every such reasonable enquiry I think we can give a satisfactory answer. One of the prophetic periods will do for this purpose. The 2300 days [years] Dan. 8: 14, begin as all agree, sometime in the year B. C. 457, but whether in the first or last of the year, we think will be difficult to prove. Now add to this period A. D. 1843 and we have 2300 the length of the vision. But who cannot readily see that to obtain this number we have taken the whole of 457 B. C. as well as the whole of A. D. 1843. Consequently we have no positive means of knowing that chronology is wrong until the whole of 1844 shall have passed. And should that fail we have no positive means of knowing when 2300 *full years* from the going forth of the commandment to "restore and build Jerusalem," (Dan. 9: 25; Ezra 7 - 13—20) are filled up, but the coming of Christ and the Resurrection, for when that time terminates he certainly will come: His word cannot fail. The late position that the Lord would come on the *tenth day of the seventh month*, almost uniformly believed by Adventists, is not to be wondered at. Sustained by Scripture, and justified by the mass of commentators throughout the known world, that we were living in the *last days*, and the proof as yet uncontroverted that we are in the last year of prophetic periods, we were led, (from an investigation of the accuracy with which the types of the law had been fulfilled in point of time) to believe that Christ would come to those "that looked for him," as the antitype of the High Priest coming out of the "Holy of Holies" on the tenth day of the Seventh month, as explained by Paul to the Hebrews chap. 9. And now, after that time has passed, and we have been disappointed in not seeing him personally, yet our confidence in his immediate appearing is greatly strengthened.

(*See article on "Time."*)

THE TIME.

Believers in the soon coming of our Lord to reward his servants, and punish the wicked, have taken the position that *the time* of the advent might be known.

As authority for such position, the *following* texts of scripture have been quoted, with reference to a careful examination of their several connexions. Acts, 17: 31; Job, 7: 1, 14: 14; Isa. 40: 2; Dan. 8: 19; 10: 1; 11: 35; 12: 10; Hab. 2: 3; Acts 17: 26; Gal. 4: 1, 2; Amos 3 - 7; 1 Thess. 5: 4; Ecc. 8: 5; Matt. 24. 33; 1 Pet. 1: 9—13; Dan. 8: 13, 14; 9: 23.

The above is but a part of the proof on this subject.

We may be told, that our efforts to understand the time, having *twice* proved a failure, it will be a species of gross inconsistency for us again to attempt it. We think not, seeing our chart, the Bible, contains directions in this matter.

Jesus Christ is our best friend: He has "gone into a far country to receive for himself a kingdom, and to return." He has told us that he "will *come again* and receive us to himself." He has furthermore told us by his servant that his children will not be in darkness that *that day* should overtake *them* as a thief: and if any of his children are so *well prepared that the event cannot* overtake them as a thief, still, "that day," even to such, would come as a thief, unless they had some intimations of its approach before it dawned. The following are some of my reasons for believing that "that day" will yet be known previous to its coming. In 1 Thess. 5: 2, we are told that "the day of the Lord so cometh as a thief in the night," but in ver. 4 we have the proof that it is only upon the wicked that it will thus come; and in ver. 6 our knowledge of "the day," is urged as a reason for awaking from sleep, and soberly watching. In 2 Pet. 3: 10, we are again told that "the day of the Lord will come as a thief in the night," but not to God's people, for they "are not of the night," (1 Thess. 5: 5,) and furthermore, in ver. 17 Peter tells them. "Ye therefore, beloved, seeing ye *know these things before*, beware LEST YE ALSO being led away with THE error (not *an* error) of the wicked, fall from your own steadfastness." And what is that great leading error with which the wicked have been "led away"? *Obviously this*; making the ignorance of "that day and hour" (Matt. 24: 36,) reach down to the last days, when they had been told (ver. 33,) "When ye shall see all these things, *know* that HE is near, even at the door." Thus they become "children of the night," and say in the midst of their darkness, "Where is the promise of his coming?" "All things continue as they were," &c. This is "THE error of t wicked" on whom "that day" will come "as thief,"—an error from which we pray God to d liver us. Again, we are frequently exhorted watch; and to a watchman the thief never show himself, "as a thief." He is no thief to the o who watches. Thus we are told, Rev. 3: 3, " therefore thou shalt not watch, I will come upo thee as a thief."

To show that Christ will never, at any mome of time, sustain a relation to his children compa rable to the thief, we have only to look at th character and work of a thief as God has give it. "The thief cometh not, but for to steal, an to kill, and to destroy;" John 10: 10. Thu *does* Christ come to the wicked, for he is to b "revealed from heaven with his mighty angels i flaming fire, taking vengeance on them that know not God, . . . who shall be punished with ever lasting *destruction* from the presence of God, &c., 2 Thess. 1: 7—9. "A certain man wen down from Jerusalem to Jericho, and fell among thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead." Luke 10: 30. The wicked look upon the character of Christ's coming, like that of a thief —this is their "error;" and to them it will truly be such, but not to God's people.—He come "to their joy,"—"that they may have life,"—a "the Bridegroom" who always has an appointed day understood by both parties. "He shall bring forth their righteousness as the light, and their judgment as the noon day." Our history proves, that we cannot "watch" for our Lord's return consistently, viz. in a high state of expectation, without *definite time*. I do not wish to be understood as saying, that we shall ever have another day so generally proclaimed as to constitute a rallying point, but for us to claim that it will come on the saints as a thief, will be throwing away our Bibles in earnest.

Our Lord has named in connexion with the event of his second coming, *three watches*; Luke 12: 35—38, and how can we divide time into watches without definite points where three watches will terminate?

Two of these watches, and only two, as I conceive, we have passed. 1843 was the first where scriptural authority for the time of the advent has been given: Upon this we were all agreed. The *tenth day of the* 7th month was the second; upon this we were all satisfied, and all disappointed. During the first and second watch, as many points in the prophecies, and jots and tittles of the Law have been fulfilled, that we may as well doubt the being of God, as to doubt that we are living in the very last days. With this evidence before us, from God's word, that a knowledge of *definite time* is to be imparted to those that "watch," shall we now throw ourselves back into our former slumbering position, and say that the day of the Lord is to come upon saint and sinner indiscriminately as a thief? or shall we fearlessly claim that our *lamps* are not "gone out?

Which of these two positions will best accord with the scriptures of truth? Which will best please the triumphing foe that is now taunting, *enquiring*, "Where is now thy God?" Which will heat the king's furnace "seven times hotter than it was wont to be heated," and purge away the last dross from the jewels that are so soon to be made up? There is but one answer. Through the unbounded mercy of God in Christ Jesus, our lamps still burn. Their rays strike not upon an intervening light, as they have hitherto done, but fall directly upon the eternal shore of bliss.—And here, in this *third* and last watch it will not be strange, if an exasperated enemy should use his utmost endeavors, by the aid of false lights, to decoy us to destruction. Therefore "let us take heed to the *sure word of prophecy* untill *the day* dawns, and the day star arise in our hearts." We have taken heed to the light in the second watch untill its types and shadows have been fulfilled. The sure word of prophecy will now give us our last light before "the day dawns."

When Christ appears there must be a body of people on earth to say, "Lo this is our God; we *have waited for him*." Not waited for intervening events, but *for* HIM; and if such people are not found among advent believers, when on earth can they be found? If God has not a people among them, then indeed must it be questioned whether he has a people at all. In all ages of the world, his people at times have strayed from him—fallen into errors, and com

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When Christ appears there must be a body of people on earth to say, "Lo this is our God! we have *waited for him*." Not waited for intervening events, but *for* HIM; and if such people are not found among advent believers, where on earth can they be found? If God has not a people among them, then indeed must it be questioned whether he has a people at all. In all ages of the world, his people at times have strayed from him—fallen into errors, and committed sad mistakes. But where in their history shall we go to find an instance of a mistake similar to that of the passing by of the tenth day of the seventh month, under circumstances like those in which those "*waiting for him*" were then found? Deeply humbled before him—praying night and day with fasting—earnestly watching—their eye of faith directed heaven ward, and their finger upon God's word as authority for their glorious hopes—almost constantly living upon their knees.—Where I say, under such circumstances have God's people been led to embrace and greedily swallow a theory composed of error from root to the outermost branch? The instance, in my opinion, cannot be found. There must however, have been *some* error in that proclamation, or we should on *that day* have seen our Lord.

Our present danger lies in the strong temptation to run into one of two extremes. The first is, in totally abandoning the whole position relative to the *tenth day*, and the other, that of making a wrong application of scripture to that extraordinary movement. Upon this subject, I will here record my present views, upon my own individual responsibility, and if any clearer light is presented I will then abandon the position here taken.

EVIDENCE THAT THE JUDGMENT MIGHT HAVE SET ON THE TENTH DAY OF THE 7TH MONTH.

1st. The reader is referred to the evidence that was presented by Bro. S. S. Snow, in the "True Midnight Cry," that we are in the last year of prophetic periods, and that to fulfill the type of the High Priest coming out of the Holy of Holies, (Lev. 23: 27—32.) Christ must come on that day.

2d. From a re-examination of the subject, it seems quite probable that the *coming out* of the High Priest on "the day of atonement" was typical of Christ sitting in judgment, rather than of his personally appearing to the inhabitants of the earth. Let the reader examine Ex. 28: 15, 29, 30; Num. 27: 18—21; Ex. 30: 10; Lev. 16: 29—31. The names of the children of Israel were borne on the *breast-plate of judgment*, (and why is it called thus?) whenever the High Priest went in before the Lord at these anual atonements. No names could have been upon that breast-plate but those that had complied with the conditions in Lev. 23: 29, 32. Thus the disobedient were condemned already, (John 3: 18.) yet that condemnation was not made manifest untill the Priest came out in the presence of the congregation. They suffered judgement to go against them by "*default*," in refusing to appear in obedience to the summons and enter their plea, or "afflict themselves" on the ninth day.

Examine in connexion with the above quoted texts, Heb. 4: 14—16; Heb. 5: and 8: the whole chap. & Heb. 9: 6—12, 19—26, & ver. 28, which shows that there must be a similarity between the appearing of Christ, and that of the High Priest. From Lev. 9: 22—24, it appears that while Aaron was offering the sin-offering he lifted up his hands and blessed the people; (it does not appear that the congregation saw him at that time,) he then came down from the Holy of Holies through the vail into the tabernacle of the congregation, *and from thence he came out* and blessed the people, and THE GLORY OF THE LORD APPEARED UNTO ALL THE PEOPLE, and they shouted and fell upon their faces. Here is a blessing the people at two different times by the High Priest: the first when the offering is made at the time their sins are put away, and the second when he came out of the tabernacle of the congration and *appeared to all the people*. Christ has gone, as the High Priest did, through "the vail," that is, "into heaven itself:" And to harmonize the scripture on this subject it seems necessary that there should be some movement on his part in putting away the sins of his people as a body, before he personally appears.

Acts 3: 19—21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," [typified in the first blessing conferred by the High Priest,] "and he shall send Jesus Christ, which before was preached unto you," [typified by the second blessing,] "whom the heavens must *receive*, untill the times of restitution of all things spoken of by the mouth of all his holy prophets since the world began." See Isa. 25: 7, 8, "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory," &c. This vail now prevents our discovering the New Jerusalem, and within this vail, answering to the tabernacle of the congregation, Christ might have set in judgment on the *tenth day*, and thus fulfilled the type. It is *in this mountain* that the vail is to be destroyed. See Psa. 2: 6; Isa. 59: 20, "And the Redeemer shall come [first] to Zion and [afterward] to them that turn from transgression in Jacob." Gal. 4: 26, "But Jerusalem which is above is free, which is the mother of us all."

Unless something as decisive as the setting of the judgment took place on the tenth day, the antitype is not yet given—the "True Midnight Cry" not sounded; and the overwhelming evidence that we live in the last year of prophetic periods must be abandoned; and God's people are left in darkness, not only to be overtaken as by a thief, but to be devoured by merciless wolves.

EVIDENCE THAT THE JUDGMENT SITS BEFORE THE PERSONAL APPEARING OF CHRIST AND RESURRECTION OF THE SAINTS.

When Christ personally appears to the inhabitants of the world it is not to sit in judgment and pass sentence upon them; but to execute the judgment previously writen.

Jer. 23: 5, "Behold the days come, saith the Lord that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall *execute judgment* and justice in the earth." Ezek. 5: 8, "Therefore thus saith the Lord God; Behold I, even I, am against thee, and will *execute judgment* in the midst of thee *in the sight of the nations*." A fair inference that he is not in sight of the nations when he sits in judgment.—John 5: 26, 27, "For as the Father has life in himself, so hath he given to the Son to have life in himself; and hath given him authority to *execute judgment* also, because he is the son of man." Jude 14: 15, "And Enoch also, the seventh from Adam, prophecied of these, saying, Behold, the Lord cometh with ten thousand of his saints *to execute judgment* upon *all*, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." It is not when the judgment sits that the wicked are convinced of their folly, but when it is *executed*. Psa. 149: 5—9, "Let the Saints be joyful in glory: Let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to *execute* vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; To *execute upon them the judgment written:* This honor have all the Saints." See also Ezek. 39: 13; Rev. 19: 14, and other places which show that when judgment is executed upon the ungodly, the resurrected Saints will have a hand in that work.

The term "Judge" is frequently put for the execution of judgment, but when thus found, its connexion will always determine its import.—There *must* be a *rendering* of judgment *before* it can be *executed*, and we are assured that God hath "*appointed a day*" for that purpose: (Acts 17: 31) and furthermore that, to all men, he hath given assurance, or "offered faith" (see margin) relative to that appointment.

ITS RENDERING BEFORE EXECUTION.

Mat. 5: 25, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee [first] to the Judge, and the Judge [after the passing of sentence] deliver thee to the officer [to execute the penalty] and thou be cast into prison."

Rev. 11: 15, 18, "And the seventh Angel sounded, [the antitype of the Jubilee Trump, as all agree, which always sounded on the tenth day of the seventh month] and there were great voices in heaven, saying, The kingdoms of this world are become our Lord's and he shall reign forever and ever. And the four and twenty elders, [for the "great multitude," ch. 7: 9, were not yet there] which sat before God on their seats, fell upon their faces," &c. What event do these circumstances usher in? "And the nations were angry, and thy wrath is come, and the time of the dead, THAT THEY SHOULD BE JUDGED, and that thou should'st give [or assign] reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that corrupt the earth." Rev. 20: 12, "And I saw *the dead* [not yet raised] small and great stand before God; and the books were opened: and another book was

opened, which is the book of life: and the *dead were* JUDGED out of those things which were written *in the books*, according to their works."

I trust God will show that we have not been mistaken *in the day*, and he will soon demonstrate that in proclaiming that day, we have "preached the preaching that God has bid us." That he hath *now* given assurance of that day to all men we are willing to leave with him. On this subject consult the following text with its parallells. Rom. 2: 14—16, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having *not the* law, are a law unto themselves. Which show the work of the law written in their heart, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another; *in the day when God shall judge* the secrets of men, by Jesus Christ, according to my Gospel." See also 1 Cor. 11: 32; and Dan. 7: 9, 10. The Prophet here sees first, the thrones cast down: The thrones of the four universal monarchies, for of them only had he been speaking. The next thing *is the* Ancient of days sitting—the "judgment sits," and the books are opened. Next the beast (the *fourth* beast) is *slain*—then his body destroyed and given to the burning flame. And then, while life is yet remaining in some parts of the four beasts, the Son of man comes with the clouds, and finally with *his* Saints takes the kingdom. The thrones of the four kingdoms, must first be cast down *before the judgment* sits. Rome, the last of those kingdoms, has maintained its *throne*, or seat of civil power till the present, or nearly till the present time. The last advices from Rome, were that placards with the inscription "down with the Pope," "down with the government," were recklessly posted up in the public streets in open day light. This looks as though the last of those *thrones* might be cast down; and if so, there is no Scriptural evidence in the way of the judgment having set on the tenth day of the seventh month.

I think we are not given to understand that we are personally, individually to appear before God, at the time the judgment sits, but we are told in an appropriate type of that event in Ezek. 21: 30, "I will judge thee in the place *where thou wast created in the land of thy nativity.*" And in Isa. 11: 3, 4, "He shall not judge after *the sight of his eyes*, neither reprove with the *hearing of his ears:* But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and [after that] he shall smite the earth with the rod of *his mouth*, and with the breath of his lips shall he slay the wicked."

There must be a movement *on his part*, at that time, if not visible to us, See Psa. 98: 8, 9, "For he cometh to judge, &c." Psa. 50: 3-5, "He shall call to the Heavens from above, and [give notice,] to the earth that He may *judge his people*," &c., Psa. 82: 8, "*Arise*, O God, judge the earth," &c. Psa. 96: 11-13, "For he cometh, for he cometh to judge the earth," &c. Psa. 76: 8, "Thou didst cause judgment to be heard from Heaven; the earth *feared and was still.*" Psa. 2: 7-9, "He hath *prepared his throne for judgment*," &c.

THE PLACE.

Rev. 1-6 "After this I looked, and behold, a door was opened *in* Heaven: and the first voice which I heard was as it were the voice of a trumpet, [Rev. 11: 15,] talking with me; which said, come up hither, and I will show thee things which must be hereafter, and immediately I was in the spirit: and behold, *a throne was set in heaven*, and one sat on the throne," "And before the throne there was a sea of glass like unto chrystal." He does not yet see the "great multitude," on that Sea—he only sees it "*prepared.*" Rev. 20: 11, and I saw a *great white throne*, and him that sat on it," and then (ver. 12,) the dead were judged, *before the resurrection*, which *is* the *retribution.* Rev. 14: 14, "and I looked and behold *a white cloud*, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." After this there went forth an earnest petition for the reaping to take place inasmuch as *the time* had come for that work, and the harvest also *was ripe.*

I. Thess. 4: 16, 17; "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the *trump of God*," (Rev. 11: 15;) but not to the earth, for them which are "alive and remain," are to be *caught up* with the resurrected saints "*in the clouds*, to *meet the Lord in the air.*" The Lord descends at the time appointed, and the first case brought before the tribunal of heaven thus "prepared" is that of "the dead in Christ."

From Isa. 34: 1-9; and 40: 2, Rev. 14: 7, 15, and other places I am satisfied that it is made the duty of the *Watchmen*, to proclaim words of comfort to the Saints during the period lying between the sitting of the *judgment*, and this first resurrection: If I am wrong, let the Bible student tell me, under what circumstances, *the proclamation* is to be made? "Her warfare [appointed time] is accomplished, her iniquity is pardoned?" Many will doubt this position, as we learn from Isa 40: 27; "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and *my judgment is passed over* from my God? Read the connexion from verse 21 to 31, & also, Isa. 49: 13-17.

The Judgment begins at the house of God, (1 Pet. 4: 17,) and *for the whole world* cannot occupy more than a full year, (Acts 17: 31,) and *for God's people*, I have been inclined from the following texts, to believe that it would occupy but 40 days. Gen. 7; 4, 12, 17; "Forty days after Noah was shut into the Ark before it was taken up, and one year and ten *days* from the time the rain began, till Noah and his family went out upon the renovated earth, Gen. 7: 11; and 8: 13; see the use made of this type in 2d Pet. 3: 3-7, Matt. 24: 37-40; Isa. 46: 9, 10; See also, Ex. 24: 12, 18; Rom. 2: 12; Ex. 34: 28, 29; Matt. 4: 2, 11; Gen. 8: 6; Deut. 9: 1-9; 1 Kings 19: 1-8; Num. 13: 25, and 14: 34; Deut. 9: 25; Ezek. 4: 6; compared with Isa. 5, 3: 5; and Acts 3; 19-21: Jonah 3: 4; Acts 1; 3. If those "waiting for" their Lord do not gain deliverance *from these mortal bodies* at the end of *forty days*, from the *tenth day*, their peculiar trial of faith during this period, seems to me appropriately typified.

I think also that the 40 years from the elevation of Buonaparte to the Throne of France, in 1804, to the present time, with the circumstances intervening, has its type in some of the following texts; Deut. 25: 1-3; Ex. 16: 35; Josh. 5: 6; Judg. 13: 1; Psa. 95: 10; Acts 7: 30. 36; Heb. 3: 9, 17. The reasons for attaching this importance to *his* elevation, are, that he was the head of that power which subverted the Papal Government, by which *dominion* had been held over the Saints for 1260 years. In this act he also opened the way for tearing off the sack-cloth from the two witnesses (word of God,) with which Papacy had clothed it.

One thing must be perfectly plain to every Bible student! that there *must* be a time for God to judge the world, before judgment can be executed. And the evidence from Scripture is, that when Christ personally appears, it is to *execute judgment.* Why need any believer in the Bible with these evidences before him, and a thousand more clustering around him, abandon any thing more relative to the *tenth day*, than that Christ did not personally appear *on that day?*

THE MIDNIGHT CRY.

No believer in the immutability of Jehovah can doubt that he knew the course the people who were "waiting for him," would pursue in the last days. He seeing this, likened them to ten virgins that first went forth to meet him—afterwards slumbered and slept, at length were aroused by "a cry at midnight;" in the next place refused to furnish oil to the foolish, and finally went in to the marriage and the door was shut.

If there was to be a *false cry*, would the Saviour failed to have noticed it? At present we are bound to believe that we have had the "true midnight cry," recognised in the 25th chapter of Matthew, with this error on our part, viz. the *time proclaimed*, and not the proclamation itself, was *the midnight.* This is evident from the fact that no especial blessing attended the proclamation—no slumbering virgins were awakened, until more than half of the previous three months had expired. And never, in all the history of the church, was a people found "waiting for his Son from heaven," with more earnest expectation than those that looked for him on the *tenth day* &c.—trimming their lamps *constantly*, which gave a brilliant light until that day, which brought them to the *middle watch*, and left them in the *middle of the* present *Jewish year*, and in *midnight darkness* relative to the definite time of the Advent: For *definite time* alone, for the event, could ever have aroused them from their slumbers.

Definite time for the personal appearing of our Lord is certainly contained in the Bible, and if it lies not at the end of *forty days* from the "tenth day," it most assuredly does between that time and *the end* of the Jewish year. If "the path of the just is as a shining light that shineth more and more until *the perfect day*," we ought to be sure that our lamps are not gone out upon a subject relative to which we are not to be "in darkness."

The word of God *is a lamp to our feet*, and a light to our path; but a perfectly useless light if our feet are not to move *in that path*, and a ray of light is not to be cast before us, to show us the threshhold of the celestial *gates.* Can it be possible, that those who have so earnestly contended for the faith once delivered to the *saints*, are now to fall back into their old position and say we can know nothing of the definite time—the Scripture has left us in the dark so far that the day will come as a thief upon saint as well as *sinner*? And why shrink from a position that has been so triumphantly defended in the past? Is it because your wounds are yet unhealed and you dread another conflict? Will you thus abandon your *ground* to an enemy that has given evidence of hatred to the coming and kingdom of our Lord, and thus leave them to say we have been compelled to fall back upon their position? If I am deluded, let *some* meek disciple of Jesus make haste to my rescue, and speedily throw down in my path a "thus saith the *Lord*," for I am now, through his ever abounding grace, "HASTING UNTO THE COMING OF THE DAY OF GOD." I feel an indiscribable and glorious light shining upon my path, ever *since* the passing by of the tenth day; and which I believe to be the result of proclaiming a truth, which I saw from the first, would be so unpopular, that none would proclaim it but those who had been *entirely* divested of love to the world, and possessed a stronger desire for Christ to have his rights, than even for sinners to obtain pardon.

Our *forty days* of temptation will find us settled upon something—either *light* or *darkness.* That period has nearly come, and I am sorry to say that it finds me so unsettled as to the definite day when Christ *will come*, while I am so well assured *from* Scripture testimony that it *is to be known.*

Many are saying, "do not fix upon another time," and when the evidence is poured down upon them from the great treasury of truth, that it is the happy privilege of the *wise to understand* even this, they say, "Show it to us, and we will believe it too." To them we only reply, there is the word of God, *containing* fixed periods at short intervals, reaching, as we believe, not only to, but far into the immortal state. God, by his spirit, has impressed these facts upon our heart, as we have prayerfully searched his *word*, and God alone is able to impress them upon your hearts: "Go to him"

Some have, from my remarks on this subject, drawn the inference that I was proclaiming *the end of probation.* This is not true. I have never to my recollection proclaimed either the *end* or *beginning* of probation, nor do I consider it my prerogative to do so, finding nothing upon that subject in the Bible. I know it has been a popular expression that when Christ leaves the "meditorial throne" human probation will end, but I never have been shown the chapter and verse, nor that Christ had a "meditorial throne." I always have, and always shall, feel it my duty to point the *enquiring penitent* to Christ, but now especially, do I believe it our duty to *comfort God's people.* I would refer the reader to my remarks on Matt. 25: 1—13, in Vol. 3, No. 9, of the "Western Midnight Cry," published in May last.

Let those that are now "groaning for adoption, to wit, the redemption *of* their bodies," prayerfully, and without prejudice, search the subject of *the time* of their deliverance, and more surely than we know that the morning sun will rise at its *appointed time*, shall we know *the* coming of that day. And now, while darkness reigns in triumph, and the predicted *cries of* "peace and safety" are fulfilled as never before, the glorious rays of prophetic light, shining from the sacred Word, will glow upon our path till we enter the long sought haven. Our mistakes have not been in wrong calculation of *time* so much as the proper application of events. No point of time will probably ever be understood long enough before the event to constitute another rallying point, for this would be a *second* "Midnight Cry," and only *one* is authorised; but "*the wise* SHALL *understand.*"

[E. Jacobs]

WESTE

J. V. HIMES, PUBLISHER.

Volume IV.

The Midnight Cry.

THE YEAR.

A definite year is brought to view in S as a period of peculiar trial, and final de *for the people of* God; and which is als ness the discomfiture of all their enemie

Isa. 61: 1--3, "*The Spirit of the Lo* upon me; because the Lord hath anoi [first] to preach *good tidings unto th* [second] he hath sent me to bind up th hearted, [third] to proclaim *liberty* to tives, and the opening of the prison that are bound; [fourth] TO PROCLAIM CEPTABLE YEAR *of the Lord*, and th vengeance of our God; [and fifth] to co that mourn; to appoint unto them that m Zion, to give them beauty for ashes, the for mourning, & the garment of praise for t of heaviness; that they might be called *Righteousness*, the planting of the Lord, might be glorified."

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The injunction "to comfort all that m following the proclamation of "the acc year of the Lord," harmonizes with Isa. where Jehovah commands words of comfo spoken to Jerusalem, in view of her warf *appointed time*) being accomplished, and quity pardoned; as typified by the the *day o ment.*

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Jer. 51: 45--47, "My people go ye outt midst of her, [Babylon] and deliver ye eve his soul from the fierce anger of the Lord lest your heart faint, and ye fear for the that shall be heard in the land; a rumor sha come *one* year, and after that IN ANOTHE *shall come a rumor*, and *violence in the lan* against ruler. Therefore the days come *will do judgment*," &c.

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WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Volume IV. CINCINNATI, WEDNESDAY, DECEMBER 11, 1844. Number 6.

The Midnight Cry.

THE YEAR.

A definite year is brought to view in Scripture, as a period of peculiar trial, and final deliverance for the people of God; and which is also to witness the discomfiture of all their enemies.

Isa. 61: 1–3, "The Spirit of the Lord God is upon me; because the Lord hath anointed me [first] to preach good tidings unto the meek; [second] he hath sent me to bind up the broken hearted, [third] to proclaim liberty to the captives, and the opening of the prison to them that are bound; [fourth] TO PROCLAIM THE ACCEPTABLE YEAR *of the Lord*, and the day of vengeance of our God; [and fifth] to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, & the garment of praise for the spirit of heaviness; that they might be called *Trees of Righteousness*, the planting of the Lord, that he might be glorified."

Here is the whole work to be accomplished by the Gospel, from its first buddings till the "Trees of Righteousness" are complete. When this scripture *began* to be fulfilled, (Luke 4: 18, 19,) no intimation was given that any part of the commission could be dispensed with till all was accomplished: so it continued to be confirmed by those that heard Christ. (Heb. 1: 2, and 2: 3.)

The injunction "to comfort all that mourn," following the proclamation of "the acceptable year of the Lord," harmonizes with Isa. 40: 2, where Jehovah commands words of comfort to be spoken to Jerusalem, in view of her warfare (or *appointed time*) being accomplished, and her iniquity pardoned; as typified by the the *day of atonement*.

Isa. 63: 1–4, "Who is this that cometh from Edom with dyed garments from Bozrah? that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . . I will tread them in mine anger, &c. . . . . For the day of vengeance is in mine heart, and THE YEAR OF MY REDEEMED *is come*."

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With this text the language in Rev. 11: 15–18, harmonizes: there the first event under the sounding of the *seventh trump* is, "the nations *were angry*, and thy wrath IS come, *and the time of the dead that they* SHOULD BE JUDGED." This "*anger of the the nations*," and "violence in the land," following the year 1843 when the first "rumor" went forth, had a marked beginning on the *tenth day of the seventh month*; and from the connexion we must regard the "violence" as having a direct connexion with the people of God; particularly those that are looking for the Judgment of Babylon. When nations are angry, there must always be a commencement of its developments; and on *that day* it was so prominent throughout the land and nation, that the Almighty has not marked in vain, *The time of the dead*, THAT THEY SHOULD BE JUDGED.

It seems to me that this judgment could not have commenced in 1798, as some of our brethren have held, for the reason that the Sixth Trumpet could not have closed its sounding sooner than the year 1840; and furthermore the "rumor in the one year," to be followed with a "rumor and violence" in "another year," which was to precede the judgment of Babylon had not then gone forth. Ought not the rumor, together with the *rumor* followed with *violence*, and the *anger* of the *nations*, on the very day of the year upon which the Jubal Trump sounded, to be considered as the introduction of the antitype of that event? And also to constitute a point that we have reached upon the prophetic chart, where we can safely rally and take soundings? See, also, Isa. 21: 16.

This particular, or definite year, is also appropriately called "the year of Liberty," Ezek. 41. 16, 17, and "the year of recompenses for the controversy of Zion," Isa. 34: 8, and is typified by the "year of rest," Lev. 25: 5,—the "year of release," Deut. 15: 9, the "year of tithing," Deut. 26: 12. It is also,

TYPIFIED BY A DAY,

in Num. 14: 34, and Ezek. 4: 6, where days of bearing the iniquity of God's people are used as the symbols of years, the last one of which serves as a type of "the year of recompenses," &c.

However these texts may be considered, there is but little difference of opinion relative to the 2300 days representing so many full years, and that the last one of these days is a *symbol of* the year of "release," "recompenses," &c., or *brings us to* the commencement of that year, so celebrated in prophecy.

This last prophetic day has its

PROPHETIC NIGHT,

which I think is adverted to by the Saviour himself in Luke 17: 34, "I tell you in *that night* there shall be two men in one bed; the one shall be taken, and the other left." That this is a literal night seems irreconcilable with the idea that the dead are to be raised and the living "changed in a moment, in the twinkling of an eye," the world around; when of course the same moment of time would find *all times* of both day and night. From the connexion of the text also, it is seen that some are "in the field," and in the mill, engaged in employments peculiar to the day, but not so to the night. As there are prophetic days, and every day has its night, I must understand our Lord as referring to such a night in this place, as he never speaks indefinitely nor in vain.

To the same *night*, Paul undoubtedly refers in Rom. 13: 11–13, "And that *Knowing the time*, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. THE NIGHT *is far spent*, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." This *night* is also referred to by the prophet Micah, 3: 5–7, with some of its causes and consequences: "Therefore *night* shall be unto you, that ye shall not have a vision; and it *shall be dark unto you*, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."

That a little period, just previous to the personal appearing of Christ, or the rising of "the Sun of Righteousness," (Mal. 4: 2,) is particularly recognized as *night*, is still further evidenced from the *appearing* itself, being frequently referred to as *the morning*.

Mal. 4: 2; Rev. 22: 16, "I am the root and the offspring of David, the bright and *morning star*." Rev. 2: 28, "And I will give him the *morning star*." 2 Pet. 1–19, "We have also a more *sure word* of prophecy; whereunto ye do well that ye take heed until the *day dawn*, and the *day star* arise in your hearts."

The *sure word*, is our lamp, (Psa. 119: 105.) and accompanied by the Spirit, our only light to guide us, not *into*, but *through* this dark night to the dawning of *that day*.

Hosea 6: 3, "Then shall we know, if we follow on to know the Lord: his going forth is prepared *as the morning*; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Ezek. 7: 7, 10, "*The morning* is come upon thee, O thou that dwellest in the land: *the time* is come, the day of trouble is near, and not the sounding (or *Echo*; margin) again of the mountains. Behold *the day*, behold *it is come*: the morning is gone forth; the rod hath blossomed, pride hath budded."

Psa. 130: 6, "My soul *waiteth* for the Lord more than they that watch for *the morning*." (Margin. Or, *which watch unto the morning*.)

Psa. 49: 14, "Like sheep, they are laid in the grave; death shall feed upon them; and the upright shall have dominion over them in *the morning*; and their beauty shall consume in the grave from their dwelling."

Psa. 46: 5, "God is in the midst of her; she shall not be moved: God shall help her right early." (Margin; *When the morning appeareth*.)

Our Lord has told us that while he was in the world, he was the light of the world, (John 9: 5,) and that this world *is darkness* (Eph. 6. 12), but he has afforded us a "light" or "lamp" to guide us through this darkness, (Psa. 119: 105; Prov. 4: 18; 6: 23; 2 Pet. 1: 19; Matt. 25: 1,) till the "Sun of righteousness" arises; (Mal. 4: 3.) And furthermore, that we can not move forward toward the morning light, destitute of this "lamp" in a burning state, without "stumbling," (John 11: 10.) And again, that a time would come when the mass that professed to have the light, would be in darkness, Micah 3: 6, 7; Ezek. 20: 45–49. And more than this, that those likened to the "virgins" who took their lamps and went forth to meet the Bridegroom, would one half of them complain that their lamps had gone out, or were going out, (Matt. 25: 8.) This last mentioned state of things, to my mind, answers to the last *prophetic night*.

There never has been a period during the whole Christian dispensation, till the last few years, in which it was not acknowledged by the Church of God, that the Scriptures of the Old and New Testament, gave us light relative to *the time* of the second advent of Christ, and the end of the present dispensation. It has been a principle universally acknowledged, that 6000 years from the creation would bring us to the great "Sabbatic year," and the most popular Theological writers upon the prophetic periods, have brought their termination within a circle of about 44 years, lying between the year 1825 and 1869. The doctrine of *the time* of the advent, in the room of being the most *repulsive* part of the popular Theological systems, has been considered the most interesting.

Within a little comparative period, this part of scripture instruction has not only been totally abandoned by the mass of religious teachers, but efforts have been made to conceal the fact that it ever formed a part of the teachings of *the fathers*. Light from this quarter, so far as guiding us to *the time* when *day will break*, has entirely disappeared.

Another class of religious teachers, in the midst of much tribulation, have sought out these "old paths," and found therein the "good way."

The light from this quarter has been so brilliant as to discover and disipate the dark sackcloth coverings heaped upon the precious word by Papal superstition and bigotry: such as a temporal "Millennium," "Jews Return," "Spiritual Kingdom in the heart," &c. &c. The evidence of the immediate advent, proclaimed from the "sure word" by this latter class, has been so abundant as to overcome all opposition. The year 1843 has been pointed to as the end of the 2300, and 1335 years of Daniel. Thousands took their lamps—saw this evidence, and "went forth." The year passed by, "and they all slumbered and slept: But in the *middle* of the Jewish year following 1843, a "cry" was made that aroused them all: and now, oh now! the danger comes; for many begin to say "We have no more time," and others, that they have fixed upon the "present day," which is always safe, but which, it is to be feared in many instances, is used as a kind of

abandonment of the whole theory of the *time*, or a kind of indefinite postponement of the subject. What renders this state of things more truly astonishing to my mind is, that recent *developments* prove the loss of *one year* in the chronology, lying between B. C. and A. D., which would leave us, at the time the *midnight cry* was given, but little past the *middle* of the last one of the 2300 years. Judging from the communications in our various periodicals, previous to October, we would naturally be led to think that at least, *one half* of those that "took their lamps and went forth," had given up the point that the Scriptures taught any thing further relative to *the time*, and those that *still held* to that position, advocated it in a very sleepy, and slumbering manner. The comparative movements of the proclamation of the advent in 1843, and the "midnight cry," made in the *middle* of *this year*, has been just as described by our Lord. First, it was a gradual, yet powerful awaking up to this subject—a taking of "lamps," and going forth at a time when "darkness covered the earth, and gross darkness the people:" and second, like a clear, loud, decided, and distinct cry, in the *middle* of a *dark night*. It caused a most singular, and astonishing movement throughout the entire land. It fell upon the ear of the humble follower of the meek and lowly Jesus, with almost as joyous surprise, as though it had been the *final blast of the Seventh Trump*. On the one hand hearts were beating high with the "blessed hope," and on the other, "all faces gathered paleness," while with awful suspense, (whether confessed or not) they awaited the "appointed day." Here let it be remembered, that this last proclamation was in the *middle* of the Jewish year, occupying about the same length of time before the middle as after; and as light upon *the time* did not cease with the close of last year, and as the present prospects are that *the light of day* will soon begin to dawn, *the night* may be considered as occupying the middle part of the year.

Another thing ought not to be forgotten, that the latter part of the night is *the real sleeping time*: Even those that are placed upon *watch*, always have the most trouble to keep awake just before the *dawn*, and from a knowledge of this fact, the injunction to WATCH, has been often repeated.

I cannot agree with Dr. Field, and others of our good brethren, that the "True midnight cry" can not be given by *one* of the "wise virgins," because, as is said, "they *all* slept." I think this is more than is said in the text. The expression is, "They all *slumbered* and slept." SLEEP, "A suspension of all the faculties of the mind. To live without care or thought—a state wherein external objects act on the organs of sense, without exciting their usual sensations." SLUMBER, "Light and imperfect sleep. Figuratively, to live in a state of negligence." See Barclay's English Dictionary, pp. 562, 563.

A person cannot, at the same time, both "slumber and sleep." We must understand that a part (the foolish) slept, and the other part (the wise) slumbered. The cry must be made, either by some of the virgins, or by some of the company that attended "the Bridegroom" to the residence of the bride. Suppose it to be made by one of the latter, and the language *is unintelligible; for* then it should be put in this form, "Behold the Bridegroom cometh! *come* ye out to meet him." What was the business of the virgins? he answers in ver. 12, "Watch therefore;" as they do, whose business it is not only to receive and escort the Bridegroom, but to announce his approach upon the receipt of the first evidence, in the language, "Behold the Bridegroom COMETH!" Those that were only "slumbering," "sleeping imperfectly," occasionally closing their eyes, and (burdened with the duty of "watching,) again opening them, and gazing in the direction of the Bridegroom, were the only ones from whom the cry could come.

If we were to give a description of the manner in which *we would have* Matt. 25: 1--7, fulfilled, could we possibly do it better than by adverting to what has recently transpired?

It may be possible that this *whole year* is recognized as "that night," but, according to present light I cannot conceive that it is any thing more than *half* of the prophetic day, and half of this, reckoning from the "midnight," would correspond with the last part of the *ninth*, or the first of the *tenth* month: But as the sure word is only to serve us "until the day *dawn*," which must be a little before the "Sun of righteousness" arises, we shall find harmonizing with this view the 2nd chapter of Haggai.

After telling us in the *seventh month*, (the point of time when it was seen that we should need more light) that it was yet a *little while*, and he would "shake all nations," "and the desire of all nations should come;" (ver. 1--7) he tells us that on the *four and twentieth day of the ninth month*, "I WILL TAKE THEE, O Zerubbabel, [stranger at Babylon—a type of the Church,] my servant, the son of Shealtiel, saith the Lord, and will make thee *as a signet; for I have chosen thee*, saith the Lord of Hosts;" (ver. 23.)

But preceding this, he tells us, (ver. 21,22,) "I will shake the heavens and the earth; and I will overthrow *the throne* of kingdoms, [Rome,] and I will destroy *the strength* of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

To prove that this scripture *has been* fulfilled, we shall be obliged to resort to the Papal practice of denying that it *means* what it *says*. Admitting that it is a prediction of events yet future, we must also admit that the events named must commence on the 24th day of the *ninth month* of some year, for it is a plain statement of *facts*, harmonizing with all scripture as yet future, on this subject, & is to be IN THAT DAY, (see ver. 23.) If this is not the year, who can tell when the last year of prophetic periods does come? And had darkness on this point formed a part of the original design, why so much light thrown upon *a day*, when God has solemnly assured us that he will "shake the heavens and the earth," &c. Paul to the Heb. 12: 25--29, in quoting this language *of the prophet, tells us what this word*, "yet once more," of "shaking" "signifieth"—It is "the removing of those things that are shaken," and our "RECEIVING A KINGDOM."

It seems to me that Paul has removed all obscurity, if any there was, from this prophecy.

If the Lord had personally appeared on the 10th. day of the 7th month, we should have been found "taking heed" to the types and shadows of the law, in the room of the "sure word of prophecy," and yet, every "jot and tittle" of the Law must be fulfilled.

The expression, "ye know not when the time is," used in the present tense 1800 years ago, it seems to me, can not affect the plain declarations of our Saviour,—Daniel, Paul, and Peter, who have told us, "Then know,"—"The wise shall understand,"—"Ye brethren, are not in darkness," "Seeing *ye* know these things *before*," &c.

THE MORNING WATCH.

This agrees in its types with the other divisions of time.

The deliverance of God's people from the bondage of Egypt, has ever been regarded as a type of the final deliverance of God's people in the last days. We read in

Ex. 14: 23, 24, "And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the *morning watch* the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians."

The antitype in Rev. 6: 15--17, says, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: *For the great day of his wrath is come; and* who shall be able to stand?"

Hab. 2: 1--3. When the *first watch* is set the fact is made known that the vision is for an "appointed time." "I will *stand* upon my watch." When this "stand" was taken, the "appointed time" (1843) was proclaimed. This, then, was the first watch.

Matt. 24: 43, "But know this, that if the good man of the house had known in what *watch* the thief would come, he would have watched," &c. Just what the prophet said he would do. Here the evidence is clear that the *watches* would be known, from a doubt being expressed by those on whom the day is to come as a thief, as to which one of them the thief would come, in.

Luke 12: 38, "And if he shall come in the *second watch*, or come in the *third watch*, and find them so, blessed are those servants." This seems to be plain, that those servants would be able to distinguish between the different *watches*.

Psa. 130: 6, "My soul *waiteth* for the Lord more than they that watch for *the morning*, I say, more than they that watch unto the morning."

David knew that he should not wait for that morning, for when it came, it would awake him from the "dust of the earth." Yet with prophetic eye, he saw that an anxiety for the Lord to come would not then be as great as his then was.

A *fourth watch* is spoken of, but not in connexion with Christ's appearing. (Matt. 14: 25.) In Mark, 14: 35, his coming is placed in connexion with the "cock crowing, or in the morning," which I have supposed to be the same point of time. The division of time into watches, does not appear to be in *equal* portions, neither is it necessary that it should be so, in order to comply with the figure.

The parts of the night, apportioned to each of the several watches, have always varied in the same, and in different countries, according to the circumstances.

I claim no superior knowledge, neither do I wish to be found occupying the *place of* an accuser of my brethren when the Lord shall appear. These things all appear much plainer to my mind at present, than I can make them appear to others upon a sheet like this. And now, to those who oppose the idea of our knowing any thing now of *the time*, and are contending that "that day" is to come upon God's people, as well as "all the world," like a "thief," I wish to propound a few questions which you can ponder during your prayerful investigations of scripture truth.

1st. Have you found any arguments in the Bible, perfectly satisfactory to your own mind, overthowing the evidence contained in the following plain texts, that the time of the advent might be known? 1 Pet. 1: 11, 12; 2 Pet. 1: 19; 1 Thess. 5: 4; Rev 3: 3; Dan. 12: 10--13, &c. &c.

2d. On what ground did you believe that the second advent of our Lord would take place in the year 1843, unless it was that the weight of argument went to show that the prophetic periods terminated in that year?

3d. What argument did you then possess, proving 1843 to be *the end* of prophetic periods, which does not now prove the same thing for the year 1844, the evidence being clear, that one year was *lost from the chronology* between the years 1, B. C. and the year 1, A. D.? And have you not in reality, *all* the arguments proving *the time* of the advent, that you had at this time of last year, and these arguments strengthened by signs that you did not then have?

4th. Are you not satisfied that the predicted proclamations of "Peace and safety," that was to precede the sudden destruction of the ungodly, are more perfectly fulfilled now, than ever before?

5th. Are you as well prepared, and do you feel as much anxiety to meet our coming Lord, as when you believed the time of his coming was taught?

6th. Is it going backward or forward in the path marked out in the Bible, for the follower of Jesus, to "confess that we *are in darkness* relative to time and that "that day" *will* overtake us as a *thief*?

7th. Do you love the appearing of Christ as well, and do you talk as much about it as you did in the year 1843?

8th. Does the world hate your company and conversation as bad as they did when you fearlessly, yet affectionately contended that the Bible taught the time of the advent?

9th. Is your present course a "drawing back," or "pressing forward," in *the light of scripture* instruction relative to "the *last days*?"

10th. Do you still carry your Bible in your
et, and in conversation with the brethren, d
produce it as evidence of the correctness of
position as often as you used to do?

From the position I now occupy, I regard
my duty, and as a source of comfort to God's
ing people, to send forth these "reasons
hope," that on *the twenty-fourth day of the*
month, according to the word of Haggai the p
et, as confirmed by the apostle Paul, the "
ens and the earth will be shaken" preparato
God's people "receiving a kingdom that ca
be moved."

WESTERN MIDNIGHT CRY

Cincinnati, Wednesday, December 11, 18

To Country Subscribers.

If *twenty-eight*, out of *five hundred and fift*
our subscribers, will send us 50 cents per wee
will enable us to issue an edition of our p
each week until the Lord comes. Brethren ou
to feel the importance of having a medium of
investigation of the scriptures in a time like th
If the means are furnished, the paper will be p
lished each week as long as it may be needed.
such case, brethren are requested to furnish sh
articles, either upon matters of religious exper
ence, or their views upon scripture; and they w
be published whether they agree with my own
not; as we now, especially, need the privilege
a fair view of the Christian's future prospect
from every possible point.

Whether our hopes will be realized, in endeav
ing to make this sheet a medium of comfort to th
saints that are "scattered abroad" is a matte
that depends, principally, upon the course
pursued by the individual that has read this artic

PROPOSITION.

If *one hundred and fifty* of our brethren
sisters in this city will pay 6¼ cents for their
per, I will agree that they shall be furnished w
it regularly each week, at the Depot on Fifth
near Smith, and at Bro. J. Eshelby's, 156 M
st., and also at the Tabernacle on the evenin
publication. For the balance, I have no do
that dependence can be made upon our fri
from abroad, after they shall have read the n
"to country subscribers." The present prob
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such a severe test.

10th. Do you still carry your Bible in your pocket, and in conversation with the brethren, do you produce it as evidence of the correctness of your position as often as you used to do?

From the position I now occupy, I regard it as my duty, and as a source of comfort to God's waiting people, to send forth these "reasons of my hope," that on the *twenty-fourth day of the ninth month*, according to the word of Haggai the prophet, as confirmed by the apostle Paul, the "Heavens and the earth will be shaken" preparatory to God's people "receiving a kingdom that cannot be moved."

WESTERN MIDNIGHT CRY.

Cincinnati, Wednesday, December 11, 1844.

To Country Subscribers.

If *twenty-eight*, out of *five hundred and fifty* of our subscribers, will send us 50 cents per week, it will enable us to issue an edition of our paper each week until the Lord comes. Brethren ought to feel the importance of having a medium of *free investigation* of the scriptures in a time like this. If the means are furnished, the paper will be published each week as long as it may be needed. In such case, brethren are requested to furnish short articles, either upon matters of religious experience, or their views upon scripture; and they will be published whether they agree with my own or not; as we now, especially, need the privilege of a fair view of the Christian's future prospects from every possible point.

Whether our hopes will be realized, in continuing to make this sheet a medium of comfort to the saints that are "scattered abroad" is a matter that depends, principally, upon the course now pursued by the individual that has read this article.

PROPOSITION.

If *one hundred and fifty* of our brethren and sisters in this city will pay 6¼ cents for their paper, I will agree that they shall be furnished with it regularly each week, at the Depot on Fifth st., near Smith, and at Bro. J. Eshelby's, 186 Main st., and also at the Tabernacle on the evening of publication. For the balance, I have no doubt that dependence can be made upon our friends from abroad, after they shall have read the notice "to country subscribers." The present probability is, that but few more numbers will be needed; but this temporary arrangement will secure a weekly emission. It will be seen from these propositions, that our sheet is now published at less than *half* its former expense.

The Cause in this Place.

Our meetings are held at the Tabernacle four evenings in the week, and three times on the Sabbath. The congregations are quite as large as they were before the "midnight cry" was given. I think there is more unity, love, and spiritual mindedness now existing among us, than has ever before been known.

A variety of opinions *have been* held, relative to *definite time*, among those that are looking for the *immediate Advent*, but they have in no way affected the ardent love that still prevails. Some, in consequence of the *recent movement*, and the *disappointment*, have left us, or rather withheld from us their fellowship, and in some cases have made "hard speeches," "murmured," "complained," &c., Jude 15 16, but there are those that find in their hearts the "charity" that "beareth all things" after their faith has been subjected to such a severe test.

A Question for Believers.

Why is it that those persons who signalized themselves by their opposition to the *personal Advent of Christ*, so readily point to the concessions of those brethren who have given up the idea of *the definite time* being taught, and as a consequence, fix upon "to-day," and with an air of triumph, say, well, Mr. —— has found the *right time* at last!?

☞ We hope Bro. Christian, of Louisville, will visit the brethren at Madison, as soon as he conveniently can. We should also be pleased to see him at this place.

☞ An interesting letter from Bro. Miller, received by a friend in this vicinity, will appear in the next number. It is a reply to some questions propounded to him on the subject of the "atonement."

☞ Bro. Cherry, P. M. at Marysville, Union Co., O., writes to us Dec. 6th, "Enclosed I send you one dollar, to assist you in publishing the 'W. M. Cry.' The last number was a feast. May the Lord assist you to continue its publication," &c.

Going Back.

Since the passing by of the *tenth day* of the seventh month, some of the *clergy* in this section have been very industrious in endeavouring to persuade advent believers to *go back* to their old churches, and in a few instances, if I am correctly informed, they have succeeded. If our brethren can get more scripture truth, and better glorify God in any of the *religious organizations* of the day, than they can in the advent meetings, they are in duty bound thus to "go back." But what are the facts? They well know that in the great mass of these *churches*, the prominent themes are, "The world's conversion," a "thousand year's millennium," and the "Return of the Jews to Palestine," *before* the personal advent of our Saviour. Those that "go back" to sit under the lullaby songs of such *unscriptural, unreasonable* doctrines, do it with their eyes open; and such a course on their part, will be "going *back*" indeed.

These churches, or nearly all of them, acknowledge, and practice upon the right of legislation, or *making*, and enforcing discipline; and in subscribing to such a claim, we are verily guilty of an act of *High Treason* against the government of God. Where in all the Bible—that perfect law—the Christian's only law, has God acknowledged this right of mortals? No where: not in one place has he conceded the privilege of remodeling the least portion of his truth for the government of his creature man. This consideration alone, ought forever to debar us from subscribing to any human creed.

"Join our church," says the ecclesiastical functionary. "I cannot conscientiously do it," says the believer, "as I wish to be governed by the *word of God* alone." Again, it is replied, "you are deluded; does not every *sect* profess to be governed by the Bible? and is not the christian world already shivered into its 'six hundred three score and six' fractions? This discipline and 'articles of faith' is in perfect accordance with the scriptures—in fact it has been compiled *from them*, with more labor and study than an illiterate man like yourself is able to bestow." Then a principal object that I am to gain by subscribing to your articles of faith, is the liberty of violating one of the plainest injunctions in the Bible, viz. "Search the scriptures;" and furthermore, I have already learned that I can not obey the command "go on to perfection," and retain your fellowship under those articles; as they suppose me to know all that I ever can know of scripture, the moment I subscribe to them. The proof of this I have, in previously having been "evil entreated" by the proprietors of similar articles to those you now offer me, because I "searched the scriptures," and found that the "millennium" theory, and "return of the Jews," were fables, and that the second advent of our Lord was brought to view as being very near at hand; and when I wished these blessed truths to be incorporated among others in our "articles," I soon found that those "articles" were unalterable, except upon very complicated conditions, which had been so inserted as to reserve the glorious privilege of "living and dying" a —— (Methodist, or Baptist, &c, as the case may be.)

Having become "free," in the scripture sense, it is much more safe to "press forward," than either to "go back," or "draw back," especially at this time when the crown of glory is so soon to be given to the faithful in Christ Jesus.

PATIENCE.

"Patience is that grace that enables us to bear calamities, afflictions and oppositions, with constancy and calmness of mind, and with a ready submission to the will of God."

It is something to be "followed after," 1 Tim. 6: 11; The teachings of truth, as also the temptations of the Devil, constantly present before the mind's eye, *a path*, and inducements to walk in it. The path of "Patience" is presented by truth, and is to be followed.

By Paul, (2d Cor, 6: 3-12;) it is placed at the head of those graces that commend us to God and good men, in the midst of all the trials, that have ever been the common lot of God's children, or that ever will be incident to christian life. See also, 2d Thess. 1: 3,6; and 2d Tim. 3: 8-13. While it preserves its possessor from offending by any departure from the path of duty marked out by the Lord, (2d Cor. 6: 3;) it does not always prevent people from becoming offended with us. See ver. 12.

Its exercise is a condition of God's favor, and of being preserved by him in the hour of temptation. Heb. 6: 12, 10: 36; Jam. 1: 3, 4 and Rev. 3: 10.

It is a link in that chain of graces upon which is suspended the christian's hope; Rom. 5: 3, 15: 4; and 2d Pet. 1: 6. It is preceded by love. 1st Tim. 6: 11.

It is as impossible to secure, and retain the noble grace of Christian patience, without "righteousness, godliness, faith and love," as it is for the smith to attach a *fifth link* to his chain, before he has put on the *fourth* one; and the Devil will never assail us with "great wrath," until this chain of graces is complete.

Almost all classes of community hold on to, and admire some *one* of the links in this chain. Thus we have the "Moral Reform Society," for the promotion of "virtue." The "Temperance Society," for the promotion of "Temperance." &c., &c., But alas! where is the society for the promotion of christian *patience*? For the want of this link in the chain, the christian's hope is fallen in the dust, where it fails to attract the malicious eye of the enemy of God and man.

Patience is wrought in the "trial of our faith," Jam. 1: 3; God has given us a rule of faith—the Bible—containing things to be believed, that when *fully* believed and practised, will bring the tribulation necessary to work Patience in the soul. Christian patience supposes tribulations—such as are peculiar to the christian—tribulations occasioned by following Christ, 2d Cor, 11: 22-31. It cannot be possessed without tribulation—it is wrought by it. So says the *sure word*, and we are unsafe without a *kind* of patience thus *wrought*

An anxiety for the wealth and honors of this

world will destroy its exercise, 1st Tim. 3: 3; 2d Tim. 2: 24.

To gain Eternal Life, the exercise of patience must be continuous, Rom. 2; 7; 2d Tim. 2: 9, 10; 1st Cor. 4: 12-16.

It is a duty enjoined, in waiting for the coming of the Lord, Jam. 5: 7, 8; Psa. 37: 7; 40: 1; 2 Thess. 3: 5; &c.

We need it to bear with each others infirmities, and with a scoffing world; 1 Thess. 5: 14. All men like ourselves, are poor fallible beings, possessing the same liability to err; and we should ever bear in mind that their opposition can affect our salvation in no other way, than by trying our patience. In such trials our eternal well-being is endangered; for if we yield to *impatience, the chain* is broken, and our hope *is lost*; or become a mere creature of imagination. Those followers of Jesus, whose minds are naturally sensitive, and easily affected by tribulations arising from Sarcasm, Falsehood and misrepresentations, will ever be safe in turning to the reasonings of the Apostle in Rom. 8: 31--39.

We should exercise patience toward our fellow men, because we are ever liable to be placed in circumstances where we may need it extended to us. Matt. 18: 26.

Another reason for the exercise of patience, is, that God has not authorized us to ask any more lenity from him, than we extend to our fellows. Matt. 6: 12; 18: 21, 22, 33.

True patience reaches to the end of the christain's pilgrimage, James 1:4. Rev. 13: 10; 14: 12, while the patience of the unstable and worldly minded man, wears out somewhere on his journey, but is more likely to be exhausted near the journey's end. None tire at the beginning of a pilgrimage; few in the middle of it, but many give out near its end.

God has furnished us with an excellent rule for testing our patience, whether it be of the proper kind; for there is seldom a *true bill* without its *counterfeit*, 1 Pet. 2: 20--23, is a complete counterfeit detector in this line of graces. It must be a kind of patience wrought by tribulations, occasioned by following Christ, or *his word*, which is a transcript of himself.

O how much has the christian pilgrim to try his patience, while passing through this "vale of tears!" "looking for the glorious appearing of the Great God, and our Saviour Jesus Christ." "Behold," says James, "the husbandman waiteth *for the precious fruit of the earth*, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, for the coming of the Lord draweth nigh." The husbandman prepares his ground, sows his seed, fences his field, and watches the first appearance of "the blade." and never once murmurs because the harvest is not ready at mid-summer; and even though the "harvest" is a month later in ripening, than usual, he patiently waits until it is ready, when he thrusts in his sickle and returns, "rejoicing bringing his sheaves with him."

But we have a higher example, in the *patience* of God toward our fallen race. After the world has slighted his grace, rejected his laws, and established laws, systems, and governments of their own; Behold his patience, and mark well his tender love! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John 3: 16.

James 5: 10. Moses, the *meek*, was also the *patient* servant of God. He exchanged the heirship of the Egyptian throne, for a companionship with oppressed slaves; and while he appealed again and again to the haughty tyrant for the liberation of God's people, he *patiently* waited till the "first-born of Egypt" were slain; the host assembled; the pillar of fire appeared; then meekly pursued his course through the Sea, and the wilderness, till the promised land was stretched out before his view.

Joshua, marshalled the "Sacred Hosts of God's elect," and, following his directions, marched seven times around the city of Jerico, and on the seventh day, when the patience of many would have failed, he accomplished as much as in the whole previous six days, and through his patient and unwearied application, possessed the land promised to his fathers.

Joseph, betrayed by his brethren; falsely and maliciously accused by Potiphar's wife; *patiently* suffered the privations of a prison, till God plead his cause, elevated him to a seat above the throne of Egypt, and finally signalized him as another deliverer of his people.

Gideon, with his despised band of three hundred men, occupying a station claimed by thirty thousand, that God rejected, *patiently* pursued his course; and waited at the Midianite's camp, with their simple armor of "pitchers and lamps," till the swords of the enemies of the Lord were turned one against another, and he was left to share the conqueror's spoils.

David, "because God was with him," became an object of the wicked hatred of Saul, who bade his servants slay him. He slew the enemies of Saul "with a great slaughter:" yet, even this, embittered his enemy, who again attempted to thrust him through with a dart. When the kingdom was within his reach, he fled away and sought seclusion in the society of Samuel. In vain did he appeal to his enemy, "what have I done?" he must be sacrificed to the demon of jealousy; and again he fled away—begged some bread, and the sword of Goliath, and took refuge in the cave of Addullam. *This* was the man of whom the damsels sung, "Saul hath slain his *thousands*, but David has *slain his tens of thousands*," yet now, *one heart* alone could *feel* for him; "Jonathan fell upon his neck and wept."

When they that would destroy him wrongfully, were "more in number than the hairs of his head," then he "restored that which he took not away." His *companions* were the "discontented, and every one that was in debt." Rewards of honor, fields, and vineyards, were offered for his life, yet in no instance would he take revenge upon *one* that bore the name of an Israelite, but suffered in *patience*.

His forbearance caused even his proud enemy to weep with a loud voice, and say, "Thou art more righteous than I;" when David held up the "skirt of his robe," that he had cut off while he slept, and exclaimed, "The Lord judge between *me and thee*," and *again he fled into the wilderness of Engedi*. When Saul had fallen upon the plains of Gilboa, David stood by his side, and with unaffected grief, cried "How are the mighty fallen!"

Again, an aspirant for human honors, his own son! sat in the gate, and with fair speeches and enticing words stole away the hearts of the people from following after David. Meekly he yields the throne to the usurper, and when a just reward was visited upon the head of the rebel, in the room of joining the song of triumph, he clothed himself in sackcloth, and cried, "My son, Absalom, my son, my son!! would to God I had died for thee."

On no occasion, does he trouble himself with a defence of his course, or character; yet God raised him to honor and turned the counsel of Ahithophel against him, into foolishness. Look at his last words, 2d Sam. 23: 1-7.

Elijah, is another example of patience. Seven times in prayer he bowed himself, and patiently waited for rain upon the thirsty land, till he saw the "little cloud" arise. He preferred to lie down in the wilderness alone, and receive his food from the wild raven's claws, rather than yield to the claims of wicked Ahab, for a prophecy of peace, and prosperity for his corrupted kingdom, and tyranical reign, when God had not spoken peace. As a reward of his patient sufferings, God sent his chariots, and bore him forever away from the scene of his trials.

Elisha was no longer safe, after he had directed the anointing of Jehu, and delivered the Message God had given him against Joram, King of Israel.

Nehemiah and Ezra, were special objects of hatred, when they had courage to rebuild the fallen walls of Jerusalem. Sanballat, and Tobiah, sneeringly said, "If so much as a fox go up on your wall he will break it down:" But as the work was *patiently* prosecuted, they changed their tune, first to flattery, then to threats. The dignified, patient reply, to their crafty efforts, was, "I am doing a great work, and why should it cease for me to come down to you?"

Esther, raised from obscurity to the Throne of Media and Persia, in *patient* silence wept and prayed awaiting deliverance from the hand of God, for herself and people, against the deep laid and crafty designs of wicked Haman; and witnessed his overthrow.

Job. Ye have heard of the *patience* of Job, Jam. 5: 11. In the midst of affluence, tribulations came. His "oxen were ploughing," and his asses quietly "feeding beside them," when the Sabeans fell upon them—carried them away, and slew his servants, and the fire from heaven consumed his flocks.—His houses were rent by winds, and his children perished. His body was smitten with boils till he sat down in the dust and cried aloud with pain. He mourned alone; even his wife upbraiding him for his constancy. His friends conspired against him, taking peculiar pains to prove him a bad man; yet "in all this he sinned not, nor charged God foolishly," but looked forward to the day of retribution, and exclaimed, "I know that *my Redeemer liveth, and that he* shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Isaiah, patiently bore the disgrace of walking three years, naked, and barefoot, for a sign, and a wonder upon Egypt and Ethiopia.

Jeremiah, went down to the potter's house, and foretold the evils to come upon Israel and Judah; then they conspired against him and said, "Come and let us smite him with the *tongue*." God sent him again to prophecy against Israel and Judah, charging him to "diminish not a word." Then they conspired against him, saying, "he is worthy to die." He patiently submitted himself to them—was shut up in the court of the prison—afterwards was cast into a dungeon where he nearly perished with hunger; and in all this, not *one bitter complaint for himself*, but for his people he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of *my people!*"

Ezekiel, patiently submitted to eat the "bitter roll," and speak the words that God had given him, and "briers and thorns were with him." At the end of his patient, and as usual with God's servants, unpopular labors, he was presented with a view of the Glorious city, and River of life.

Daniel, and *his brethren, patiently suffered* the privations of captivity from their Canaan home, and without a murmur submit to the exactions of an unrighteous decree, & thus "stopped the mouths of lions, and quenched the violence of fire."

The minor prophets, all suffered privations in their turn, leaving their cause to God.

And what of all these? Why, if you will obey God, and be his, take them for an example of "suffering affliction and patience."

The Jewish dispensation, with its scenes of suffering, passed away at that point of time, when professed servants of God were conspiring the death of Creation's acknowledged Lord.

And now opens a fresh scene of tribulation, that loudly calls forth the exercise of this *manly*—this God-like grace. I say, *manly*, because it is completely divested of that want of principle—that *impatience, which seeks the destruction of its* victim—a work the child of God never can, nor never *will* attempt to do.

First on the list of *patient* sufferers under the Gospel dispensation is, Who! Ah, Who!! Its leader!—No less than Him that is now soon to *appear*, leading on the whole army of once *patient* suffering pilgrims—wearing the insignia of KING OF KINGS, AND LORD OF LORDS. See him in the midst of a mob, Matt. 26: 50--56, betrayed by a professed disciple, yet no unkind word.—They *all* abandoned *him to his enemies*, Yet no reproaches. "He was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." They spit in his face, and insulted him on the cross, yet *on the cross* he prayed, "forgive."

Through patience he slept—he arose—and captive led, *the tenant of the tomb.*

"Consider him that endured such contradiction of sinners against himself, lest *ye* become wearied and faint in your minds." Heb. 12: 3.

A. G. SPARHAWK,
Printer, North East Corner Fourth and Sycamore.

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J. V. HIMES, Publisher.

Vol. 1. C

From the Advent

Letter from Brother F. G. Brow

Dear Bro. Bliss:—I want to say to brethren and sisters scattered abroad, *yet looking for Jesus, in confident expe* seeing him right speedily. I have not again, into indefinite time, as that is understood by our opposers, or as it has by ourselves. I *mean* something by Christ *speedily*. I really expect him ev and every hour; and am as frequently d ted, says the despiser of my hope. Y continually disappointed: but what th not injured by the disappointment: Sure as ours can bear many disappointment *heaven to look for God's dear son*, altho appointed. Disappointment! why they depth of our love to Christ. I had no ide ed Jesus so passionately, until after the t It was the first disappointment I had ever ieased of the kind. You know I always th that 'all must pass, in order to fulfil various cies relative to the prolonging of the day filling of every vision, the tarrying of the v peace and safety, &c.. But my time has come for the Lord to make his appearing, was sadly, sadly disappointed in not seeing on the tenth ult. The corners of our hopes while we weep, but the next time of our cry will be *their* time of weeping. This late ment has distinctly shown who love and wa Christ's coming; it has more than any other ment since the days of our Lord's betrayal demnation and death, exposed the hellish bl my of wicked men—everything sacred in and in eternity, has been caricatured and ri ed by them. What a sign of the times! yet believe that this last cry was from Ge the same mode of reasoning which might me to deem it a error, I might reject the m movement in relation to going forth to meet bridegroom. True, Jesus did not come time expected, but I had rather wait a few before I admit that it was not right to pro we did. God will reconcile this mystery w I believe yet that the virgins arose and t their lamps at that time, according to the and that those lamps will burn until Jesus a disappointment cannot extinguish them are now in the 12th chapter of Luke, 35 see, with our lamps trimmed and burni are literally watching for our Lord; we a *trying* time, when our faith is being *tes* sight of men and angels; we are just u ter and James and the prophets foresaw w be—in the furnace of affliction; we are j our great prototype Jesus was before h cation; read the history of his last day fering, and then tell me in what footste physical death excepted, have we not be a parable! Read the mournful songs o er David, and then see how all the d are journeying the same way! In no we so deficient as that of patience; 1—4,) speaks of it as the crowning of If the dear saints can stand this late surely could go to the stake for them and they do stand it *nobly* and glorio brother, the doctrine of Christ's comin tructible: the cause is of God, and the power of Omnipotence can overthr Holy Ghost begat these things in our you might as well try to annihilate ou dry up our passions, stop our breath, last *drop* of blood from our hearts, by words of reproach, of expostulation, ry, as to scare us, or allure us from and this service for Christ. Could I ated from these labors by the *most se* tude under man, without offending know sometimes but that I should pre longer endurance of such trials, but

WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Vol. 4. CINCINNATI, SATURDAY, DECEMBER 21, 1844. No. 7.

From the Advent Herald.

Letter from Brother F. G. Brown.

DEAR BRO. BLISS:—I want to say to the dear brethren and sisters scattered abroad, that I am yet looking for Jesus, in confident expectation of seeing him right speedily. I have not gone off again, into indefinite time, as that is generally understood by our opposers, or as it has been used by ourselves. I *mean* something by looking for Christ *speedily*. I really expect him every day, and every hour; and am as frequently disappointed, says the despiser of my hope. Yes, I am continually disappointed: but what then, I am not injured by the disappointment: Such a hope as ours can bear *many* disappointments: it is heaven to look for God's dear son, although disappointed. Disappointments! why they test the depth of our love to Christ. I had no idea I loved Jesus so passionately, until after the tenth.—It was the first disappointment I had ever experienced of the kind. You know I always thought that '43 must pass, in order to fulfil various prophecies relative to the prolonging of the days, the tailing of every vision, the tarrying of the vision, peace and safety, &c.. But *my* time has now come for the Lord to make his appearing, and I was sadly, sadly disappointed in not seeing him on the tenth ult. The scorners of our hope *exult* while *we weep*, but the next time of *our* exulting, will be *their* time of weeping. This late movement has distinctly shown who *love* and who *hate* Christ's coming; it has more than any other movement since the days of our Lord's betrayal, condemnation and death, exposed the hellish blasphemy of wicked men—everything sacred in time and in eternity, has been caricatured and ridiculed by them. What a *sign* of the times! I must yet believe that this last cry was from God; by the same mode of reasoning which might lead me to deem it a farce, I *might* reject the whole movement *in relation to going forth to meet the bridegroom*. True, Jesus did not come at the time expected, but I had rather wait a few days, before I admit that it was not right to preach as we did. God will reconcile this mystery soon.—I believe yet that the virgins arose and trimmed their lamps at that time, according to the parable, and that those lamps *will burn* until Jesus comes; a disappointment cannot extinguish them. We are now in the 12th chapter of Luke, 35—6 verse, with our lamps trimmed and burning; we are literally *watching* for our Lord; we are in the *trying* time, when our faith is being *tested* in the sight of men and angels; we are just where Peter and James and the prophets foresaw we should be—in the furnace of affliction; we are just where our great prototype Jesus was before his glorification; read the history of his last days of suffering, and then tell me in what footsteps of his, physical death excepted, have we not been? what a parable! Read the mournful songs of his father David, and then see how all the descendants are journeying the same way! In no virtue are we so deficient as that of patience; James (i: 1—4,) speaks of it as the crowning of the graces. If the dear saints can stand this late trial, they surely could go to the stake for their religion; and they do stand it nobly and gloriously. My brother, the doctrine of Christ's coming, is indestructible: the cause is of God, and nothing but the power of Omnipotence can overthrow it; the Holy Ghost begat these things in our souls, and you might as well try to annihilate our thoughts, dry up our passions, stop our breath, or draw the last drop of blood from our hearts, by the use of words of reproach, of expostulation, or of flattery, as to scare us, or allure us from this hope, and this service for Christ. Could I be exhonorated from these labors by the most severe servitude under man, without offending God, I don't know sometimes but that I should prefer it to any longer endurance of such trials, but the hope of "Well done," cheers me, the thought of "blessed is that servant," animates me, the solemn admonitions of my Savior—"Watch," alarms me: so that if I am to die in the struggle, on the altar of this cause I lay my poor life. Praise God, he never was so kind to me, as he has been since I began to proclaim the coming of his Son—he lets me lack for nothing. We are greatly humbled now, but I tell every one of Christ's ministers and members, if there be any remaining who have not as yet taken ground with us, YOU *have got to come here!* I tell you, you have got to stoop, and to pass through as low and as humble a gate as your despised brethren, or *go to perdition!* I speak it in all kindness and faithfulness. God has prepared us for ANY CRISIS—we are in advance of you in preparation for it. You are now joined with the world, you are puffed up with self, with pride, you are soundly asleep—you are trying to effect in your own strength, what God will never, never sanction! The startling peals of the Almighty's trump will soon confound you!! You have got such works of repentance to effect for yourselves, as ever had those who were engaged in condemning and crucifying the Son of God! I wish only your good in sounding the alarm to awake out of sleep. I am not mad: it is painful to speak in this strain to many who are my superiors; but I must, I must, or offend God. Do bear with me, while I humbly ask: Is not God fighting against you? You fear, you groan at what you deem innovations upon the order of the ministry, &c. The foundations of Christianity are rocking, as you think. Beloved, take another view of it. May not God's hand be at the bottom of this terrible revolution? and may it not be that you are fighting against God. From my soul, I pity you in your blindness, and would willingly approach your feet, though it were under the lash of scorpions, and through the burning fires, if by so doing you could be persuaded to embrace the simple, yet glorious truth of the immediate coming of my Lord. Oh, how my inmost soul yearns over my former associates in the church and ministry! it seems to me as tho' they are all going to hell together. "Oh, that they were wise." I cannot, I dare not go with them, it would be my death. Oh that God Almighty would speak to them! I have, in common with others, been tempted and tried since the *tenth*, but I have with them enjoyed great *peace*, especially since I took The Message and have gone forth speaking "Comfortably unto Jerusalem!" God's seal is just as visible upon this as upon any previous Message. I had abundant evidence of it here on yesterday, (Lord's day.)—The brethren in the neighboring towns joined the band here, and I have seldom witnessed a more powerful meeting. The Holy Ghost poured an unceasing tide of salvation into my soul the whole day, so that to-day my lungs are quite feeble.—I was never more sensible of having help from heaven: I dreaded coming here without being able to "define my position," but without any premeditation I had three full Messages: glory to God! We are not in the *tarrying* time, nor slumbering time—the war will not, I think, be removed, if at all, as before—we are in the *waking, waiting*, watching, praying time. We are now to use the Lord's prayer, John's prayer (which is the crowning item of all prophecy previous to Christ's coming,) and the unfortunate widow's prayer: we are, in this *last* respect, just where I have *always* said we should come, before Jesus would make his appearance; and praise God for the unceasing stream of praying breath that he is granting us. Tremble, ye sinners and slumberers in Zion! for such a rich cloud of holy incense never before went up to God! The foolish have gone (to buy oil.) The wise were never wiser and stronger in the faith: we shall not have *another* disappointment. The next hope will be realized! I wish you could have been with us yesterday—"we had wine on the lees:" several were baptized, among others three little lambs of the flock, who came out of the water shouting glory to God. Several backsliders were forward for prayers. Strange and startling signs are being seen in the heavens in this region as well as elsewhere, by both the righteous and the wicked.

I do hope that every lecturer, and *every one who has a gift*, will thrust themselves out, and *comfort* the flock; Oh, you will get a rich pay. Let the Peters, "feed the sheep and the lambs." Jesus "*went about* doing good." Do not let us act, preach, or publish as though "My Lord delayeth his coming." I am touring about in the delightful, delightful service, of feeding the lambs, and the Great Shepherd is feeding me.

Yours, &c.

F. G. BROWN.

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

From the Advent Herald.

Extract of a Letter from Bro. Miller.

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

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

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

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

WM. MILLER.

Low Hampton, Nov. 18th, 1844."

LETTER FROM BRO. MILLER.

LOWHAMPTON, Nov. 22, 1844.

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

The word *atonement*, signifies *reconciliation*, or *at-one-ment*, and is a work which Christ performs, our High Priest, so that God can forgive sin and receive the sinner into his favor as though he never had sinned. We then want to know how this is performed. I know of no better way than to examine the shadow which is contained in the typical law. There can be no atonement only where there is or has been sin, God is not displeased with his own work, when it comes from his hand it is pronounced good. Therefore sin is produced by some other agent than God, and as sin is a transgression of the law, the agent must be a subject of law. Man is according to this reasoning the subject and age it I have described; for being made under the law, and by transgression has become obnoxious in the sight of God, unreconciled to God, and justly condemned. He cannot be reconciled to a holy God only by the atonement. God seeing man in this deplorable condition provided a remedy in his Son Jesus Christ, and gave him to the world as an offering and a ransom for the world, and as without shedding of blood there could be no remission of sin; *in due time* Christ came into the world and shed his blood, and according to the typical law he that knew no sin became a sin for us. Thus far he fulfilled the law for the sinful world; but this could not have saved one sinner, if this had been all that Christ had done. No; but like the High Priest under the Law, he must take his life, or blood which is the life, Lev. 18: 11—and must enter into the holy of holies, which is heaven, to appear in the presence of God for us, where he makes an atonement for us, who come to God by him; therefore he that cometh to God, must believe that he is our intercessor, and that he is a rewarder of all that diligently seek him. He must also confess his sins, for confession of sin is unto salvation, and he who is our High Priest, is faithful over all his house, as was Moses, to forgive them their sin, whose house are we if we hold fast to our faith without wavering firm unto the end.

Permit me now to make plain by questions and answers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours, looking for the blessed hope,

WM. MILLER.

WESTERN MIDNIGHT CRY.

Cincinnati, Saturday, December 21, 1844.

THE PAPER.

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

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

The Great Supper.

Luke 14: 16, "A certain man made a great supper, and bade many;" see Matt. 22: 2; Isa. 25: 6–9; Prov. 9:—15; Matt. 8: 11; Rev. 19: 9. These sayings are no simile, but, "the true sayings of God."

FIRST MESSAGE.

Verse 17, "And sent his servants *at supper time*, to say to them that were bidden, Come, for all things are now ready." See Dan. 7: 14; 8: 19; 9: 24; 12: 10, 13; Hab. 2: 3; Jeb 14: Psa. 102: 13; Isa. 40: 2, &c.

A call to supper, implies a little previous [illegible] —that guests may cease from the labors of day, and prepare themselves. I solemnly b[elieve] this text has had its fulfilment in the proc[lamation] tion of the coming of the Lord in, or about [1843] as founded upon the above, and other evid[ence]

Verse 18, "And they all with one consen[t] gan to make excuse. The first said unto h[im] have *bought a piece of ground*, and I must [needs] go and see it; I pray thee have me excused. in other words, the Lord cannot come ye[t] there are large portions of the earth yet [unin]habited. A "piece of ground" in the way.

Verse 19, "And another said, I have b[ought] five yoke of oxen and I go to prove them. I [pray] thee have *me excused*." I have so much [business] on hand that I have not time to exa[mine] the subject.

Verse 20, "And another said, I have ma[rried] a wife: and therefore I *can not* come." I [will do] as much as I can do to attend to my family [affairs] do not believe one word of it. It is well [enough] *ready*, but as *for me*, it is *my business to at*[tend] to *my family*.

SECOND MESSAGE.

Verse 21, "Go out *quickly* into the streets [and] lanes of the city, and bring in hither the poo[r] maimed, the halt and the blind." And "*quick*[ly]" was the message delivered in the proclama[tion] "Behold the Bridegroom cometh!" Lev. 23: 41; Matt. 21; 8, 9; Num. 29: 1, 7; Lev. 2[5]: 13. They were not to return to their posses[sions] of necessity on that *day*, or in that *month*, but THE YEAR of this *Jubilee*," Rev. 11: 15; [Isa.] 23: 16.

THIRD MESSAGE.

Verse 23, "Go out into the highways and he[dges] and *compel* them to come in that MY HO[USE] may be filled." This last message is not con[fin]ed to man, for men are no where command[ed] *do any thing* more than *invite*. Besides, [the] last work is bringing the guests into *the ho*[use] to the "Marriage supper," and this is a[lso] work, Matt. 24: 31; 1 Cor. 15: 51, 52; 1 [Thes.] 4: 16, 17.

☞ I expect to be absent, on a visit amo[ng] brethren in Indiana, next week, in which case [there] will be no paper issued till the week followi[ng]

OUR WORDS.

How careful we should be of the words. [Let] ter, in a time like this! The land is filled [with] gossip, and "false accusers," and the temp[ter] to retort upon these "busy bodies," in lan[guage] similar to that which we receive from them [may] be very strong; but now is our time to suffe[r] only patiently, but as our master did, in s[pirit] "By thy *words* thou shalt be justified, and b[y thy] words thou shalt be condemned." Matt. 1[2]: Let those that are in the habit of speaking [evil of] words, and acts of others, with whom they [do not] agree in religious sentiment, look at the foll[owing] definition of the word, "FALSIFIER: One wh[o al]ters the words or sentences of an author, so [as to] make the sense contrary to what it was ori[gina]ly: one who counterfeits, or makes a thing s[eem] to be what it is not: a liar, or inventor of [false]hood," *Barclay*. If others are willing, care[less] or malignantly, to place themselves in a [wrong]

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

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

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

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OUR WORDS.

How careful we should be of the words we utter, in a *time like this*! The land is filled with gossip, and "false accusers," and the temptation to retort upon these "busy bodies," in language similar to that which we receive from them, may be very strong; but now is our time to suffer, not only patiently, but as our master did, in *silence*. "By thy *words* thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37. Let those that are in the habit of speaking of the words, and acts of others, with whom they do not agree in religious sentiment, look at the following definition of the word, "FALSIFIER: One who alters the words or sentences of an author, so as to make the sense contrary to what it was originally: one who counterfeits, or makes a thing appear to be what it is not: a liar, or inventor of falsehood," *Barclay*. If others are willing, carelessly or maliguantly, to place themselves in a condition to be arranged under the above head, let us take heed, remembering that, "if any man among you seemeth to be religious, and *bridleth not his tongue*, but deceiveth his own heart, this man's religion is vain, James i: 26.

Brother.

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

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

ELIJAH.

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

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

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

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

God's people have had a time of similar trial for their faith—a trial, that in my opinion, has fully tested who *do*, and who *do not*, love the Lord's appearing. What period of time is occupied in the antitype of the crossing Jordan, or river of judgment, may be uncertain, but the reader can consult the evidence in No. 5 of this vol., relative to the *forty days*.

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

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

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

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

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

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

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

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

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

The Enquirer and Message.

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

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

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

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

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

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

Voice of the Fourth Angel.

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

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

The *following articles are from the above named* paper:

THE BIBLE, A "LAMP TO OUR FEET."

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

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

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

THE CHRISTIAN'S HOPE.

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

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

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

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

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

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

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

Letter from Sister Bishop.

MADISON, IND. DEC. 9, 1844.

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

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

I have had a home in the Methodist church for *thirty-eight* years—it is a church that I have loved much, and within whose pales I have enjoyed much of the comforts of religion; but now, it seems no more like home to me. Strange as this may seem, every true advent believer that I know in this place says the same. Perhaps you are not unacquainted with the same class of feelings yourself. Can this be sin? O tell me! * for I would not be led astray for worlds of gold. Gold has no charms for me. Let me have food and raiment, and the love of God in my heart, and, for myself, I ask no more.

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

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

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

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

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

SARAH BISHOP.

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

Letter from Bro. Thomas.

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

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

Although I must confess my faith did not take hold on the last "cry," as to the *point of time*, yet I do trust I am watching with my brethren, for his coming. I am trying to live, pray, and proclaim in my weak manner, in reference to it. I know not how soon the concave of heaven may open, and the curtain that now hides his lovely face from us may roll back, and let his glory appear to the joy of his *persecuted and down-trodden* people, and to the annoyance of his now open and scoffing enemies. Perhaps many of the last named may be found in that day, as having been enrolled in the church books of the various denominations,—now numbering over 640—fast approaching the number of the Beast of Rev. 13:

Amongst all my desires, I think, if I know myself, the one greatest and most predominant, is, a desire to be ready at the sound, "Behold the Bridegroom cometh, go ye out to meet him!"

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

WESTE

J. V. HIMES, PUBLISHER.

Vol. 4. C

The Contrast.

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

I have wandered in mazes dark, of doubt and dist
I have had not a kindly spark, my spirit to bless;
Cheerless unbelief—filled my laboring soul with gl
What shall give relief? What shall give peace?

I then turned to the GOSPEL. LORD, from folly awa
I then trusted thy Holy Word—that taught me to
Here I found release,—weary spirit here found
Hope of endless bliss—eternal day.

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

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

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

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

Letter from Bro. Silas G. Strong

MARYSVILLE, Dec. 18,

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

I am truly sorry to learn that so many a
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SILAS G. ST

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WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Vol. 4. CINCINNATI, MONDAY, DECEMBER 30, 1844. No. 8.

The Contrast.

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

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

Then turned to the Gospel Lamp from folly away;
Then trusted thy Holy Word—that taught me to pray;
Here I found release,—weary spirit here found peace—
Hope of endless bliss—eternal day.

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

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

I will praise thee, my Heavenly King, I'll praise and adore,
The heart's richest tribute bring, to thee, God of power
And in heaven above, sound thy Redeeming love,
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Hallelujah through heaven will ring, Salvation the theme,
Glory, honor and praise we'll sing to God and the Lamb;
Crowns of glory wear, palms of victory we shall bear,
Shouts of triumph there, never shall end.

Letter from Bro. Silas G. Strong.

MARYSVILLE, Dec. 18, 1844.

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

I am truly sorry to learn that so many are ready to admit they can learn nothing about definite time *from the Bible*. Shall we, who have been so signally blessed while we fearlessly proclaimed that God had revealed the time to his "servants the prophets,"—who were instructed that not unto themselves, but unto us they did minister—and that we, that we might understand, are instructed to ask wisdom of God and are assured that we shall receive it,—shall we now yield the whole ground, because we believed we should see the consummation of our hope on the 10th of the 7th month, and we are still here living under the testing time of our Patience? No; rather let patience have its perfect work. Your reasons for looking with interest to the 9th month, 24th day, appear well founded. I would rejoice to have your views made public as far as possible.

Yours, in the blessed hope,
SILAS G. STRONG.

The Sign of the Son of Man in Heaven.

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

The first, then, have been seen. Where? In the sun—in the moon—and among the stars. But does it follow that we must look for the last in heaven, or in the heavens? I think not. This is to be the sign that when it appears, will end all doubt, and put to silence the most obdurate scoffer at our hope. It is this sign which will call out all, yea, even those who cannot now be induced to attend a prayer meeting, when prayer may be heard and answered. This sign will call those out and cause them to join in the prayer that will not be answered; even to the rocks and mountains, and to the confession that the great day of God's wrath is come. When this sign appears, then truly, shall all the tribes of the earth mourn. Then *they* (who mourn) shall see the Son of man coming, &c. "The Lord cometh with ten thousand of his saints," Jude 14; "The Lord my God shall come and *all* the saints with thee," Zech. 14: 5. The sign then precedes and prepares the way for the coming of the Lord *with* all his saints. We have the substance of the sign recorded in the same chapter in the 40, 41 verses; "Then shall two be in the field, the one shall be taken and the other left—two grinding at the mill, the one shall be taken and the other left;" and in a parallel passage in Luke 17: 34—36. Then the ungodly husband will awake and find the godly wife gone—the ungodly wife find the godly husband gone—the ungodly child find the godly parent gone—the ungodly parent find the godly child gone—and the ungodly neighbor find the godly neighbor gone—and many ungodly parents will, we trust, find their babes gone—and all who are left to witness this sign when the tremendous reality seizes upon them, as it will soon—then all the tribes of the earth shall mourn. But when shall this sign be given? When the seventh trump begins to sound, the mystery of God is to be finished, Rev. 10: 7. *The mystery*, is in the singular number—"Behold I show you a mystery, (in the singular number) we shall not all sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye." When at the last, (the 7th) trump, for the trumpet shall sound, (what trumpet? The seventh trumpet) and the *dead shall be raised*, and we shall be changed," 1 Cor. 15: 51, 52. If the foregoing views be correct, may we, dear brethren, be found ready to strike hands on the sea of glass—among the number who will then assemble as an escort to our Lord when he comes with all his saints.

Yours, in the patient waiting for Christ,
SILAS G. STRONG.

MARYSVILLE, O., Dec. 18, 1844.

The Rev. (so called, though improperly) F. F., preached in the 1st Presbyterian church last Sabbath evening, in which discourse he undertook to show up the inconsistencies of those who believe the coming of the Lord is near, (the millennarians as he called them.) He distinctly and honestly admitted that it was not a new doctrine, but it had been held to by some portion of the church since some time in the 3d century. But he did not inform his congregation, that the doctrine which he preached (the 1000 years probationary millennium) was (as is the fact) less than 200 years old. He entirely misrepresented our faith, by trying to make it appear that we held to three comings of Christ: One at his incarnation, one at the time of the first resurrection, and one at the final judgment at the close of the 1000 years. Whereas he *asserted* that the Bible did not speak of but *two comings of Christ*. He then went on to show that he *did* come at the destruction of Jerusalem—but whether his coming at the destruction, was his first or second coming he did not distinctly say. Before he closed he found occasion to say, that Christ came to an individual at death—indeed that he had come about 3400 times since he had began his discourse; Leaving his congregation to infer that his coming was, to use the language of some of them, "only in some certain sense;" but in what sense I did not understand. If it was a personal coming what would become of his former assertion, "that the Bible did not speak of but two comings"? and if in a spiritual sense, where did he learn that Christ would come in any sense that the Bible did not speak of? Neither did he inform his hearers, when Christ rescinded that promise found in Matt. 28: 20, "Lo I *am with you always even unto the end of the world*,"—or when Christ went away spiritually. He attempted to show that there was but one resurrection, and that a general and universal one at the close of the 1000 years—and for proof dwelt largely on Revelations 20: 4; but took the precaution not to read or repeat the verse following—"But the rest of the dead lived not again until the thousand years were finished—*this is the first resurrection*." But he dwelt much on the word *souls*, and tried to show that it could not be the bodies. But he did not tell when these souls died—or from whence they arose—whether it was from a sleep in the grave, or whether they arose from the third heavens (where he contended the departed souls of the saints were,) down to earth!! Neither did he attempt to show from the Bible or in any other way, that the word "souls," was used in the Bible, in a sense to indicate—vicarious transfer—had he done so, it is presumable he would, with his logical acumen, have shown that, instead of eight persons being saved by entering into the ark, only eight souls without bodies were preserved, and after the ark rested, appeared in some newly created beings, or some spontaneous production of the earth in that age of the world. And that instead of about three thousand of persons, real tangible human beings, being added to the number of disciples on the day of Pentecost, the disciples that were there, recieved a very large increase of faith, hope, love and Christian graces; and thereby he might have strengthened incidentally, one of his favorite theories; to wit, the certain return of the Jews, previous to the coming of our Lord, by showing that the three thousand devout Jews were not so unwise as to become Christians on the day of Pentecost (as we have generally thought was the case) and thereby forfeit all their title and the title of their descendants for 1800 years, to the promises of God made to Abraham. S.

Letter from Marysville, Ohio.

Dear Bro. Jacobs—

We hope the Brethren will not suffer the W. M. Cry to be discontinued again. I am glad to see you persevere in the position that time is revealed. If time is not a matter of revelation there are some passages of scripture I cannot understand. May the Lord assist us to arrive at the truth.

Is the prayer of your unworthy brother,
G. W. CHERRY.

PROFIT OF PERSECUTION.—God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put into the fire smells the sweeter, the earth, when it is torn up with the plow, becomes more fruitful; the seed in the ground, after frost and snow, and winter storms, springs the ranker, the nigher the vine is pruned to the stock, the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweetest wine; fine gold is better when it is cast into the fire; rough stones with hewing are squared and made fit for building; cloth is rent and cut that it may be made a garment, linen is bucked and washed, and wrung, and beaten, and is the fairer. These are familiar examples to show the benefit and advantage which the children of God receive by persecution.—*Bishop Jewel*.

THE REASON.—Persons who are above the performance of a dirty action, are slow in suspecting others. Those whose hands are not clean, imagine every one to be as polluted as themselves.—*Willmot's European Times*.

The above principle will explain to our friends the cause of the many insinuations and charges of our maligners. Let men become honest themselves, and they will learn how it is possible for others to be honest.—*Advent Herald*.

WESTERN MIDNIGHT CRY.

Cincinnati, Monday, December 30, 1844.

INTOLERANCE.

How earnestly ought God's dear children to pray that they may be saved from that wicked spirit of intolerance, that has driven many of us from the society and fellowship of those we have loved. God has been merciful in hitherto granting us a forbearing spirit, while, on some points we have held views, to say the least, widely differing from each other. These views have been freely, and publicly advanced without any fear of denunciation from those who were "looking for the Lord," and with very little apparent danger of weakening the "cords of Love" with which God has bound us together. "We have great need of caution now" in this time of trial, lest this disposition, freely to investigate the word of God, should be checked by the intolerance of *brethren*. If any view that we may have advanced, with motives, pure as ever dwelt in the human heart, and under a high and solemn sense of duty, is disposed of under a caution, headed "*Fanaticism*," or in any other way, except candid scriptural reasoning, the tendency with sensitive minds, is, to shut out the light. It seems to me that the editor of the "Voice of Truth," has disposed of the arguments of certain brethren, rather too much in this short hand way.

He remarks as follows, "If any man or *minister* tells you that the Lord *came*, in *any* sense, on the "tenth day" more than he has come *since* or for *centuries* previous, "Believe it NOT," &c. Now I do not wish to find fault with Bro. Marsh, for his reference may not be to the particular class which I have supposed; but if it is, with all Christian kindness, I would make a suggestion, not only to him, but for the benefit of all such as may be tempted to dispose of an argument in this summary way. It is this; That the argument be plainly stated. Thus,

1st. There are certain brethren who believe that Christ did in some "sense," come on the "the tenth day," "more than he has come since or for centuries previous."

2d. They argue that Christ did on the "tenth day," "come" from his "Father's throne" to his "Judgment seat," where he is now sitting in judgment on our world, Ex. 28: 15, 29, 30; Num. 27: 18--21; Ex. 30: 10; Lev. 16: 20--31; Lev. 23: 29, 31; Heb. 4: 14--16: 5: 8: 0: 6--12, 19--26; Lev. 9: 22--24; Acts 3: 19--21. Whether the judgment has yet set upon the "living," they do not pretend to say.

3d. They give as further evidence, that the judgment must set before Christ personally appears to "execute judgment." Rev. 11: 15--18; 20: 12; Matt. 5: 25; Dan. 7: 9, 10; Ezek. 21: 30; Isa. 11: 3, 4; Psa. 93: 8, 9; 50: 3--5; 62: 8; 96; 11--13; 76. 8; 2: 7--9; Rev. 4: 1--6; 20: 11; 14: 14; 1 Thess. 4: 16, 17.

4th. They hold that when Christ appears to *all* the inhabitants of the earth, "as the lightning," he will be attended with "*all*" or "ten thousand" "of his saints" that must previously have been "raised," "changed in a moment," and that he will *then* "execute judgment upon *all*" that were "left" when the righteous were "taken;" and not till *then* will "*all* know and understand" his coming; for he will *then* "convince all that are ungodly among them," &c., Psa. 147: 5--9; Jude 14, 15; John 5: 20, 27; Luke 5: 8; Jer. 23: 5; &c.

If these positions constitute an error, sufficient to induce our good brother to caution others to "beware of fanaticism on this point," it is every way worthy of a *more extended notice*; and it *may* be the easiest thing in the world to overthrow them.

If we are not now acting under the commission "Comfort ye, comfort ye my people," &c. Isa. 4: 2; it is important we should know it. As for myself, I am solemnly pledged to yield to scripture evidence let the consequences *be what they may*. Let us possess the "more noble" spirit of the "Bereans," and "Search the Scriptures daily," that we may see whether these things be so.

CONFESSION.

The "confession" of Bro. Storrs, of his mistake relative to the advent on, or about the 22d of October, has developed the fact, that a strict adherence to the principle of "confessing your faults one to another" is in these times of apostacy, a matter so uncommon for a Christian minister, as to be every way worthy of ridicule, and of *destroying*, rather than of *restoring* public confidence in the man that presumes to *practice* up on this scriptural injunction.

The papal prerogative of claiming infalability at the expense of cloaking error, and false doctrine, is every where predominant. Br. Storrs, has confessed *his* error just so soon as he had a demonstration to *his own* mind that it *was* such.

Every lover of honesty and truth can but admire such a course—a course, which *must* be pursued, in order to restore to the confidence of a Holy God, those teachers that have spent so much of their time in throwing *imaginary* obstacles in the way of the immediate Coming and Kingdom of our Lord, when they have failed to produce any *real ones*.

☞ Bro. Eli Green, writes from Rossville, O., Dec. 20th. "We are still looking for the coming of our Blessed Lord and King. Though few in numbers we are strong in faith.

We should feel very thankful to have one of the Lecturers visit us." &c.

☞ My absence from the City last week will account for the want of editorial, and also for a review of the article under the head of "The true Millennium."

BRO. WILLIAMSON.

As Bro. Williamson, was the first, that to any considerable extent, preached in this region, the coming of the Lord on the "tenth day of the seventh month," there has been no little enquiry among the friends, since that time passed, as to the effect "the disappointment" has had upon him.

The following is a private letter from him to a friend in this place, which I am permitted to make public, and which will "define his position."

NEWPORT, N. H., Nov. 20, 1844.

My Dear Bro. K.,—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance, incorruptible, undefiled, and that faileth not away, reserved in heaven for you, who are kept by the power of *God* through faith unto salvation, ready to be revealed in the *last time*: wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, *at the* APPEARING OF JESUS CHRIST." "Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to exhort you that ye should earnestly contend for *the faith once delivered to the saints*." A faith of all others the most Blessed, because it is to bring Jesus. This will soon be lost in sight. We see now through a glass darkly, but in a "*little while*" face to face. We have in the providence of God, been disappointed again in realizing our expectations of seeing Christ. But let us "*rest patiently*," knowing that "*the long suffering of God*" "is salvation" to us who through the eternal Spirit are kept through faith unto salvation.

I have often thought of the brethren and sisters in Cincinnati, since the 10th day of the 7th month passed by; I have asked myself a great many questions, and tried to answer them to my satisfaction, but have not been able. I know that I went to Cincinnati with as pure motives as ever were cherished in the breast of a mortal being: and I preached the truth as I understood it, and I have no cringing nor drawing back. I am glad I went there, and I am glad I preached to you that Christ was coming on the 10th day of the 7th month.—"*Glory to God in the highest.*"—I believe it was salvation, and I believe God sealed all that came up to that day, as men and women expecting to meet Christ, and had the glory of it in their souls. God blessed it; souls were converted, set free from sin, who stand to-day "looking for that *blessed hope* and *glorious appearing* of of the great God and our Saviour Jesus Christ." While a multitude of our advent brethren and sisters, had it not been for this preaching would have been lost. I believe the preaching of this doctrine was of God, as well as the singing, praying, shouting and exhortations, all of God; and our gathering together unto him in the clouds will show to an assembled multitude that the 10th day of the 7th month was of God, by showing there the souls that were converted "*by the foolishness of*" that "*preaching*." "*Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord*"!

I find in my journeyings from place to place, that many who were, up to the 10th day, firm in the coming of the Lord, and foremost in the ranks, are the first to go back to perdition, and that those who seemed to be rather weak are now strong to come up to the help of the Lord. I am convinced that the separation must take place before Christ comes; the wheat will be by itself, and the tares bound in bundles to be burned. The line is drawn, Bro. K., which side of it are we? If you are on the right side stay there, and pray God to heat up the crucible, keeping the cleansing refining process going on until Christ sees his image in us: He won't keep us in there so long that we shall spoil. Lord keep us by the power of God unto everlasting life! I said that many of our foremost brethren are going and are gone back. Is it not true? How lamentable! * * * I hope we shall learn to cease from man, whose breath is in his nostrils. We live in an awful time. I don't know how it is with the friends in Cincinnati, but here brethren and sisters cannot get back without going to destruction; nor can they make calculations for winter without losing the glory out of their souls. So here we stand on a pivot: if we turn either way we fall; we must therefore stand still and see the salvation of God. I am convinced we shall never have "*time*" to preach again. The Sign of the Son of man will, I believe, reveal the day and hour, and that will be a white cloud, and *upon* the cloud one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle, Rev. 14: 14. You will, I think, by looking this through, find by a multitude of scripture that this will be so. Also I believe that there will be made the cry, "Give us of your oil, for our lamps are gone out." It will be "*an hour of temptation*" "*I tell you*," when the virgins will be crying for oil, and the wicked for mercy. But God has promised to keep us from that hour: it is going to try all that

dwell on the earth. "*From*" such "*an hour of temptation*," "Good Lord deliver us!" When this sign of the Son of man appears, he then tells us to lift up our heads, and look up, for our redemption draweth near. O, hallelujah! I long to have it come!! My prayer to God is, Lord, send out Jesus, our High Priest, to bless the people. But we must do what the Lord tells us: "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way; because of the man who bringeth wicked devices to pass: for yet a *little while* and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. *Wait* on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it. *For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the* TRANSGRESSORS SHALL BE ROOTED OUT OF IT." I don't believe we shall ever winter in this world. Many of our brethren in New Hampshire, and those of other places, are looking for his coming this week. I don't believe this month will pass without the revelation of Jesus Christ; but be that as it may, my anchor has good grapples, and it is cast within the vail; it has taken good hold. I have hold of the cable: Every time I pray, I get nearer the kingdom, and when I get a little time, be it ever so little, it is as a good knot in the cable; it helps me to hold on, so that I feel a great deal better. I am not afraid of its breaking, glory to God! While I keep my eye on the mark, remembering Lot's wife, and looking unto Jesus the author of our faith. When the 10th day of the 7th month came I believe we got through preaching. I recollect when I left Ireland, that all the way across the ocean the sailors managed the ship until we came nearly in sight of the Gulf of St. Lawrence—the Captain hoisted a signal for a pilot; two came on board; one stepped up to the wheel and dismissed the sailors, while the other walked the deck. The Captain and sailors had no more to do with managing the ship than you or I. You ask, why was all this? I answer, because through the Gulf and up the river to the port of Quebec, was the most dangerous part of the whole voyage. You will want to know what I mean by writing such a circumstance as this; I will tell you. When the advent doctrine was first started, Father Miller went every where preaching the word; steered the Old Ship, took you and I on board, from the dock of Repentance, with a host of others; Bro. Himes, Litch, Fitch, Storrs, French, and a large convoy of others that I might mention—in fact, a good supply of sailors from the highest order down to myself; as true hearted a company of sailors as ever went on a voyage from the dock of Repentance to the New Jerusalem. We did our part until we came to the 10th day of the 7th month; we then found ourselves near land. We began to call for a pilot, we were unacquainted with the rest of the way, it being the most dangerous. King Jesus came aboard, discharged the sailors, and is now steering the Old Ship Zion into port. I tell you he understands the channel. The sails are all spread and well filled with breezes from off the land of Canaan. Sometimes we have a good breeze, again, we have a gale, and sometimes we have almost a hurricane, as she ploughs thru' the water. It seems as if we could see the white caps and sprays forward of her. The Captain tells us not to fear: Sometimes we can stand up, while at other times we are obliged in consequence of a heavy gale to get flat down on the deck while she rides upon the waves. We are expecting every day to hear him give us the signal, the city is in sight. We shall enter the port soon, cast anchor, and be landed in the city, which is the New Jerusalem. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Glory! GLORY!! GLORY!!! GLORY!!!!
I will be in this band! hallelujah;

"Go on, go on my soul replies,
I'm bound to meet you in the skies
And claim a mansion there.

O, here's my heart, and here's my hand,
To meet you in that heavenly land,
Where we shall part no more."

It would perhaps be useless for me to indulge the thought of ever seeing the friends in Cincinnati, until we shall meet to crown the King of kings, and Lord of lords. Time is so short that I could not perhaps get there before he comes. * * * * If time should continue, and the way is open, I shall start on a tour—to "comfort one another with these words," and perhaps come to Cincinnati; but it seems as though I never shall go there again. I want you should tell the brethren and sisters to hold on to God with a firm grasp and we shall soon meet: let nothing drive them from Him. * * * * Remember me to the household of faith.

Farewell, till we meet in that happy, happy land. M. WILLIAMSON.

THE TRUE MILLENNIUM.

Such is the heading of a lengthy communication from H. B. Woodcock, Connersville, Ind., which has just been received. It is altogether worthy of publication, although it contains views entirely new, on many points. Its great length will prevent its publication in this sheet; but as the author feels—like many others, that "what is done must be done quickly," I will give below, a few extracts from the article, not however subscribing to *all* that is contained in them, but feeling that it is the privilege of those that "love the appearing of the Lord" to speak for themselves.

"I have read your papers with a great deal of interest, especially the few last numbers. They come to me like a refreshing shower upon the parched ground; yet I was not disappointed when the time passed by without any visible change in the course of Nature. Indeed I could not see how the Scripture could be fulfilled, unless that day did pass by and the servants return and say, 'Lord, it is done as thou hast commanded, and yet there is room.'"

But we are *now* within a very few days of the coming of the Son of man. We shall soon, if *found worthy*, be admitted to the marriage of the King's Son, Matt. 23d, or to the great supper to which many were bidden, Luke 14th; and to whom the servant (Mr. Miller and others) was sent at supper time, in the evening or beginning of the true Jewish year 1843, to say, Come, for all things are now ready. That this is the evening of the *day*, or *year*, we have proof from the fact of its being the time of slaying the passover. And that it was the evening in which we might expect the Saviour, from the fact of its being the two thousand three hundredth evening of Daniel's vision, which was unto 2300 evening mornings. This was the evening when the virgins took their lamps and went forth to meet the Bridegroom. But he did not come; and why not? was there any mistake with regard to its being the right evening? Surely there was not. But had he come at that time, how could the Scripture be fulfilled, seeing that it was the first call to those that were bidden to the marriage? At that time the sun (or lamp) was darkened; the moon (or church) did not give her light; and many a brilliant star fell to the earth. Since that time many have been purified, and made white, and tried. But alas, many have suffered their lamps to go out.

The next time we might have expected him was at midnight. But at that time there was barely enough awake to raise the cry, Behold the Bridegroom cometh at the cock crowing, or sounding of the trumpets on the 10th day of the 7th month. This midnight was the time when the King sent forth other servants, saying, TELL them which are bidden, Behold I have prepared my dinner, my oxen and my failings are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways: One to his farm, another to his merchandise. Or as it is recorded in the 14th chapter of Luke, They went forth quickly into the streets and lanes of the city, and brought in the poor, and the maimed, and the halt, and the blind. The servants could not return and say, Lord it is done as thou hast commanded, and yet there is room, (or time) until the set time had passed.

During the time of this call there was a great excitement, or earthquake, but when the time passed, the last ray of light seemed to be swept away, the sun became black as sackcloth of hair; and the moon became as blood, and it seemed to all human appearance, to those that felt deeply interested in these things as though nothing awaited them but blood and carnage, persecutions and destruction. And the stars of heaven fell to the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the 7th seal was opened, and there was silence in heaven *about* the space of half an hour. But why did he not come at the cock-crowing, or feast of trumpets on the 10th day of the 7th month? What saith the answer of the King to the servants when they return? Matt. 22: 8; The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways; and as many as ye shall find, bid to the marriage. See Luke 14: 23.

But when shall they come? The evening has passed—the cock-crowing has passed; and now will he not come in the morning? SURELY HE WILL. If he tarry till another evening, it will be the commencement of another day, and all will be a failure. But not so: The seventh trumpet has already begun to sound."

He here claims that the trumpets are all of one character, and all belong to the kingdom of the Beast,—that the "seventh trump" sounded in this country, and is connected with the event of the commencement of the Presidential Election; which, it is claimed, was carried by Roman Catholic influence. The "half hour silence," prophetic—filled up between Oct. 23d and Nov. 1st, when the Presidential Election commenced in Pennsylvania.

"Under the sounding of this trumpet the enemy will come in like a flood, but the Spirit of the Lord will lift up a standard against him. Under this trumpet the seven last plagues will be poured out upon those that worship the Beast, and receive his mark in their foreheads or in their hands; (i. e. ecclesiastical or civil power.) Under the sixth of these plagues, the way for the kings of the East will be prepared, and the Beast or Pope will rally his standard forces, and gather them into a place called in the Hebrew tongue, Armageddon, but in our tongue, America. Then will the abomination of desolation spoken, of by Daniel the prophet, stand where it ought not. Then let those that are in the City flee to the mountains. But, he that taketh the sword, shall perish by the sword. Many a true-hearted Christian will perish in this last great conflict. But "I heard a voice from heaven, saying unto me; Write, Blessed are the dead, that die in the Lord from henceforth, yea saith the Spirit, for they rest from their labor, and their works do follow them;" And they will be raised and share with their brethren whose souls were seen under the fifth seal.

As the seven trumpets all belong to the kingdom of the Beast, and reach down to the time when the Beast shall be slain, and his body given to the burning flame, the tares, also, shall be gathered and burned; and there shall not be one wicked man left, or any thing that defileth or maketh a lie. So, also, do the seven seals belong to the Kingdom of God, and reach down to the final triumph of all the saints over their last enemy, Death, and their complete glorification in the mansion prepared for them by Christ himself, the New Jerusalem, which cometh down from God out of heaven."

"This sealing time commenced with the opening of the sixth seal, and might have closed on the 10th day of the 7th month had those that were bidden been found worthy; but that was not the case: consequently there must be another call to those who are in the highways and hedges, to compel them to come in, that His house may be filled. This call will not take place till we shall see the sign of the coming of the Son of man. Then will all the tribes of the earth mourn.

and many of them will receive the seal of God in their foreheads; while those that were bidden, and have hitherto refused to come will be cast out into outer darkness, there shall be weeping and gnashing of teeth."

What is the object of Christ's coming at this time? It is to send forth his angels to gather his elect from the four winds, from end of heaven to the other. But who are the elect? They are the 144,000 sealed of all the tribes of the children of Israel. These are they that follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God, or the first ripe fruits, plucked from the tree of life, meet for the Master's use without falling to the ground or seeing corruption.

This is the end of the seed time; the harvest will soon commence. The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth Laborers into the harvest. But you will say, the reapers are the angels, true, and so are *all* ministering servants that are sent forth to minister to them that shall become heirs of salvation.

But who shall he send? Here am I, Lord, send me, should be the prayer of every sincere follower of the meek and lowly Jesus, who loves his appearing.

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. Twelve were chosen to sow the seed; twelve times twelve thousand are chosen to gather the harvest home; and yet it is said that the laborers are few,—how great must be that harvest. The next we see of the 144,000 they are with the Lamb standing on the Mount Zion, having their Father's name written in their foreheads, and they sing a new song which no man could learn but they themselves."

"But I have said that this is the marriage of the King's Son; and so it is. Christ has finished the work that was given him to do; to his bride, the church, belongs the work of cleansing the sanctuary, casting out the devil, raising the dead, making the earth new, and preparing all things for the Bridegroom, that when he shall come to the marriage supper of the Lamb, he may find her adorned as a bride for her husband, not having spot, or wrinkle, or any such thing. But the church has not the power to cast out devils, raise the dead, and do all these mighty acts. No; nor will she have until she is endued with power from on high.

In proof of this being the marriage of the King's Son, and not the marriage supper of the Lamb, I would quote a passage from Matthew, where it is said that there was found at that feast one that had not on the wedding garment: and who was he? In Revelation are told that there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And then they raise a general shout in heaven, and say: Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: For the accuser of our brethren is cast down, which accused them before our God day and night. Therefore, rejoice ye heavens, and ye that dwell in them. Why? Because his place is no more found in heaven. Woe to the inhabiters of the earth, and of the sea: for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time. And he will go forth, and his angels will go forth with him, and will preach, saying I am Christ, and the time draweth nigh, (a part true and a part false) and would, if it were possible, deceive the very elect. But, thanks be to God they cannot be deceived. And although the Devil has got a little the start of them, and has made many proselytes, yet when they do return they will discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

The sending forth of the seventy disciples was figurative, of the sending forth of the 144,000 elect, to preach the gospel of the Kingdom, cast out Devils, heal the sick, raise the dead, and make all things new: and when Christ, speaking prophetically of the event that we now expect, said: I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this, rejoice not, because the spirits are subject unto you: but rather rejoice because your names are written in heaven. And when the King came in to see the guests, he saw there a man that had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having on a wedding garment: and he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. But was he bound without a struggle? No. Nor could the servants have bound him had not Michael, the great Prince, stood up and come forward to the rescue. Then Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. And they cast him out. In this mighty battle with our common enemy, the 144,000 overcome through the blood of the Lamb, and they loved not their lives unto death. He that shall seek to save his life shall loose it, and he that shall lose his life for my sake and for the Kingdom of heaven's sake shall find it. This great battle was permitted to be fought in heaven to show the servants their power over the great adversary of God and man, that wheresoever they should meet with him in their future labors, they may meet him without fear, in the name of Jesus, and cast him out till he is driven from the face of the earth, into the bottomless pit and shut up, and the seal of God put upon him. I will bruise Satan under your feet shortly, says the Saviour.

St. John was called, by way of distinction, the disciple whom Jesus loved. And when Jesus spake to Peter and said unto him, Follow me, he turned and saw John following. And he said unto Jesus, And what shall this man do? Jesus answered and said unto him, If I will that he tarry till I come, what is that to thee, follow thou me. And the saying went abroad, that *that* disciple should not die; yet Jesus said not, that he should not die, but if I will, that he tarry till I come, what is that to thee. Now, this scripture has its meaning; and what is it? I understand it to be simply this; Peter was commanded to follow Christ immediately and preach the gospel, and he obeyed the command. But John was soon banished to the solitary island of Patmos. While upon this lonely island, being found in the Spirit on the Lord's day, he was taken up into heaven; and as a representative of the Church, had a glorious view of the things that God had prepared for those that love him. He returned and wrote the book of Revelations. This book has been justly called a sealed book; for indeed it was sealed with seven seals; and no man in heaven nor in earth, neither under the earth, was able to open the book; neither to look thereon; and the Church has long wept, or at least desired to read and understand the things contained in this book, but have not been able. But, behold, the Lion of the tribe of Juda, the root of David, the Lamb for sinners slain, Jesus our Saviour, hath prevailed to open the book and to loose the seals thereof.

And as one seal after another has been opened, the things that were noted under them have been realized by the Church, until now the last seal is opened, and Revelations is no longer a sealed book. The writings of John are now understood: Thus, he has tarried until the coming of Christ; and he being dead yet speaketh, under the sixth and seventh seals, and in a few days, the Elect, or 144,000 sealed, will receive their commission from on high, to again prophesy before many peoples, and nations, and tongues, and kings. And they shall preach the gospel of the kingdom in all the world, for a witness unto all nations, and then shall the end come. The gospel of the grace of God, has been preached during the whole of the seed time, but the kingdom is not yet set up, hence the gospel of the kingdom is not yet preached. We have not heard the gospel of the kingdom; and how shall we hear without a preacher, and how shall they preach except they be sent?

After this there will be a great multitude which no man could number, of all nations and kindreds; and peoples and tongues, stand before the throne and before the Lamb (at the marriage supper of the Lamb,) clothed with white robes, and palms in their hands. After the 144,000 were seen standing on the Mount Zion with the lamb, having their Fathers name written in their foreheads, an angel was seen flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." Next an angel following him saying, Babylon *is* fallen, is fallen; after this a voice from heaven, saying blessed are the dead that die in the Lord from henceforth; yea saith the spirit, for they rest from their labours and their works do follow them. This voice is given not for the sake of the Elect, but for the sake of those that are still on the earth, that they may not make the mistake that we have already made, viz: that probationary time ends with the coming of Christ, or when the angel says, Time shall be no longer, (which I think means there shall be no longer tarrying of the vision.) These 144,000 will return in the spirit and power of Elijah the Prophet, to turn the hearts of the fathers to the children and the hearts of the children to the fathers, before that great and dreadful day of the Lord come, lest he come and smite the earth with a curse. This is not the great and dreadful day of the Lord, but it is the set time to favor Zion, and had not those that were bidden most unthankfully refused to come, and entreated the servants spitefully, perhaps there would have been no exhibition of his wrath; and although his wrath is kindled a little, and he destroys those murderers and burns up their city, yet blessed are all they that put their trust in him. Then be not dismayed, or think the work too great. Jesus, the Captain of our salvation will go with us. It is his Father's good pleasure to give us the kingdom. We shall receive palms of victory at the marriage of the King's Son, if we then conquer our common enemy through the blood of Jesus; but many are called but few chosen; but we shall not receive our crowns till we get to the end of the race, or to the marriage supper of the Lamb. Then all will be blessed and holy that are *called*,—there will be no battle to be fought,—there will be no tarrying on account of the unworthyness of those that are bidden to that feast,—there we shall meet with all those holy martyrs that have yielded up their lives for the sake of Christ,—there, also, we shall meet with those that shall yet be killed in like manner as they were in the last great persecution that is already gathering over our heads,—there we shall sit down with Abraham, Isaac, and Jacob, and all the Prophets, in our Father's kingdom and enjoy a sabbath of a thousand years."

I cannot at present, agree with the writer of the above, especially as to the character and work of the "144,000" before the resurrection. I do not know how we can have Rev. 14: 6--14, fulfilled more literally than it has been. Ver. 15, is now very evidently fulfilling in the earnest petitions that are every where arising for the coming of the Lord. Those persons must be not only the safest, but the most happy, who are looking more earnestly for "Jesus and the resurrection," than for intervening events: and we think also, the strongest fortified with evidence.

LETTERS.

G. W. Cherry, P. M. 2, $3.00; S. Bishop, 1.00; F. Glascock, 1.00; C. Clapp, 1.00; S. G. Strong; J. Fairfield, 1.00; C. K. Hardy, 1.00; Eli Greaq, 1.00; S. E. Swedman, H. B. Woodcock, B. P. Thompson, P. M.

C. CLARK,
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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 unsparing 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 perpituity 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 perpituity 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 NIGH:—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 yon 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 them 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 "Cheanut 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 marriner 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 Him."

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
[illegible]
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 breed chaotic strife!
Darkness increases—one refulgent star
Is seen, and all the planets are obscured.
The "PRINCE 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 vengance, 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 resplendant glory; like "Ezekiel's river," widening ont 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 "Lots 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 "hypocricy" 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 1780, 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. 59, 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 "sealing 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 it 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 1—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."

Eccl. 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 suddedly 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 never 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 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 sympathise 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. 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 woe:—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: 25, 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 siteth 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 Fassitt, 1.00; a Friend, 3.00; D. Bartholomew, 1.00; James Munjar, .25; J. H. & J. F. 1.00; A. S. Richardson, P. M., 1.00; Isaac Paxton, .50; a Friend, .50.

WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Vol. 4. CINCINNATI, TUESDAY, JANUARY 14, 1845. No. 10.

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 bring,
And worship with joy at thy feet.

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 hear,
And joyful the summons obey.

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

Dayton, Oct. 1844. S. M. MEEKER.

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. 289, 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: 26. 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 rewrote 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

horne rule over the earth so long, this I say unto thee before thou beginest 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 remainest 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 synonimous.) 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 Jefferson, 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 [or land] in fear, and bear rule in it over all those that dwelt 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: 20. "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 dwelt 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 13. 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

remainest 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: 30—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 remainest, 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 there 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. 237.—"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: 20.

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. 14 h, 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 uproarous gatherings of the people and their gorgeous procesions? 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 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 repent 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,) as-

tites 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 unequaled 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 unequaled 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 souls 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 remainest 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 remainest 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? Yes, 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 Violett, Sion Fortner, Geo. Smith, Abram Bartlett, John Hedrick, Maria Judy, Elisabeth Lane, Margaret Christman, T. Fell, each, .50; P. H. Hough, 1.00; John G. Butt.

WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Vol. 4. CINCINNATI, THURSDAY, JANUARY 23, 1845. No. 11.

Bro. J. B. COOK.

CONCLUSION OF THE EXTRACTS FROM BRO. COOK'S DISCOURSE AT THE TABERNACLE, JAN. 5TH, 1845: CONTINUED FROM THE "W. M. CRY" OF JAN 9TH.

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As Moses, with all the Host's of Israel were brought out of Egypt, on *the very day* appointed, so God's people will be gathered to the land "promised to the Fathers" on the appointed day, for "faithful is he that promised who also will do it."—The day appointed for Daniel to stand in his lot; for there *is* a lot for Daniel, and a lot for David, and a lot for all the Patriarchs and Prophets, and for every lover of Jesus.

Allusion might have been made to the light we now have, that the termination of the prophetic periods is yet future; but this I will defer till another occasion. I know it is supposed *the time* has gone by; and opposers are exclaiming, Will you give it up now?—Give up what? Why, that Christ is coming. No!! Why not,—you know he did not come when you expected! Very true; and that is the reason we will not "give it up." Had he came on the *tenth day*, we were prepared to "*give it up*" then—to give up all we had on earth, and receive an unfading crown. Well, says the opposer, Confess that you were deluded! We confess that we were *disappointed*, but to confess that we were deluded, any more than the children of Israel were, in being for a time, unexpectedly detained in Egypt, we cannot do.

Again, we are told, that it is indeed singular for us, so obstinately to maintain our position: But is it not more singular that men should be so *deluded* as to hope for God's favor, while they treat lightly the great subject of Christ's Second Coming? None can be deluded in looking for Christ, and looking for him *now*. The fact of his coming is settled. "In like manner" as he went up, so he will come—to raise the dead and change his living saints. Eighteen hundred years ago it was said, "David hath not yet ascended into heaven," and what was true of David was true of Abel—Noah—Abraham, and a host of others, who died in faith, not "having received the promises, but seen them *afar off* embraced them;" and can we *now* do less?

Pharaoh, would not let God's people go until compelled so to do: Neither will the old Dragon *now* let us depart until he is chained. God preserved Moses until the proper time came, and the men of Egypt that sought his life, were dead. He had no means of knowing the disappointments and trials to which he was to be subjected;—The plan of Israel's deliverance was not *his*,—it belonged to God: and God protected him till his work was done.

As the great work of the final deliverance of God's people—now begun; is a work of his own, and we are his servants; it remains for us to labor—"stand still," or "go forward" as he shall direct, and not "murmur" as did some in the wilderness, lest we should "fall after the same example of unbelief." When we are subjected to as many disappointments as Moses was, our faith will be well divested of its dross.

It is faithfully recorded that they "that are without chastisement are bastards and not sons"—O what fearful signs of bastardy, are those with which we are every where surrounded! Where there is no chastisement—no affliction: there is no clear evidence of being a child of God.

Now is our time of Patience; and they that are patient will not get tired of waiting—neither will they rest "day nor night until HE make Jerusalem a praise in the earth."

Now, also, is our time to pray "Thy Kingdom come." The close of every prophetic period in the past, has been signalized with unusual prayerfulness on the part of the people of God.

Bro. Cook, here introduced a number of instances to prove the last proposition, dwelling particularly upon the case of Moses—Elijah, and Daniel, with which remarks he closed his morning discourse.

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AFTERNOON DISCOURSE. SUBJECT, THE PERSONALITY OF CHRIST'S SECOND COMING.

Christ's Second Coming is a real—personal—visible coming; and therefore we have been *right*, and still shall be right in *looking for him*.

First, I will remark, that if we have any occasion to doubt the truthfulness of the Bible—that the words of God mean just what they say, we also might have the same reason to doubt the claims of any Divinely authorized exposition he might give us. It is a resting upon the plain letter of God's word, that imparts a faith which enables us to feel the value of that word. O what a majesty is there in the language of the blessed Bible, when divested of the "spiritualisms," and "sackcloth" coverings, which has been palmed upon it by the "sleight of men."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again* and receive you unto my myself; that where I am, there ye may be also." John 14: 1-3.

If we are told, this is a *spiritual* coming, let it be remembered, that there is *another* promise of the coming of the Spirit, in verses 16, 17, separate and distinct from this.

Again, "Ye men of Galilee, why stand ye gazing up into heaven? this *same Jesus* which is taken up from you into heaven, shall so come in *like manner*—as ye have seen him go into heaven," Acts 1: 11; This promise is also separate from the promise of a "Spiritual Coming" plainly made in the 5th verse of the same chapter.

Barron Stowe, has used a text in this connexion, as the occasion of a discourse against the "evils of Millerism"—which discourse contains but *one* other passage of scripture, from the beginning, to its end. The language which he once used, never applied better than to this effort of his—viz. He has used this text (ver. 7) for a "percussion cap" with which to "fire off his big oration."

Leaving human schemes and speculations, turn again to 2 Tim. 4: 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his Kingdom."

Such language as the above has been applied to Christ's Spiritual Coming in revivals of religion, &c. Most of our opposers believe that the 24th chapter of Matthew refers to the destruction of Jerusalem, in connexion with the Second (Spiritual) Coming of Christ. Let such look at some of the following inconsistencies involved in such a faith. "Watch therefore" lest the destruction of Jerusalem come upon you as a thief. "Ye know neither the day nor the hour" when Jerusalem shall be destroyed—as though it must be done in less than an hour, &c., or "if they say unto you" Jerusalem is to be destroyed "in the desert," or in the "secret chamber," "believe it not." Who teaches the duty of watching and praying, lest a great revival of religion should come suddenly upon them! Or "If thou shalt not watch" I will send thee a revival of religion,—or "take heed, and be ye also ready, for as a *snare* shall" a revival of religion come upon you!

Again, we are told, Since Christ did not come at the time you expected, to be honest, you'l give it all up now, and agree with us that Christ comes at *death*.

Look at this requirement! "If they shall say unto you, Behold, he [death] is in the desert; go not forth!"—do not believe any man that tells you *death* is in the desert. Again, "if they say unto you * * * Behold, he [death] is in the secret chamber, believe it not." How incongruous are such attempts at reasoning. Or if they tell you the Spirit is in the wilderness, or secret chamber, believe it not. Is not, rather, the secret chamber the very place, above all others, that men choose, in which to die? and does not the Spirit there do its work?

The same remarks will apply to the claims that Christ comes in his providences.

In Luke 14: we have a parable of the "nobleman who went into a far country to receive for himself a kingdom and to return;" in which parable the relation of Christ to his Church as its Head, is clearly presented: But modern Theology teaches that the Church is to take the kingdom without Christ: Or in other words, the Body is to Reign *without a Head*.

Those that hold the doctrine of a Spiritual Coming, exclusively, must of necessity teach that none but unconverted sinners have a right to the Lord's Supper; for in 1 Cor. 11: 26, it is said, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." If this coming be spiritual,—at conversion; then this healthful ordinance must be dispensed with, as soon as the Spirit comes to a man.

The order of the Second Advent is clearly presented in Heb. 9: 28, "Christ was ONCE offered to bear the sins of many; and unto them that look for him shall he appear the SECOND time without sin unto salvation." The *second* is the next after the first.

If Christ comes at the destruction of Jerusalem—at death—at revivals—by providences, &c., some one of these must be his *second* coming, for there are no intermediate comings between the *first* and *second*, as is seen by the last quoted text. Paul can explain the circumstances in connexion with the *second* coming, 1 Thess. 4: "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and *the dead in Christ shall rise* first." At his second coming, the *dead arise*.

Again, Acts 3: 20, 21, "And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began."

It is a point settled by the word of God, without our help, that the *second* coming of Christ *is* personal,—real—and visible; and has not yet taken place, for when it does, there is to be a "restitution of all things;"—all will know it, and men will no longer be duped—deluded, or led astray with "Lo here, or Lo there" on this subject.

There has been much said about the "ignorance" of Millerites, but in all my travels, I have never found one so ignorant but what he could count *two*, and furthermore, perfectly understood that *two*, always comes first after *one*; while many Doctors and learned men have got into a snarl about the second Advent—putting in between the *first* and *second*; from *one*, to scores, of comings of Christ; thus confusing themselves and others: and all because they seem not to have learned, that *two*, always comes first after *one*.

Here, some objections were answered, founded on Luke 17: 20.

This subject is made perfectly clear. The speedy personal coming of Jesus, cannot be controverted without taking Infidel ground. He says, "I will come again." "Again," in this connexion, must mean the second time; because he utters this promise at his first Advent. This is sustained by the teachings of the sacred Supper;—"Ye show his death till he *come*." His death at the first Advent, is thus exhibited till his second coming. These texts are confirmed by the uniform language of our Lord when speaking of the "coming of the Son of

man." It is spoken of as *one*—in the future, not as several.

All this testimony harmonizes with the work of the typical High Priest. In the beginning of the Gospel day, he offered himself *once*: at its close, he comes in glory to bless those who wait for him. Now to bring out and put in the Key-stone of this great arch spanning the Gospel dispensation, the holy apostle calls this coming, "the second time." It is not the *third*, much less the *fourth*. Christ was *once* offered to bear the sins of many, and unto them who look for him, (as ancient Israel waited for the return and blessing of their High Priest) shall he appear the second time without sin unto salvation.

His coming is at the destruction of "the man of sin," as well as the final salvation of those that "look for him" in the Resurrection.

To preclude the possibility of this "coming" being any thing else but personal, it is written, "He shall send Jesus Christ which before was preached unto you, *whom* the heaven must receive till the times of restitution." Mark! He shall send JESUS CHRIST. Is this a glorious administration of Providence? Then "*Jesus Christ*" signifies a glorious administration of providence. Can it mean the ample out pouring of the Spirit? Then the name "Jesus Christ" denotes an ample out pouring of the Spirit. If you insert the idea of Jerusalem's destruction, or death, or conversion; then you are guilty of equal absurdity.

The glorious name of JESUS, does not denote death, or the destruction of Jerusalem, or an ample out pouring of the Spirit. No! No!! It is the name of Him who is also "The Coming One." When the Eternal Father shall thus send Jesus Christ, it will be his second coming, because his first Advent had then passed; and the next to the first is the second. This second coming, which is for salvation in the Resurrection, must be personal; because there is no number between the first and the second; and it is written, "*He shall send Jesus Christ.*" This, all must allow, is the designation of the Son of God. The second, all must admit to be the next after the first.

SABBATH EVENING, JAN. 5TH.

The discourse this evening was founded principally on Rev. 14: The substance of which is contained in a paper recently published in Cleveland, O., called "The Voice of the Fourth Angel."

Bro. Cook's health was such that he was unable to Lecture again until

SABBATH P. M., JAN. 15TH.—TEXT, Gen. 13th CHAPTER.

The substance of the chapter was stated, nearly as follows.

Ver. 1–3. Abraham went into Egypt from necessity; but took the earliest opportunity to leave it: Thus setting an example for the Christian sojourner in this, enemy's land.

Ver. 4. The motive of Abraham, in removing from Egypt, was, that he might draw near to God, and enjoy his smiles aside from the noise and strife of wickedness.—So Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Ver. 5–7. The strife between the servants of Abraham and Lot, and the course pursued by Abraham, affords another instructive lesson.

Ver. 8, 9. The disposition to strive, was on the part of Lot; and Abraham had the power to put him down, but did not do it. His faith got him the victory, for he chose rather to suffer than to "strive."

Every man that has Abraham's faith, will prefer suffering to sin. See Matt. 5: 39, "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Where in our world, at the present day, is Religion measured by such a standard? There is no *true religion*, without these principles wrote upon the heart.

Ver. 10–13. Here is the statement, not of Lot's necessity, but of *his* choice. So little concerned was he about the Sodomitish practices of the people whither he had determined to go, that he forsook his friends—left the society of Abraham, in whom the promises of God centered, and went into a land that God never promised to either him or Abraham.

Now, look at the case of Abraham, after Lot was separated from him. The presence of the King of kings was with him:—angels ministered unto him. This was the result of the faith by which he overcame, in refusing to strive with Lot. An example of a still higher character is given us in the case of our Saviour, who when he overcame, was in like manner visited by angels. And every Christian, when he overcomes temptation, beholds the glory of God by an eye of faith.

Abraham saw that Lot felt wrong, but denied himself; and if there was any choice in the pasture, he gave him the best; still God saw that he was amply provided for—his wants were all supplied.

God will give his people just as much of this world as they need, but avoiding all the unrighteous claims that may be urged upon us, we must deny ourselves, feeling that God will judge.

The great moral lesson to be learned from this chapter, *is*, avoiding the enticements presented to our minds by this Sodomitish world.

Lot, first, "lifted up his eyes and beheld all the plain:" It looked desirable, and he began to reason with himself.—This plain affords better pasture than the place where I am,—I shall raise fairer cattle, and more butter by going thither, than by remaining with Abraham:—There are advantages to be derived from going there that I cannot have here; &c.

He next "journied east" and "pitched his tent *toward Sodom*." In separating himself from Abraham, he first *looked*, then "pitched" toward it, and finally got *into it*, and next, gave his daughters in marriage to the men of Sodom.

The progress of sin is down hill. He probably did not intend to go so far, but when once fairly under way "toward" it, he did not stop until he was in their midst.

Following a course of human reasoning, he yielded to the allurements of the world. Desiring to gain more of earthly goods and live better, he not only lost his all of the world, but came well nigh losing his soul.

Not so with Abraham. He had chosen God for his portion, and would not "strive." He had the laws of God, and the privileges of his altar, which he preferred to every earthly consideration.

All who love this world are guilty of Lot's Sodomitish deed. On the one hand we have placed before us the Laws and promises of God, with all their privileges;—on the other, the world with its privileges: Follow the latter and your soul is endangered:—Submit to the former, and you are safe. A choice must be made, for you cannot enjoy both.

Lot's choice was against light and knowledge. He knew, or had the means of knowing the evil consequences of his course. Though connected with the people of God, and with them entitled to all the privileges of the altar, his moral relish led him to "love this present world."

If you will avoid falling into sin, follow the standard laid down in Matt. 6: 19–22. "Lay not up for yourselves treasures upon earth," &c. For if you begin to cherish Lot's feelings, contrary to the experience of all God's servants, and contrary to his moral code, that moment you will begin to fall; for "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.

The consequences of Lot's course. He lost, not only his worldly goods in the fires of Sodom, but lost also almost all his family—his children, all but "his two daughters" were consumed, and his companion was left—a mournful monument of *his*, as well as her own folly. This was the result of his forsaking the covenant God made with Abraham, and mixing with adulterers, and adulteresses.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God," James 4: 4; How many here have seen and felt the force of this language? How many here have been brought to see the covenant God made with Abraham, while the rectitude of your course, for a while, gave evidence that you loved that covenant; and whose course *now* shows, that you love the world, or like Lot, are leaning toward Sodom.

Are you not told, "Love not the world, neither the things that are in the world,"? and that, "If any man love the world the love of the Father is not in him."?

The reasons for this command may be found in Luke 4: 5, 6, "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them: for *that is delivered unto me*, and to whomsoever I will, I give it."

Is this claim of the devil, to the world, with all its governments, acknowledged? See John 14: 30, "Hereafter I will not talk much with you: for *the Prince of this world* cometh, and hath nothing in me," John 12: 31, "Now is the judgment of this world: now shall *the Prince of this world* be cast out." Eph. 2: 2, "Wherein in time past ye walked according to the course of this world, according to *the Prince of the power of the air*, the spirit that now worketh in the children of disobedience."

The devil is the god of this world, 2 Cor. 4: 2-4, "But if our gospel be hid, it is hid to them that are lost: in whom *the god of this* world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The third ver. is properly rendered, "Hid by the things that are perishing." We have, then, the authority of Christ and his apostles, that the devil's claim to this world, under its present existing governments, and under the "curse," is a claim conceded by the Almighty. This is a fact overlooked by the mass that profess love to Christ.

Lot was blinded to the privilege of being with Abraham. Those that do not prize the society of God's people, that are such in reality, generally throw themselves into the midst of a society where the temptations to sin are overwhelming.

Another evil of his was, he went to hold his property without recognizing God. Any that do this, follow Satan, who is a usurper, and also sustain Lot in departing from Abraham.

As a contrast with Lot's course, look at the following language, John 16: 33, "These things have I spoken unto you that in me ye might have peace. In the world *ye shall have tribulation*, but be of good cheer: I have overcome the world." Read also Heb. 12: 1-6. 1 Pet. 4: 1, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise *with the same mind*: for he that hath suffered in the flesh hath ceased from sin."

How few are willing to have the sign of affliction! As Lot, no doubt did, so do they, think it strange that God's people should be afflicted. He considered, no doubt, that he had the advantage of Abraham—better soil, pasture, &c., and looked upon Abraham's course as singular because he would not go with him: But "there is a way that seemeth right unto a man, but the end thereof is the way of death."

Abraham chose the way of God, which is to be humble: Keep down! The mast head is not the place for safety in a storm. If you would avoid the danger of being thrown overboard, *keep down*.

LOT'S EXPERIENCE, AFTER HE SEPARATED FROM ABRAHAM.

"His righteous soul was vexed from day to day with their unrighteous deeds." He is said to be "Righteous," and such he was, compared with the Sodomites: and from which we may also infer that he retained his *profession*, and perhaps the *form* of godliness.

He did not at first, remove *into* the City of these "filthy dreamers," but the probable idea of a better market, and other advantages, led him to adopt such a course. This prepared the way for his willingness to consent to the unholy alliance of his daughters with its inhabitants. He thought to gain the world, but lost his wife and the most of his family, and was himself saved "so as by fire." Read the account in Gen. 19: 12-17. So torpid had he become, that he could not *go out* of Sodom—he could barely be *brought out*: God had to send his angels and *lead him* out; and when they had led him out they *set him down*.

Afraid to fly to the mountain, he plead for the little city of Zoar: And when he had got there,

he was afraid to stay. Having no faith in God, he went and dwelt in a cave.

The fate of Sodom, is the doom of this world. Luke 17: 28; "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: *Even thus* shall it be when the Son of man is revealed."

O who, is pursuing Lot's course? Where is there an Abraham to intercede for you and bring you out? Pitch your tent toward Sodom at this late day, and who will bring you out? Is it not rather to be feared that you will perish. Seeing the doom of this world is such—"briers and thorns whose end is to be burned," we should overcome the world—ask for nothing in Sodom, but look for an "enduring substance" in a "better country."

Look at the governments of the present world—*symbolized* by beasts; and properly so, for they are beastly governments. Their down hill progress is fairly represented by the character of the beasts they have chosen for their emblems. From the Lion of ancient Babylon, they have finally come down to the *dunghill fowl* and the *coon*—the meanest of all beasts, that in the light of open day, slinks away into a hollow log.

Let them turn to the right hand or to the left, or go which way they will, yet will not I refrain to cry against the Sodomitish practices, of this Sodomitish world; and show its coming doom at the coming of my Lord. This is my work, to cry "Thy Kingdom come!" The great "day of God is near and hasteth greatly."

Abraham had a vision of angels—one of them the angel of the covenant:—Lot at the commencement of his wanderings was taken a prisoner:—He gave his daughters to strangers, and received the visits of the sons of Sodom.

Lot was finally delivered at the overthrow of Sodom in answer to the prayers of Abraham. See Gen. 19: 29; "And it came to pass, when God destroyed the cities of the plain, that *God remembered Abraham*, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." Here reference is had to Abraham's intercessions in chap. 18: 23–32.

Look at the different positions occupied by Abraham and Lot, at the time of the destruction of the cities of the plain. Lot, in haste, fleeing from the threatening storm—leaving houses, goods, and children—his wife struck down by God's judgment—stripped of almost his earthly *all*, is thus left in a state of mourning and lamentation. Abraham, entirely free from all intercourse with Sodom—owning nothing there, and desiring nothing there—stood upon a lofty eminence of his unshaken mountain, and beheld the smoke of the whole country below him;—himself secure; and among all that was lost he had nothing to mourn.

And here let me enquire, if the soul that has been cut loose from every Sodomitish lust—the soul that has learned to love nothing but with reference to the speedy coming and Kingdom of his Lord,—does not enjoy the secure eminence of Abraham? Yes, verily! The true Second Advent believer is planted upon an eminence that overlooks the world. The breezes of the morning cheer, and the sun's declining rays smile with approbation:—Like Abraham above the plains of Sodom, they'l see a burning world. Like Abraham, they will know *when* it is coming, as I will endeavor to show this evening.

Children that are faithful and obedient, imitate the example of their parents; and Paul, who was a true child of Abraham, tells us, that it was for the "*hope and resurrection of the dead*," that *he* was called in question by his accusers, (Acts 23: 6.) This was also the hope of the Prophets, (Acts 24: 14, 15.) It was also the promise made to the fathers, of whom Abraham was one, (Acts 24: 6,7.) See also, Titus 2: 11-14. The hope of Paul and Titus, was the hope of Abraham, and is also the hope of the Christian. Rom. 4: 13-15, 18-23. When this hope is realized, the inheritors of the groaning creation will be "delivered from the bondage of corruption," and not before. Not a son or daughter of Adam that has departed from this faith, but what has lost the Christian's hope. See Col. 1: 21-23; Heb. 10: 37-39, &c. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." "Live by faith" in what? The Lord is coming!! "Draw back" from what? The great truth that the Lord is coming!—Those that "draw back" pursue Lot's course, and like him "mind earthly things."

"Our conversation is in heaven"—we are dead to the world, and "our hope is hid with Christ in God; and when he who is our life *shall appear, then* shall we appear with him in glory."

The Spirit of God in men, *now*, will lead them to act just as Paul did, who *groaned* for the redemption of his body, or like John, who cried, "Come Lord Jesus, and come quickly!" It will also lead them to obey the directions in 1 Thess. 4: 18, to "Comfort one another" with these truths of Christ's appearing to deliver his saints.

Lot dreamed of peace—Go with him and you see your fate. Abraham saw the gathering storm, and prayed for the deliverance of his friends.

Let me here bring a test for those that may have departed from the faith of the soon coming of our Lord.

Have you enjoyed the peace of mind that you did before? Have you not been afflicted and distressed in mind? You are leaning toward Sodom. You tell us by way of excuse, that you are commanded to "Occupy" till he comes. For who are you commanded to occupy? For the Lord; that at his coming he may receive his own with usury: and yet, like Lot, you have been occupying for *yourself*. My employment, say you, is a lawful one: So was Lot's; and Abraham brought no charge against him on this score. The sore of his heart was first seen in his disposition to strive—to find fault with Abraham. Is this course the one you have been pursuing toward your brethren? Beware! O beware!! You are fast leaning toward Sodom.

Abraham's faith preferred the altar of God with its privileges, to every worldly motive. So likewise, follow out the promises of God, and you will gain a height of moral eminence and excellence, fitting you for the companionship of angels.

The Lord is coming—speedily coming, the second time to all that look for him. (J. B. COOK

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 23, 1845.

THE TIME.

When the *seventh month* passed by, and we did not see our Lord as we had expected, we knew that the word of God had been given to us, as a "lamp to our feet, and a light unto our path," and furthermore, that we were exhorted to take heed to the "sure word of prophecy" "until the *day dawn*." So we again directed our attenion to the Bible—willing to feel our way in *the dark* the rest of the way to the Kingdom, if God had so ordered. But the more we searched, the more God manifested the truth of his declaration, that his word was a *light*.

Light began to break in upon our minds from various points. First, we saw that the periods beginning B. C. would be shortened just *one year*, by our present method of reckoning, which commences at the Christian era and counts *back*, as well as *forward*.

This gave us all the arguments for the *whole* of 1844 Jewish time, that our brethren had used for *the whole* of 1843, Jewish time.

We next saw that we could not have the type of the "Jubal trump" fulfilled, had God's people been delivered in the *seventh month*; for the Jubal trump sounded on the 10th day of the seventh month, in the *forty-ninth year*, the year preceding the Jubilee, when they were to return "every man to his possessions."

Had the captives been delivered on the *tenth day*, the Scripture would not have been fulfilled for they would have served only 49 years 7 months, and 10 days.

Again, we saw there must be a "Cry" that would arouse the slumbering virgins after they "went forth," and also, a seeking for oil—a separating, or turning back of a part of the virgins.

Furthermore, we saw there must be a time of "Patience" and a time of earnest interceding for the "Kingdom" to come—the reaping to take place, while our Saviour occupied the position mentioned in Rev. 4: 2; 14: 14; &c.

In the mean time, many of us saw some light on the *twenty-fourth day of the ninth month*, for which we were not more sorry, than we would be in a dark night, for the benefit of a dim light, in passing on our way, between two more brilliant ones.

Other light was, that as an honest belief in the teachings of the Bible had served to cut us loose from the world; the same truths were sufficient to keep us loose.

And as all admit, that we have received some light from that word, we surely thought there could be no harm in believing our *path* would be "as the *shining* light, that shineth more and more until the perfect day."

We also looked with much anxiety for the views of our brethren at the east; and when we read their letters, especially those of Bro. Miller, and Bro. F. G. Brown, in which they spoke with so much confidence of the "very little while" we now had to wait, our hearts were *glad*: But when we read their last letters in the Herald, in which they talk about "indefinite time" and "1847," although we loved the spirit of their letters, yet in spite of ourselves, they made *us sad*.

Brethren, while we have a *lamp* that gives light about our "feet," is it not rather dangerous to strain our eyes toward 1847, because chronologers say so?

May it not cause some that are now carefully watching their footsteps, to lift their heads so high, or be so "lifted up" that in an unguarded moment, they may step into the pit?

It seems to me we have nothing to do now, with periods about which chronologers have disputed. God has settled the chronology, by giving us the "Midnight Cry" before the "day dawns."

I know of but few advent believers in all this western section, but what are as decided believers in *definite time* as they ever have been: and I believe they are able to give *the reasons of their hope*, with arguments more clear, conclusive, and triumphant, than any with which the position of *time* has ever been defended.

What I mean by "definite time" in this place, is not a "day or hour" that we may reach with our present system of reckoning; but a small circle of a few weeks, or months at the outside.

The most of us are looking to the termination of the present Jewish year, for the time of deliverance: Some few think they can see as far as the next *seventh month*.

☞ The report of Bro. Cook's discourse on Sabbath evening Jan. 12th, will appear in our next. The language of these reports is probably varied in many places; but if the sense is in any way affected, Bro. Cook will please correct.

☞ The article mentioned in our last, throwing further light, upon this country being a subject of prophecy, could not be got ready for this number. We shall probably commence its publication next week.

THIS VOLUME.

Two numbers more will complete this volume of 13 numbers. Nothing having been said about the terms of the paper since it has been reduced to one half its former size, it may be proper here to state that but *one half* the former price will be charged. If two-thirds of our subscribers would pay for the paper, it would be sustained at this low price; but so far, not more than one out of *five*, have paid for this volume. Those that have had the paper since its commencement, should have paid us up to the close of this vol. $1.75, or 50 cts. per vol. 1, 2, and 3; and 25 cts. for vol. 4.

Those friends who do not want the paper, had better get their post master to order it discontinued before the commencement of vol. 5. And those who may wish to read it, but are unable to pay, are requested to make this fact known through the same medium.

We are drawing so near the "morning" that it is thought not inappropriate to change the name to "The Day Star."

THE FISH.

If our good brethren, who write long articles in the eastern papers, will give us the points in prophecy, of which the following account is a fulfillment, they will do us good; and themselves too; for they write like a man lost in the woods. ✂

"DESTRUCTION OF FISH ON THE COAST—ALARMING MORTALITY AMONG THEM.—We are sorry to hear that the mortality among the fish on our shores *is spreading with alarming rapidity*. The infected district already embraces the entire coast, from near the east end of Long Island to the capes of Virginia, extending out into the ocean for a distance of 1 to 3 miles. We learn from several intelligent citizens, some of them Sandy Hook Pilots and Captains of coasting vessels, that the shores of Long Island, New Jersey, and Delaware are lined with millions of dead fish, while thousands are found floating in every direction. The cause of this strange calamity is yet unexplained. It has been noticed that the water in the infected district is discolored, and looks blacker than the ordinary sea water. Immediately on entering the brown water, the fish are seized with convulsions, rise to the surface, and die in a few minutes. It seems to us that our scientific men should investigate this phenomenon as speedily as possible. Many persons fear that on the approach of summer, a pestilence may result from the putrifaction of the masses of dead fish already thrown upon the coast, while the loss and injury to our great shad fisheries, the season of which is approaching, may be very disastrous.

The great volume of fresh water from the Hudson and other rivers in this vicinity, seems to have kept the infected water of the ocean from entering our bays and harbors. Should the infection find its way into our bays and rivers, the results would be deplorable."—*N. Y. Sun, of Jan.* 10th.

Letter from Bro. P. H. Hough.

This letter on "the time of the Advent," referred to in our last, is not properly prepared for the press, and I therefore take the liberty of giving his argument in a condensed form, inasmuch as other valuable articles are crowded out, for the want of room.

Bro. H. says he spends his whole time in lecturing, and searching the Bible, particularly with regard to time. He knows *the time* of the Advent is fixed—that it is in the Bible, and that God will not refuse to let his children "understand" all that the Prophets have spoken.

He proves that the Bible chronology has not failed, so far as prophecy has been fulfilled.

First, by showing that the 65 years in Isa. 7: 8, beginning B. C. 742, (see margin) carry us to B. C. 677, (2 Chron. 33: 11;) the Bible date for the captivity of Manasseh, and the commencement of the *Seven times*.

Second; The 70 years of Jeremiah, chap. 25: 11; according to the Bible date commenced B. C. 606, and terminate B. C. 536.—Then refers to Ezra 1: 1--3, and the date in the margin as the proof that there was no failure.

Third, The 70 weeks of Daniel, begin B. C. 457, Dan. 9: 24; Ezra 7: 13; ending A. D. 33, Mark 15: 25.

"Here are three of the greatest Prophets, proving the chronology. Mr. Miller says, also, that the 70 years begin 606 B. C. (See Dan. 1: 2;) Take 606 from 2450, the length of the Jubilees, and you have 1844 in the fall, then add 1, which has been wrongfully counted in the beginning of the Era when Christ was born, and you have 1845. (See Clark, vol. 5, p. 806.) See also Blair's chronology, and P. H. Gosse's letter, published in the "Voice of Elijah."

"Did we not all expect the Lord last spring? and were we not all in darkness about the *one* year being counted between the Era's?

He here proves that the *one year was* counted. The argument has been so frequently given, and is so well understood that it is not necessary to repeat it.

"I have a chronology before me that says Nehemiah flourished in the the year B. C. 456; and Nehemiah and Ezra built the walls together, Neh. 8: 9; Likewise look at Ezra 10: 16, 17; see the margin 456; when they had separated themselves from the strange wives.

"I believe the 1290 days of Daniel, ended when the Consular Government was established *in* 1800. See "Court and Camp of Buonaparte," p. 241."

He thinks he is able to prove that the Pope received his power A. D. 540, and lost it when the Consular Government was established in 1800.

Bro. H. has promised another article. I hope he will make the subject as clear as possible with brevity; for there is good ground for the argument, and it can be sustained; by facts, and by the arguments of all the prominent laborers in the second Advent ranks; fully so, until the end of the present Jewish year.

Letter from Bro. Maull.

RISING SUN, Jan. 10, 1845.

Dear Bro. Jacobs:—I embrace the present opportunity to address a few lines to you, and the brethren and sisters in Christ.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for [margin] us, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." We have been greatly refreshed and encouraged by the godly conversation, and *many* specimens of precious faith, we have witnessed in this place, and in Aurora. The band of brethren in Aurora, have greatly increased in piety since I was last with them. The reason, or one of the reasons for this, I have been led to believe, is the *interest* taken in the *advent papers*. There is taken by that little band, 9 copies of the "Morning Watch," besides 12 or 14 copies of the "Western Midnight Cry." I hope Bro. Jacobs, together with all the brethren, will feel encouraged to *continue* the publication of the paper in the WEST. I am well satisfied, could they witness the interest manifested by the brethren in the country—how *anxiously* they look for their paper; and hear them talk of sitting down when their day's work is done, and compare the *many* quotations with the Bible, they would take courage in their efforts, and continue their aid in its publication.

I cannot close my short epistle without speaking of the Blessed Bible. Truly this blessed book is still a *lamp* to our feet and a *light* to our path. How full of light and glory it still remains! Throw away the Bible!! God forbid. Never were its truths more precious: And the sure word of prophecy continues to be a light in a dark place.—By this glorious light we have moved on thus far securely; and I am well satisfied this light will not go out till the day star arise, and the day dawns, that will never be followed by night. Glory be to God! That portion that seems to encourage me most now, I find in Rev. 17th, 18th and 19th chapters. I hope these portions of the Word will arrest the attention of the brethren; and I should like to see an exposition of them from some one. To me they are full of interest. Bro. Butt is with me, strong in the faith, and sends his love to the brethren. I conclude by remaining yours in the blessed hope of soon seeing Jesus. W. H. MAULL.

Letter from Bro. Bartholomew.

AURORA, IND, Jan. 12, 1845.

Dear Bro. Jacobs,—I notice by the last number of the "Cry," that there appears to be a great delinquency, in furnishing means, by those who receive, and no doubt are comforted, blessed, strengthened & edified, by the weekly visits, and perusal of your most welcome and interesting little sheet. I regret much that this should be the case. As it respects myself, I can truly say, that with but one exception, that is the Bible, there is no book, ancient or modern, no paper of the day, political, ecclesiastical or reputed religious, that to my mind, bears but a small degree of comparison, for gospel truth, Bible knowledge, and comfort to the weary pilgrim, tossed to and fro on life's tempestuous sea, with reckoning all run out, looking daily for the light house, just ahead, on the blissful shores of immortality, as that of the W. Mid. Cry, and what is appropriately called now the Morning Watch. This through the providence of God, and a pamphlet of Brother Fleming's, was the means of opening my eyes to the truth, which now shines in its beauty, simplicity, and power, throughout its sacred pages, in a manner that I had never before discovered. And now the weekly visits, and most welcome reception of these most interesting sheets, come to us like gentle showers on a thirsty land, filling our souls with joy and gladness, and our minds with the most pleasing sensations of the coming glory of the King of kings. If Esdras was Divinely inspired, in his Vision of the Eagle; which by the way, we certainly have but little reason to doubt, and if the eight contrary feathers was symbolical of the American government, which we can hardly suppose was passed altogether unnoticed, in the councils of the Most High, by Divine inspiration, as existing in this last age of the world, while other events of seeming less note to us, have been clearly pointed out by the finger of inspiration, and most literally fulfilled in their signified times. I say, if this government was the subject of a part of that vision, or prophecy, and if our brethren Finney and Fassett, are right in their exposition, which is indeed quite plausible, and almost conclusive to my mind, then indeed are we on the very threshhold of that great, glorious, and yet terrible day of the Lord. And perhaps within two short months, a fraction more or less, will the hope, the only hope of the true Israel, be personally revealed in the clouds of heaven, with all the resplendent glory of the Father, and the holy angels. O blessed day! O glorious hope, replete with all the blessings and joys of life and immortality, to all those who watch for, and love his appearing. But I must drop this pleasing subject, and circumscribe, knowing your limited means of publication, and that other communications you receive, might be much more interesting to the readers of your most interesting little sheet, which I hope may be sustained the little time that remaineth. To this end, I send you two new subscribers with advance pay. Our little band here remain firm, Looking for the blessed hope, and glorious appearing, being confident, that although we should pass the vale of death, yet when Christ who is our life shall appear, then, (not before) shall we appear with him in glory. This is our blessed hope. Hallelujah! Amen.

D. BARTHOLOMEW.

☞ Lecture at the Tabernacle on Sunday evening next, on the time of the Advent.

WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

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THE SECOND ADVENT.

Written (by request of a Brother) Cincinnati, Jan. 22, A. D. 1845.

BY HENRY S. GIBSON.

All hail the Son of God! all you who love
The name of Jesus; nor the name alone;
But He who with His Father reigns above,
Exalted on the everlasting throne:
Above all principalities on high,
And heavenly places of celestial light,
Above the earth, the firmament or sky,
Above all glorious and angelic light.

All hail! the Prince of all the realm of peace;
Once Prince and heir, and now the glorious King!
Whose power cannot diminish nor increase;
Thy coming Kingdom and thyself we sing.
All hail, earth's Potentate and ocean's Lord,
And sovereign ruler of each element,
Thyself thy faithful servant's best reward
That go to Thee, who unto them were "Sent."

All hail! Messiah that was and still the same,
That changest not, nor canst thou rise nor fall;
Perplexing mortals with thy various name;
Good, Father of us, and "God over all."
Hail Thou, the centre of thy universe!
The groans of Hell itself, where ere it be,
(While Heaven above thy glories shall rehearse,)
Shall celebrate thy Justice, praising Thee.

Still "hallowed be thy name," teach us to pray;
"Thy Kingdom come" to ardently desire;
"Thy will be done on earth," (to truly say,)
"As 'tis in Heaven," by the angelic choir:
And thus "to pray" until Thou shalt appear,
And "without ceasing," and as thou hast said:
Continue, too, to sanctify us here,
And "give us day by day our daily bread,"

"Forgive us," Lord, "our sins as we forgive"
All "those who trespass against us and Thee;"
"Deliver us from evil" whilst we live;
From sin—its evils, whatso'er they be.
By Thy restraining and preventing power,
Thus lead us not into temptation's sway:
That we may praise Thee every day and hour,
Still answer us and give us grace to pray.

"For thine the Kingdom is," Oh Christ divine;
And thine the power, to whom all praise is due
For our salvation; and the glory Thine,
Who art our God and art our Father too.
All hail, the Prince of all the realm of Peace!
Once Prince and heir, and now the glorious King,
Whose power cannot diminish nor increase;
Thy coming Kingdom and thyself we sing.

Bro. J. B. COOK.

REPORT OF A DISCOURSE DELIVERED BY BRO. J. B. COOK, AT THE TABERNACLE, ON SABBATH EVENING, JAN. 12th.—TEXT, Psa. 25: 14.

"The secret of the Lord is with them that fear him; and he will show them his covenant."

Ver. 9. "The meek will he guide in judgment: and the meek will he teach his way." It is when we "walk contrary unto" the Lord, that he walks contrary unto us. If a man does not fear God, there is no promise to such, that he will teach *them* his way, or show *them* his covenant.

Similar language to the text may be found in Prov. 3: 32, "For the froward is an abomination to the Lord: but his secret is with the righteous." Dan. 12: 10, "None of the wicked shall understand; but the wise shall understand." But how are the wise to understand? All at once? No! It is God's prerogative to communicate the knowledge of *his* ways to his servants. It is his, to know all things at once; but ours to learn gradually, as in his providence he opens the way.

Psa. 119: 105, "Thy word is a *lamp* unto my feet, and a light unto my path." Peter also tells us, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto *a light* that shineth in a dark place *until the day dawn*,"—(1 Pet. 1: 19.) The Bible—the great treasury of light that God has given us, is just calculated to give light around us, to show us what, and where, we are; and the safe course for us to pursue. We shall always be able to understand the word of God so far as to know our duty, and do the will of God.

Suppose in a dark night, we wished to go from this place to the steamboat; and should for this purpose take a lamp that we might not miss our path: Our lamp does not shine all the way to the steamboat when we first start; but it shines where we are, and by it we avoid obstacles, and dangers; and by it, we discover *this*, that, and the other object as we pass, by which we know when we are drawing near to the boat. So the Bible shows us our present position, and teaches our present duty. If we are asked why we did not discover the "tarrying time" of the vision, the answer is ready: We had not come to it. Thus we journied on—holding up our lights, till a thousand voices swelled on the breeze, "Behold the Bridegroom cometh"!! Ah, this is the "Midnight Cry"! In our anxiety for the *morning*, we thought it was about to dawn; but it was the cry at *midnight*, and now we stand upon *the rock*, more firmly than ever.

Our opposers concluded, that unless we understood this matter as God understood it, we ought to give it all up:—But, not so; we are to learn our position by the light of the *lamp*:—God needs none. We are to understand as *Christians*,—not as God. He opens the way;—it is for us to walk in it. He shows us his covenant;—it is for us to *see it*.

Of the teachings we have presented to the world, we can say as did our blessed Lord, John 7: 16, 17, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Who shall know? They that *do his will*. If you are willing to adopt this position, to test the falsity or truthfulness of our course, you will surely *know*. But if you do this, be sure of one thing; worldly men will have no sympathy with you. Christ spake to those that were not willing to "do his will," in parables; (see Matt. 13: 10.) But to those that did his will; he made all plain, and he will do the same now.

The word "secret," is the same as "mystery" in Eph. 1: 9, 13; and signifies the mind and will of God concerning us.

When God was about to overthrow the cities of the plain, He said, "Shall I hide from Abraham" the thing I am about to do?—shall I keep from him the secret? So in the days of the Coming of the Son of man:—To those that fear God, all will be made plain. There is no lack, either in the analogies or in the plain statements of scripture upon all these points; yet how many say, and truly too, "We do not know," when God has spoken out as clearly as by an angel's voice.

"Why?" says Christ, "do you not understand my speech? even because ye do not hear my word," (John 8: 43.) Like the boy intent upon his play, after being called the first, second, third and fourth time; stupidly replied, "I can't hear." So they do not want to hear:—they do not *do God's will*,—they have another master to serve.

Christ told the Pharisees to "Search the scriptures; for *in them* ye have eternal life: and they are they which testify of me." But this they could not do:—They would have lost character—salary—and friends, by this simple course. They that pitch their tent "toward Sodom" "*can't see*.

A short time since, I called on Prof. Finney, at Oberlin, to converse with him upon the subject of the Advent. I referred him, among other prophecies, to the 7th chapter of Daniel; and finally remarked that, It did not, surely, take a philosopher to understand this,—and asked him what he thought of it? He replied, "*I do not know*—O that I did know." In presenting these scriptures upon the soon expected Advent, before Dr. Bushnel, of New England, some time since, and asking his opinion upon them; his reply was, "I *do not know* what they mean, nor you either." I spoke of the Saviour's ascension, and the promise of his coming again "in like manner." The substance of his reply was,—that, that was the *husk*; and when he could get the pure grain, without the husk, he preferred it—intimating that his *spiritual* understanding of the passage was the pure grain. Dr. Hawes, of Hartford, Ct., when his opinion was solicited upon the agitated subject of the Advent, quoted an expression of Dr. Humphrey, to this effect, viz.: That he once undertook to search out the meaning of the prophecies of Daniel, but was glad to get out from among *his horns*, before he got hooked. This, Dr. Hawes, seemed to quote as Orthodox.

There are a class that spiritualize away the word of God,—and make destruction mean moral renovation; and the coming of Christ, to be death, —conversion, &c. But when the "nobleman" is taken out of the parable of the nobleman, there is nothing left: Or when the King, is taken out of the kingdom, the kingdom itself vanishes.

There are those however, that dare not inherit the quadruple curse of "taking away" from the word of God. With such "the coming of Christ," means the coming of Christ. Read, Isa. 66: 1-5; and you will see why some do not *know*. A man does not "tremble at his word" who says the coming of Christ is spiritual, death, conversion, Jerusalem, &c.

"Jesus Christ" means Jesus Christ, and he came *once*, at the commencement of the gospel day, and will come again, "the *second* time" at the close of that day.

How many turn aside when God calls! "They have chosen their own ways," "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that wherein I delighted not." But some say, "I am concerned for souls—to get souls converted is my work," &c. True, and how can you do it? Not with error certainly! The only way you can become instrumental in saving souls, is by taking God's naked truth, and holding it up—letting it shine. But do not dare to trifle with God, so as to make his truth unmeaning. When God speaks, we have his plain word—we have his "secret." It is faith, not fancy, that we follow.

I stated on Sabbath evening last, an opinion that Christ now occupies the visionary attitude described in Rev. 14: 14-16; but lest I might have been misunderstood, I will further explain. There must be a time when the Bridegroom is "coming"—on his way. Such a proclamation has been made; and it would be too much for *us*, to say it was untrue. Did your first view of this matter, cut you loose from the world?—the truth of God will hold you loose. If you have not the same interest in his coming, that you then had; your lamp has gone out,—or you have lost your eyes.

Why should it be thought a thing incredible with you, that there should be a succession of events connected with the Judgment of the great day?

We read, Mal. 3: 18, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." When? When God has brought about the circumstances that shall cause a separation between them.

My position is, that the events separating God's people from the world, transpire before Christ comes. If the coming of the Son of man is as it was in the days of Noah, and Lot, it must be

so. Noah was shut into the ark *before* the storm,—and the number of days was given. In advance of the Judgment of God upon Sodom and Gomorrah, the angels brought out Lot, though almost dead—so long had he been with them. Look also at the chain of events connected with the deliverance of the children of Israel from Egypt! They were tried—disappointed—opposed—persecuted—oppressed, and finally "went forth" from Egypt, before "the horse and his rider was overthrown."

Before Jerusalem was destroyed, God's people were forewarned by signs—they trembled at his word—they feared God, and to them, these warnings proved salutary; but not so to the multitude, nor to the church. They could say *in the face of* all the warnings, Peace, Peace!—Do you not see that Jerusalem is the city of the great God!—It is fanaticism—delusion, to talk of its overthrow! So now, it is said, Don't you see God has chosen the church, and if the Judgment was at hand, they would give the warning! Yes, I see he has chosen *the church;* and I see too, that "Babylon has Fallen, Fallen! and become a hold of every foul spirit, and a cage of every unclean and hateful bird."

Just as distinctly as we have a succession of events in all the above cases, just so distinctly is marked the succession of events, ushering in the Judgment of the Great Day.

The books are opened in advance of the coming of Christ—the overthrow of worldly kingdoms, and the possessing "the kingdom under the whole heaven" by "the saints of the Most High." (See Dan. 7:)

We thought, say some, that *the Lord would* have come last spring;—we expected him, and enjoyed the prospect of "this mortal putting on immortality."

Let me enquire then, Did you look more earnestly than you were authorized by the word of God?—And is that day, further off now than it was then?—Has the harvest been growing green?—From the multitude of evidences that now surround us, if you can not *see*, and *realize*, the coming of the Lord nearer than it was then; one of two things must be true; you have lost either your *eyes*, or the light of your *lamps*.

Honest souls, to whose minds these truths have not been fairly presented, may yet receive them: But I acknowledge I *have but little hope for those* that reject the doctrine of the Lord's coming, and have closed their church doors against it. I believe God has "shut the door" against them.

You have probably seen an advertisement of a number of clergymen in Philadelphia, for "a week of Prayer," to pray, as the "N. York Evangelist" said, for the "Advent of the Spirit." Have those teachers known their duty and privilege, they would have had "the Spirit" without thus advertising. Some length of time has elapsed since their notice was published and circulated through the land, and has their anticipated advent of the Spirit taken place? I think not, from the fact that it has not been "advertised." There can be little doubt but they would have promptly done this, had their expectations been realized.

The churches may have additions, but what argument of God's favor is this? The Romish church has additions—more than *all* the rest: But are they added to Christ?

THE TIME.

From language contained in the 12th chapter of Daniel, I think we must have the means of knowing the Time of the Advent: God will *not*, like Pharaoh, require us to make brick *without straw*.

There is *light*, to my mind, yet shining from Dan. 8: 13, 14;—the 2300 days. Some of the great men of this age have argued their termination about *this time; among whom are Prof.* Bush, Alexander Campbell; and Dr. Wilson of this city. We could *all see* how those days might have reached to the spring of 1844. So far, they gave us light. Well, there let that light stand. What we now want, is light *upon our present position*. What is said to take place at the end of those days? "Then shall the Sanctuary be cleansed." Then shall the work be begun; but when shall it be completed? Turn to Rev. 17: 8, where the plagues of Babylon are said to "Come in one day:" This, I understand to be another day of *prophetic time*, in which the Sanctuary is to be cleansed.

Again, the "trumpet of the Jubilee" was to sound on the *tenth day of the seventh month*, in the *forty-ninth year*, while the "*fiftieth year*" was to be hallowed—it was the Jubilee—and in it every captive was to return to his possessions. It is perfectly clear to my mind that we have had the antitype of the Jubilee *trumpet*, and that God's people will return to their possessions, *next year*. But why did you not see this before? says one. I answer, If we had seen the antitype of *all* the types in the *seventh month*, we should not have given as distinct a sound to the "Seventh Trump" as we were enabled to do.

In looking at the types and prophetic time, the most of us have rested upon those texts that speak of the suddenness of Christ's coming, while we have passed by such as are found in Rev. 14:—He is here represented in a peculiar position—waiting to reap the harvest, while his children are crying to him to do the work.

But it is said, If Christ has left the mediatorial throne, there is no more mercy for sinners. Christ is our intercessor, and such, "he ever liveth." But where do you read of a mediatorial throne,—or that Christ ceases to intercede for those that commit their cause to him? No where but in the corrupt systems of Theology. Christ is a mediator on the Father's Throne,—he's a mediator on the way, and he's a mediator at the Judgment, and "EVER LIVETH to make intercession for us."

He is also styled the "Bridegroom"—nor is the title to be taken from him. *He is the Bridegroom* in Heaven, and the Bridegroom "Coming," and the Bridegroom while the foolish are seeking oil, and the Bridegroom *forever*.

But, says one, do you not believe that Christ has ceased to plead for sinners?

Where do you learn that Christ ever pleads for sinners? Christ plead for rebels!! The doctrine is not found in the Bible. If Christ plead for careless sinners, they would soon *feel* his power: But he pleads for those, and *for those only*, that commit their cause to him. The doctrine that Christ is pleading for sinners, is false as hell!!! It is deceiving souls down to destruction.

Convince the sinner that Christ is pleading for him, before he pleads for himself, and full well does he know that he is safe; for Christ has said of the Father, "thou hearest me always."

I can find no point in all the succession of events that is to precede the coming of Christ, where he refuses to plead for those that commit their cause to him.

What further light I have on *the time*, I will here present. If you will examine Lev. 25: in connexion with what has been said about the Jubilee, you will learn that *the antitype of the deliverance*, must come in the *spring*, or the *first of the year*.

The 50th year, also began at the Passover: Christ, also uses the appropriate figure of a budding fig-tree, to set forth his coming to their deliverance. (See Matt. 24: 32.) It was also the *first day of the first month*, when the Sanctuary was to be cleansed. (See Ezek 45: 18.) It was in the *first month*, that the children of Israel went out of Egypt: (See Ex. 12.)

Again, James exhorts his brethren (ch. 5: 7, 8,) to be patient in waiting for the Lord, as the husbandman is, who waits for the "early and latter rain." And the Prophet Joel (2: 23,) tells us this latter rain is to 'come down' in *the first month*.

Some that went out with us to meet the Bridegroom, seem to have fallen into a train of doubts upon the glorious theme of Christ's coming, and tell us they "don't know;"—though the arguments are clear, yet they seem to fear to say *any thing* more about the subject of time.

But I shall speak all I know about the subject of time. To my mind there is light, and it is clear. We are close upon the Jubilee, but have not reached it. Having started out to meet the Bridegroom, I want to keep on till I meet him.

I once went with a company of friends down Newark Bay in an open boat in the night. After we started it became cloudy, the bay was rough, and the rain began to fall in torrents. For safety, we put into a small cove, and waited for the morning. At length we saw a bright spot through the clouds just above the horizon, and being cold, wet, and fatigued, we were glad to hail it as a bright evidence of approaching day. But we soon discovered our mistake, it was nothing but the moon, and our hearts were sad. Again, we saw what we took to be evidence of morning, and again were disappointed. Though disappointed again and again, yet each time we looked for morning with more assurance than before, for the obvious reason; we *knew* it was nearer. And so do I now look for our Coming Lord:—with more confidence to the coming periods, than I have done to any that are past.

I pity, in my soul, the man that has given up his hope, and thinks the Lord will never come. While you indulge this delusion, do not longer profess to be the Lord's, Throw away your old musty lamp, for it will do you no good.

"But to you that believe, he is precious." Press *forward!* Life, Life! Eternal Life is yours. A crown—an Inheritance—a Kingdom will soon be given. Come Lord Jesus, come quickly! Even so. Amen.

WESTERN MIDNIGHT CRY.

Cincinnati, Thursday, January 30, 1845.

THE TIME.

I purpose in next number to commence an article on "*the time of deliverance.*" Let brethren lay aside their prejudices, if they have any, and *prepare to re-examine* the "sure word;" for "now is our salvation nearer than when we first believed."

Bro. H. H. Gross, has a lengthy well written article in the last "Morning Watch," *showing the* harmonious termination of the prophetic periods with the present Jewish year: which he *is* "satisfied will be" "about April 20th to 23d next."

Bro. Southard, the editor, however remarks, that he does not agree with Bro. Gross—and of course has an argument *against his article*. This intimation of Bro. S. has awakened a great anxiety in my mind to *see* his reasons. *Give them* to us dear brother without delay.

"Voice of Truth."

Bro. Marsh, the editor of the above sheet, considers himself charged with "intolerance" in an article under that head in our paper of Dec. 30th. By looking at the article it will be seen that it was not intended for *him* alone, neither did it charge any one directly with intolerance. Its object was to guard brethren against expressions that might be calculated to awaken such a feeling. His article was alluded to as one in point, because he had called upon his readers to disbelieve "any man or *minister*" that might tell them "the Lord came in ANY SENSE on the *tenth day*, more than he has come since, or for centuries previous." I believed, and had given what I supposed to be good scripture reasons for believing, that the Lord did on that day, come to his "throne prepared for judgment"—"set in heaven"—"upon the cloud," &c., from which he will soon be revealed. Bro. Marsh's remarks therefore condemned my views—without a reason.

I however, sincerely beg pardon of Bro. Marsh, for any injury inflicted upon his feelings in my remarks; for I am perfectly satisfied he is not the brother that would refuse to tolerate any individual who takes the word of God *alone* for their guide.

His article headed "Fanaticism" was undoubtedly called forth by circumstances, that to his mind, required them.

"The Voice of Truth" is much admired here for its frank uncompromising, and open course. It is also much called for.

☞ We again refer our readers to another article showing the progress of mortality among the fish. This certainly is another land mark in the prophecies that shows us where we are. Isa. 10: and parallels.

The article is from the "United States Saturday Post."

"THE FRESH FISH TOO."

"It seems that the death among the fish is not confined to the salt water alone. The Boston Post states that recently, Messrs. Brevity Gray and Thomas Crosby, cut a large hole in the ice of a pond in Tewkesbury, when, to their astonishment, myriads of fish of various kinds and sizes rushed to the aperture, and seemed to be striving to leap from their native element. The fishermen were enabled to take them in great numbers, with their hands, and many thus supplied themselves and neighbors, without resorting to hooks and spears. After the pond became free from ice, vast loads of dead fish floated ashore. The same thing has been observed at other places."

Why do not our editors publish the above accounts and save us from purchasing eastern papers? They probably think it will be carrying "Millerism" so far as to produce an "excitement."

Letter from Indianapolis.

January 22, 1845.

Dear Bro. Jacobs:—There are a few names of us here who are waiting with great patience for our Blessed Redeemer from Heaven, and expect soon to realize our hopes.

We have fresh encouragement to hold fast the beginning of our confidence unto the end. We hail the "Morning Watch" and "Western Midnight Cry" as welcome messengers every week. The last No. of the Western Cry, gave us new ideas:—"The Vision of the Eagle," is new, and interesting to us, and seems to have a very striking resemblance to our National Government. * * * I wish you to send me a few of the last numbers of the W. M. Cry, and oblige yours in the faith of soon seeing our Saviour coming in the clouds of Heaven, to the great joy of all our dear brethren who "love his appearing."

W. K.

Another friend writing from Indianapolis, remitting money for two copies of the paper to be sent to her friends at the East, adds,

"I cannot say that I am either a believer or disbeliever of your views, but do sincerely wish to be on the right side. With regard to the explanation, or rather the application of "the Vision of the Eagle," I confess it looks very plausible."

Bro. Howells, writes from Hamilton, O., Jan. 27th, "I am still a believer that the Second Advent of our Lord is near. I think there is no subject that yields to the good man more delight, than to contemplate the near approach of that event. May the Lord prepare us for that day," &c.

Bro. Maull, writes from Louisville, Jan. 27th, that the brethren are holding a conference at the Christian Church, to last one week:—Prospects encouraging.

The urgent request of the brethren for me to attend, would be gladly complied with, but indisposition will prevent; as I now write upon the cover of a book, bolstered up in my bed, where I have been brought by severe application to my round of duties.

The Morning Watch.†

From a private letter just received from Bro. Southard, we regret to learn that the state of his health is such as to demand his withdrawal from the editorial department of the above paper.

This will be much regretted by his numerous readers, yet we doubt not some amicable arrangement will be made to supply the vacancy.

THE SAVIOUR RETURNING.

Tune.—*The Old Church Yard.*

1 O I long to see my Saviour,
O I long to see my Saviour,
O I long to see my Saviour
In the opening skies;
When the saints in glory,
When the saints in glory,
When the saints in glory,
Shall be sounding forth his praise.

2 Hope will change to glad fruition,
On that blissful day,
When the saints in glory, &c.

3 O that happy time is coming,
When the holy throng
Of the saints in glory, &c.

4 Lo! the glorious dawn approaches
Of that happy morn,
When the saints in glory, &c.

5 Then the blast of Gabriel's trumpet
Will awake the dead,
And the saints in glory, &c.

6 O the blessed Saviour's coming
In the op'ning clouds,
Then the saints in glory, &c.

7 Then the final conflagration
Will destroy the earth,
While the saints in glory, &c.

8 How poor sinners will be wailing,
On that dreadful day,
While the saints in glory, &c.

9 O, poor sinners, stop and listen
To the Saviour's voice—
Join the saints in glory
When they're sounding forth his praise.

The Second Advent of Christ.

The following article has been prepared with the design of showing the connection this country has with the prophecies—the "Midnight Cry" especially; while other lands apparently have little to do with the predicted proclamations, ushering in the *great day of God.*

"The reaping of the harvest," treated upon in the latter part of the article, is a subject that cannot fail to interest.

The arrangement of the article, owing to a press of other duties, is not as good as I should have desired: and to make the subject more clear, it should have been preceded with an article on prophetic symbols, throwing new light upon a large class of prophecies, hitherto little in use by us.

THE VINE.

The Reaping of the "Forest of the Vintage" in the Great Day of God Almighty.

Isa. 5: 1–7, "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitant of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do with my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

What does this Vine Symbolize?

The vine itself, symbolizes Christ in the first place; and its principal branches, the Church; first in the Jewish, and afterward in the Christian form: The nations of the earth are also represented as corrupt "branches" of this vine, that are to be taken away "with the corrupt church" and "burned."

John 15: 1, "I am the *true vine*, [says Christ] and my Father is the husbandman." So far then, the identity of the vine is fixed, and that it is the same whose branches are brought to view in Isa. 5: the sequel of this article will show. Again, as quoted in

Isa. 5: 7, "For the vineyard of the Lord of Hosts, is the house of Israel, and *the men of Judah* his pleasant plant."

John 15: 5, "I am *the vine*, ye are the branches."

Matt. 7: 16, "Ye shall know *them* by their fruits: Do men gather *grapes* of thorns, or figs of thistles?"

John 15: 2, "Every branch in me that bringeth not forth *fruit*, he *taketh away*; and every branch that beareth *fruit* he purgeth it that it may bring forth more fruit."

Gal. 3: 7, "Know ye therefore that they which are of faith, *the same* are the children of Abraham." Ver. 29; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Christ is the Vine, his Father is the Husbandman, and the people are the branches."

The history of the Vine, or principal branches of it.

Jer. 2: 20, 21, "For of old time [in Egypt] I have broken thy yoke, and burst thy bands * * * * Yet I had planted thee *a noble vine*, wholly a *right seed*: how then art thou turned into the degenerate plant of a strange vine unto me?"

Psa. 80: 8, "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it."

The chileren of Israel were brought out of Egypt by a mighty hand, and planted in Canaan, a "right seed;" and here is the point where the history of the vine begins.

Our Saviour gives a synopsis of its history in Luke, 20: 9–16; "Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a *long time*.

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

And again, he sent another servant: And they beat *him* also, and entreated him shamefully, and sent *him* away empty."

And again he sent a third, and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do? I will send my beloved Son: It may be they will reverence him when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid."

The reason of their crying out "God forbid!" was because "they perceived that he spake of them." (See Matt. 21: 45.) They also uttered the very sentiment of the *corrupt vine* in this day. The church have heard that God will soon establish a Kingdom "under the whole heaven"—upon the destruction of the "fourth Beast,"—or last of earthly governments; and they exclaim, "God forbid!"

The Vine became Corrupt.

He "looked that it should bring forth grapes, and it brought forth wild grapes."

The causes are seen in connection with the history of its rejection, Isa. 5: 11–14; They followed "strong drink"—consulted their lustful pleasures—"The harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands."

Isa. 16: 9, "Therefore will I bewail with the weeping of Jazer the vine of Sibmah: [Captivity, old age, rest, &c.] I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer-fruits and for thy harvest is *fallen*."

Moses, with prophetic eye, saw the corrupting of the professed people of God, when he said, "Their *vine* is worse than the vine of Sodom, and of the fields of Gomorrah: their *grapes*, are grapes of *gall*, their *clusters are bitter*: Their wine is the poison of Dragons, and the cruel venom of asps." Deut. 32: 32, 33.

Our Saviour also said to this corrupt vine, "Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them *from city to city*."

THE DISPERSION AND REJECTION OF THE VINE.

"Break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged; but there shall come up *briers and thorns*," &c. *This is the* "house of Israel" and "the men of Judah." And our Saviour tells us in Luke 21: 24; how long this treading down shall last: "And they shall fall by the edge of the sword, and shall be led away captive *into all nations*: and Jerusalem shall be *trodden down* of the Gentiles, until the times of the Gentiles be fulfilled."

Matt. 7: 19, "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Those that profess godliness and bring not forth *good fruit*, will *perish with the Gentiles*, when their "times" are accomplished. See Dan. 7: 8.

The Prophet says, Isa. 5: after the history of the pride and wickedness of *the vine*, "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it."

Isa. 65: 15, "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, [the Jews] and shall call his people *by another name*."

When the Jews had rejected Christ—"the heir," and God had rejected them, the disciples said, "Lo we turn to the Gentiles." *And for the same* reasons that God rejected the Jews, he will reject the Gentiles. The wall of the vineyard was broken down, and Jerusalem was trodden down because they "knew not the time of their visitation." See Luke 19: 44.

Ezek. 15: 1–6, "What is the vine tree more than any tree, or than a branch which is among *the trees of the forest*? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold it is cast into the fire for fuel: the fire *devoureth both the* ends of it, and the midst of it is burned. Is it meet for any work?

Behold, when it was whole it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

Therefore, thus saith the Lord God; As the *vine-tree among the trees of* the forest, which I have given to the fire for fuel, so will I give THE INHABITANTS OF JERUSALEM." This is the only restoration promised to the corrupt church in its Jewish form.

This Prophet in making allusion to the same *vine*, in ch. 19: 10—says, "Thy mother is like a vine in thy blood, planted by the waters: She was fruitful and full of branches by reason of many waters. [WATERS, denotes nations, Rev. 17: 18;] And she had strong rods for the sceptres of them *that bare rule, and her stature was* exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so she hath no strong rod to be a sceptre to rule.

This is for a lamentation, and shall be for a lamentation."

"EAST WIND," *here* denotes the coming of Christ at his first Advent; see Hosea, 13: 15; John 1: 23.

"A ROD," is an emblem of power; *see* Isa. 10: 5.

"A ROD OF HER BRANCHES," in this place refers to Christ; see Isa. 11: 1.

The vine was brought out of Egypt,—The heathen were cast out of Canaan where it was planted, and we now find it in the "wilderness;" and where is this?

Ezek. 20: 35, "And I will bring you into the *wilderness of the people*, and THERE will I plead with you face to face." Ver. 36, "Like as I plead with your fathers in the wilderness of the land of Egypt, so will I plead with *you, saith the Lord*." In Isa. 10: the final deliverance of God's people, is said to be "after the manner of Egypt;" and here it is said to be "in the wilderness."

I am satisfied that this wilderness is on the American continent, in proof of which, other reasons will here be given.

The Gospel, like the natural sun, arose in the East, and as it has to be "preached in all the world, for a witness unto all nations," and as we have no scripture proof that its rays are reflected upon all parts of the earth at *the same time—before the* "restitution of all things," I infer that its last rays of light are sinking in the "west." The present history of the eastern world shows that the church has been "chased," or "driven" almost entirely out of it, except, perhaps some small branches in the British Isles. Let the matter be fully investigated whether or not, this country is "the wilderness" *of Rev.* 12: 6, 14.

The Prophet points to *the vine* starting for this "wilderness" in Isa. 16: 8; "For the fields of Heshbon languish, and *the vine of* Sibmah: the LORDS OF THE HEATHEN have *broken down* the principal plants thereof, [the fourth beast trod down the host] they are come even unto Jazer, they wandered *through* the wilderness: her branches are *plucked up*, [*margin*] they are GONE OVER THE SEA."

The old country *was*, but this land *now is* the *wilderness of the church*. As the vine is said to have gone "through the wilderness" it does not of course remain *in* the wilderness that it went through.

Who are these "principal plants?" Isa. 5: 7; "The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah *his pleasant plant*."

After telling us that "*all the earth* shall be devoured with the fire of his [God's] jealousy, and that *then* he will "turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent;" the prophet proceeds to say, Zeph. 3: 10.

"*From beyond the rivers* of Ethiopia *my suppliants*, even the daughter of *my dispersed*, shall bring mine offering."

Who is the daughter of God's dispersed? Ezek. 34: 6; "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Ver. 11, "For *thus* saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out." Ver. 31, "And ye my flock, the flock of my pasture, are men, and I am *your God*, saith the Lord God."

Who are God's suppliants beyond the Rivers, &c. Ezek. 17: 2–6; "Thus saith the Lord God; a great *Eagle* [Babylon] with great *wings*, and full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a *land of traffic*; he set it in a *city of merchants*."

Ver. 5, "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, *and set it as a willow tree*." Ver. 6, "And it grew and became a spreading *vine* of low stature, whose branches turned toward him, and the roots thereof were under *him*: so it became a vine and brought forth branches, and shot forth sprigs."

Ver. 12, "Say now to the *rebellious house*, Know ye not what these things mean? Tell them, Behold, *the king* of Babylon is come to Jerusalem, and hath taken the kings thereof, and the princes thereof and led them with him to Babylon; and hath taken of the *king's seed*, and hath made a covenant with him, and hath taken an oath of him, he hath also taken the mighty of the land."

Here is a picture of the church going into *bondage*. *For the* "seed of the land" which was planted, and became "a spreading vine of low stature," is explained to be the king of Babylon [ruling spirit of *the world*] taking the King and Princes of Jerusalem, [or ruling spirit of the church on earth] and making a covenant with them.

As further proof of this we read in verse 20, "I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his treepass *against me*." *Ver.* 21, "*And* all his fugitives, with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that *I the Lord have spoken it*."

So far I think we have the history of the church in bondage to the Governments of the eastern world, of which Rome is represented as the head: and now we will turn again to the parable, ver. 7;

"There was also *another great Eagle*, with great wings and many feathers: and behold this *vine* did bend her roots toward him, that he might water *it by the furrows of her plantation*."

The vine bent her roots toward the last Eagle [American Eagle] and was planted with it: Showing also, where "*the daughter of his dispersed*" is found,—and where "his suppliants" "beyond the rivers [kingdoms] of Ethiopia." Harmonizing also with the *vine* passing "over the sea."

This, is emphatically a "land of traffic:" The *wealth*, as well as the *ruling power* of almost every other land, is hereditary—affording no basis for the two great leading sins condemned in the Bible; —*ambition for worldly goods*, and worldly honors. Here, in this land, is a wide scope for the full development of human ambition; and no people are capable *of running a more rapid race to* destruction, than the people of this land.

This *last* Eagle can not be the Roman, for with it the vine was not to prosper; and *with the* Roman Eagle, the corrupt *vine* has prospered, and fitted itself for its predicted destruction as we shall see.

Ver. 10, "Being planted, shall it prosper? Shall it *not* utterly wither, when the *East wind* toucheth it? It *shall* wither in the furrows where it grew." See also, ver 9.

"EAST WIND" *Coming of Christ to judgment. Proof*, Hosea, 13: 11–15.

The principal hopes of Rome, and *her family* are "bent toward" this land: *They desire* that under the wings of this Eagle *their vine* may "bring forth fruit."

In all the wanderings of the church of God in the wilderness, the corrupt *vine* has closely followed. Wherever "the woman" has been, there the Dragon has been found, making "war upon the remnant of her seed."

(To be continued.)

Letters and Receipts.

For two weeks, ending January 29th.

W. H. Maull; Postmaster of Sailsbury, N. H. Davis Crane, .50; Thomas Kimpton, $1.00; J. H., .50; Richard Moran, 1.00; Mrs. Gale, 2.00; D. Bartholomew, for G. W. Cheesman, .50; W. Winkley, .25; J. Bailey, .50; T. Bailey, .50. J. H. Thomas, for J. C. Thomas, .50; J. L. Hall, .50; A. J. Dine, .50; J. L. Macy, .50. J. Frost, .25; C. H. Dickinson, P. M.; J. L. Graham, P. M.; Frederick Glascock, by P. M. 1.00; (All acknowledgments in the paper may be considered as receipts.) L. H. Mosby, P. M.; (Will Dr. Lewis of Louisville, inform Mrs. Davis, that her paper is at the P. O.!) John R. Bryant, P. M.; J. V. Himes; Wm. Koile, .50, (10 copies of Jan. 14, sent;) E. B. Hoyt, for S. Hoyt, and G. M. Hoyt each, .25; B. G. Milner 1.00, (10 copies Jan. 14, sent;) R. Weeks, .50; Mrs. Shepherd, .50; J. L. Graham, P. M.; J. H. Hardy, .25, (Your article will be noticed in the next number); A. G. Dauby, P. M.; Joseph Howells, (your subscription is paid to the end of vol. 5). W. H. Maull; James Nelson 1.00. N. Southard; Joseph Brown, .50.

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WESTERN MIDNIGHT CRY!

J. V. HIMES, Publisher. "WATCHMAN, WHAT OF THE NIGHT?" E. JACOBS, Editor.

Vol. 4. CINCINNATI, FRIDAY, FEBRUARY 7, 1845. No. 13.

Letter from Bro. Bull.

Cincinnati, January 7, 1845.

DEAR BRO. JACOBS,—Considering it a privilege to communicate a few words to my brethren of like precious faith, (especially to those through the country with whom I have a personal acquaintance,) I have taken advantage of your general invitation to make the columns of the "Western Midnight Cry," a medium of communication. Two years ago when I was first led to examine, and from overwhelming evidence to embrace the doctrine of Christ's speedy coming, I expected ere this with all God's redeemed people, many of whom now lay scattered in the "land of the enemy," to have seen the "King in his beauty" and to have walked the golden streets of the New Jerusalem praising him with an immortal tongue who is *soon* to be our glorious King;—but with my brethren I have been disappointed,—we are *still* within the confines of probationary time;—but as our pilgrim fathers did before us, we are *still* looking for and expecting to see "a City which hath foundations, whose builder and maker is God."

I have felt, and still feel that we have not been deluded by a cunningly devised fable—in believing as we have. No, my brethren, with you I feel satisfied that we have had for our foundation the Prophets and Apostles, Jesus Christ himself being the chief corner stone. It is supposed by the opposers of our hope, that we are *now* floating about upon a sea of uncertainty without chart or compass, not knowing where we are, or whither we are tending; this is undoubtedly a mistake, for we *still* have the sure word of prophecy which shineth as unto a light in a dark place, and will continue thus to shine "until the day dawn and the day star arise." If this be true, (and we know it is, for it was given by the inspiration of Him who cannot lie). Then, until the Saviour comes, and the eternal day dawns—we have a chart by which we can safely steer our little bark into the haven of eternal rest, though the tempest may howl and threaten it every moment with destruction.

By examining the passage just referred to with its connection, (2 Pet. chap. 1:) we find that it relates *specially* to the prophecies concerning Christ's second coming. The apostle commences this epistle by calling the attention of his brethren to the "Exceeding great & precious promises" left on record for our encouragement, and in view of their realization, exhorts them, by saying, "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 5–11 verses. Here an entrance into the Kingdom of Christ, which is to be established at his coming, (see 2 Tim. 4: 1;) is presented as an inducement to holiness. In the 16–18 verses of this same chapter, in evidence of the *certainty* of Christ's second personal coming and consequent establishment of his Kingdom, the apostle refers to Christ's transfiguration on the mount. He thus speaks: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." By a reference to Luke 9: 28–36, where the transfiguration is described, we find that on that occasion was given an *exact* miniature exhibition of Christ's future Kingdom. Christ was there as he will be in his Kingly glory, when he is seated upon his Father David's throne. There was also Moses the representative of the righteous dead, and Elias of those who will be changed when Christ comes. It is said in the 27th verse, that there were some standing there who should not taste of death till they should see the Kingdom of God, clearly referring to its exhibition in miniature. Peter was one of those referred to who thus had ocular demonstration that the future Kingdom *would be* established: but after alluding to this in his second epistle, he says: "We have also a *more* sure word of prophecy," (speaking as though he might have been deceived in his vision on the mount,) "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Mark the figure! "As unto a light that shineth in a dark place." Go for instance into a dungeon, where there is no aperture to let in light, and you cannot see your hand before you, or where to tread in safety, but let a light be introduced and you see all around. *Thus* it is with the prophecies referred to by Peter concerning Christ's future coming in glory. (See those of Daniel in particular). What a *cutting* rebuke is this language of the apostle to those teachers of our day who are telling the people that these prophecies *cannot* be understood.—That they need not trouble their heads any thing about them.—That God will not hold them responsible for their ignorance. I wish not to be uncharitable, but is there not danger that these blind guides with many at least of those whom they are deluding by this teaching, of falling into the ditch together.

It is said by this class of teachers that we can know *nothing* about the *time* of Christ's coming. And upon *what* do they predicate this conclusion? Not upon the word of the Lord; 'tis true they quote, "But of that day and hour knoweth no man;" but this only relates to a *literal* day, as the connection clearly shows. *Yet* this is quoted by many of the *learned collegiates* of our day as a *triumphant* argument in evidence that we can know *nothing* about the time.—They forget to look at the context, where it says, "When ye shall see all these things *know* that *it* (margin he) is near, even at the doors." Again it is said, "It is not for you to know the times or the seasons which the Father hath put in his own power:" Acts 1: 7; but mark what follows, "But ye *shall* receive power after that the Holy Ghost is come upon you." Again, we are told that he will come as a thief. But upon whom? Not upon the righteous, for the connection of those passages prove the contrary.

Well may we exclaim, "O shame, where is thy blush!" Truly, as Job says, "Great men are not *always* wise," Job 32: 9. Had we no *better* evidence than *this* to sustain our positions we should not be countenanced one hour, neither could we stand, for we should have nothing upon which to predicate our hopes; but instead of this being the case, we have a *sure* basis,—one upon which we *can* stand; knowing that "Heaven and earth shall pass away" before this basis (the word of God) can be shaken.

That God's people, those who *heed* the sure word of prophecy, living just prior to the end, were to have a knowledge of about the time of Christ's coming, I think can be proved to a demonstration. If this is *not* the case, *then* certain portions of scripture can have *no* meaning, or, the language is calculated to deceive, which in the first place, would prove God to be the author of supererogation; and secondly, a virtual impeachment of his character for goodness. God does not *thus* deal with his creatures when he says "the wise *shall* understand," he *means* something. Take this passage in its connection and you will find *time* is referred, see Dan. 12: 11–13. In these verses we have a period of time given us extending to the resurrection with its date, see 1–3 ver. Now it is evident that God *intended* that we should *know* at least *about* the date of this period, or else he NEVER would have called our attention to it.

Again, he speaks through the apostle Paul. on this wise, "But ye brethren, are not in darkness, that that day should overtake you as a thief," 1 Thess. 5: 4. In the preceding part of this chapter the REASON for this knowledge is given, "But of the *times* and *seasons* brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For *when* they (the wicked) shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This destruction is clearly the result of the Lord's coming, as described in the next epistle 1: 7–10. Although this language of the apostle was addressed to the brethren then living; yet it is evident its *special* application is to the brethren now living. Paul knew that the Lord would not come in his day, for he gives us to understand (2 Thess. 2: 1–3) that the day of the Lord's coming would not be until *after* a certain falling away, and the revelation of the Man of Sin, which event did not take place for several centuries afterwards. Hence the *special* characters referred to must be those living when Christ comes: The brethren having the prophetic times of Moses and Daniel, (they being now unsealed,) and the REASONS spoken of by our Saviour and the apostles; from these they *know* the time, or period of Christ's coming, which enables them to watch daily in the *well-grounded* expectation of seeing Jesus at any moment. Hence *when* the day comes it will not overtake them as a thief. This *truth* may also be proven from analogy. God never has brought any great judgment upon the world without first giving it an intimation of its danger.

Notice the case of the antediluvians, Gen. 6th and 7th chapters; of the Sodomites, Gen. 19th chapter; of the Ninevites, Jonah 3: 1–4; and of the Jews in their whole history. Now as God is an unchangeable being, "The same yesterday and to-day, and forever," Heb. 13: 8. It is reasonable to suppose that he will warn the whole world prior to, and in view of the *Great Burning Day*. This is not only proved analogically, but we have positive testimony to this fact. The apostle John in prophetic vision saw an "Angel [prefiguring clearly human agency] fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14: 6, 7. The burthen of this message is, "The hour of his Judgment is come," or that God is about judging the world; not that the literal hour of his judgment had actually come, for that ends probation both to saint and sinner, which would conflict with the other portions of the message. "Fear God, and give glory to him," . . . "and worship him that made heaven, and earth;" *clearly* implying that probation still continued. This is also evident from the sounding of the two succeeding angels: the third angel pronounces the doom of those who worship the "Beast and his Image." This proclamation is also a warning, and relates to probationary time; for it is evident from the language, that it is optional with men whether they worship the Beast, or not. The language is, "If any man worship the Beast and his Image;" the word IF,

here, clearly implying a *free* agency in the case. From these messages, the first in particular, it appears clear to a demonstration, that prior to the coming of Christ, (spoken of in connection,) the solemn warning of the Judgment just impending would be proclaimed in the ears of the children of men.

Notice again the midnight cry of "Behold the Bridegroom cometh, go ye out to meet him," Matt. 25: 6. Some have supposed that this cry would be given in connection with Christ's coming: this however is clearly a mistake, from the fact that *after* the cry is made the virgins all arise and trim their lamps, [or search the Bible] Ps. 119: 105 Now I ask, what will God's people, or sinners have to do with searching the Bible after Christ comes? Nothing at all. For the one class will be singing the song of triumph with immortal tongues,—while the other class will be taking up the piteous lamentation of the "Harvest is past, the summer is ended, and we are not saved." After this cry is made some little time elapses before Christ comes, as may be seen from the connection. This furnishes another evidence of an intimation being given of the approach of the Saviour, prior to his coming. There is also inferential evidence to the same point; See Matt. 24: 48-51; Luke 12: 45, 46; Ezek. 12: 21-28; 2 Pet. 3: 1-4. Now *what else than the agitation of the subject of* Christ's *soon coming personally* could give rise to the language contained in these passages? It appears to me that direct reference is made to that subject. That they have had, and are still having a fulfilment needs no proof; The professedly religious world furnish a lamentable evidence of this fact; its faith in God's word is almost entirely extinct; a universal cry of peace and safety every where prevails; at which time Paul tells us "Sudden destruction cometh."

Where are we? is the question repeatedly asked. Has the angel yet flew through the midst of heaven? Has the midnight cry yet been given? Do the wise understand? These are questions I think may all be answered in the affirmative. The hour of God's Judgment has been faithfully proclaimed;—the world has been warned;—the preaching of the 10th day of the 7th month aroused all the virgins and they trimmed their lamps;—the cry was "Behold the Bridegroom cometh, go ye out to meet him." But you have erred in regard to time, and can it *now* be said the wise understand? We have erred slightly in regard to time, it is true; but in this we see the hand of God, *had* the Lord have come within those specified times *some* of the jots and tittles of his word could not have been fulfilled; and the very passing by of the times in the which many of us supposed the Lord would come, brought about their fulfilment; which has furnished us with additional evidence, knowing that now we are in a very small circle of time, in the which the Lord will most assuredly come: hence, the wise, those looking for the Lord, in the sense of the prophecy, do understand. We can look up, and lift up our heads, knowing that our *redemption* draweth nigh; for "He that shall come will come, and will not tarry."

And now it behooves us, my brethren, to take heed to the apostle's injunction of "Hold that fast which thou hast, that no man take thy crown." Let us not ingloriously lay down our arms in the moment of victory.—When the trumpet is about sounding for the gathering of the hosts of the Lord to receive the victor's palm.—And though now the conflict may be sore; though the devil with his legions are bearing down upon us in his mighty phalanx; yet, let us remember that the eye of Israel's God rests upon us.—He that neither slumbereth nor sleepeth, that his arm is extended for our protection and deliverance;—that the New Jerusalem with its glorious King are about emerging from the distant clouds, and the inheritance promised to Abraham, Isaac, and Jacob, with all the Patriarchs, Prophets and Martyrs, and the mighty host of the Redeemed from every kindred, tongue, and people.—Redeemed from all the effects of the fall.—When the last burning tear shall be wiped away from our eyes.—When there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. O what a glorious prospect! enrapturing to the soul. Glory be to Heaven's eternal King. What heart that throbs with a Saviour's love, cannot say—

"Fly *swifter* round ye wheels of time,
And bring the welcome day."

Even so, come Lord Jesus.

Yours, in the blessed hope,
JOHN G. BUTT.

WESTERN MIDNIGHT CRY.

Cincinnati, Friday, February 7, 1845.

☞ The present ill health of the editor will account for the barreness of editorial matter in this number; but it is hoped that in a few days he will be able to be at his post.

☞ Owing to the present arrangement of our printer, we purpose altering our publication day to Tuesday, in which case there will be no paper issued next week.

☞ The present number closes the 4th vol. of the "Western Midnight Cry." Our next sheet will appear under the title of "The Day Star."

☞ The continuation of the article under the head of "The Vine," in our last number, will probably appear in our next.

☞ We call attention to the article on our first page, by Bro. Butt—it will refresh the hearts of the followers of Jesus.

TERMINATION OF PROPHETIC CHRONOLOGY.

The "Morning Watch" of the 23d ult. contains an article under the above head; but owing to its great length we are unable to give it entire. The article is from the pen of Bro. H. H. Gross. Bro. Gross is of the opinion that the 2300 *days (Daniel 8: 14,) extend no farther* into the future than to the commencement of the next Creation and Exode, or Sacred year, which he understands will be in the coming April. He also endeavors to show that the other prophetic numbers terminate at or about the same point. He has advanced quite an array of evidence going to prove that creation commenced in *the spring—and that the 6000th year of the* world will then terminate—ushering in the great Sabbath of rest to all the true Israel of God,—then the Sanctuary will be cleansed, and the Host no longer trodden under foot.

As it was intimated in our last No. that an article on "*the time of deliverance*" would be forthcoming, the following extracts are given as a substitute. (Owing to the editor being confined to a sick bed he is unable to attend to any business at present, but his physician says he is in a fair way of recovery, and it is hoped that in a few days he will be able to attend to the duties assigned him, and ere long participate in the joys that await all the meek and lowly followers of Jesus.) It is hoped our readers will be prepared to examine the subject with that degree of candor which it demands.—T.

THE TIMES AND THE SEASONS.

When the earth has revolved around the sun 6000 times since Creation—when 2300 years, or complete revolutions, are accomplished since "the going forth of the commandment"—then prophetic time shall be no longer. When the "times," or years, and the "seasons," or months, which designate *the prophetic time* of the Lord's coming, and the coming of the Day of the Lord, and of the restoration of the kingdom again to Israel, shall be fully understood, and published for a witness to all nations, even to the uttermost parts of the earth, *then* the end of the world will come.—Mat. 24: 14; Acts 1: 6-11; 1st Thes. 5: 1-5. But the day of the Lord will come as a thief upon those who say PEACE AND SAFETY, in opposition to those who say the Day of the Lord is coming at a *definite* time, and prove it from the "times and the seasons" recorded in the sure word of prophecy.—*At the same time* that one class of persons shall be saying, or proclaiming, *the time*, and the *true* time, too, there will be another class saying Peace and safety, to oppose the other class, *then, at that very time*, sudden destruction cometh upon them. But you, BRETHREN, are not in darkness that that day should overtake you as a thief. Ye are children of the light. Christ is the light of the world, and the testimony of Jesus is the spirit of prophecy. The BRETHREN give heed to a more sure word of prophecy, as to a LIGHT shining in a dark place, until the day of the Lord dawns.—2d Pet. 3: 10; 1st Thes. 5: 1-5; 2d Pet. 1: 19; and hence the brethren of Christ, "the wise," will understand and witness to, or publish, the times and the seasons when the Lord will come, and beyond *that* point of time the Lord will not tarry. But their publishing *that time* will *prove* that their influence upon the wicked is gone—that the power of the holy people is scattered, removed, dispersed, gone, and the effect will be, that the wicked will do more wickedly, and NONE of the wicked SHALL understand. Understand what? The TIME when ALL these wonders shall be finished, (Dan. 12: 1-7, 10,) *the very time* that the wicked will not understand, and hence the day of the Lord will come upon them as a thief—unawares; but ye, BRETHREN, are not in darkness concerning the times and the seasons which teach the *precise time*, that that day should overtake you as a thief. ☞ Hence a *set time* will yet be *proclaimed*, founded on the times and seasons, or years and months, which will result in the coming of the Lord, *without any delay*, at the *very time* that the wicked shall be saying in opposition, Peace and safety, WHICH, I AM SATISFIED, WILL BE THE FIRST MONTH, ABOUT APRIL 20th TO 23d, NEXT. ☜

The same truths are taught in Acts 1: 6-8. "It is not for you to know THE TIMES AND THE SEASONS *which the Father hath put in his own* power." Times and seasons for what? Which show the *time* when the kingdom shall be restored again to Israel. To what time, or how long were the times and seasons put into the hands of the Father? Dan. 12: 4, 9, 10, "Sealed up and closed till the time of the end," i. e., till the last 45 years of the world. What is a pre-requisite in the time of the end to have POWER TO KNOW the times and the seasons WHEN the kingdom shall be restored to Israel? Answer—"AFTER the Holy Ghost is come upon you." After the Holy Ghost has come upon them in the time of the end, and they not only have power to know the time, as taught in the times and the seasons, but they who receive the Holy Ghost shall be Christ's witnesses unto the uttermost parts of the earth.—Hence the precise time will be witnessed when the kingdom shall be restored to Israel. The 24th and 25th chapters of Matthew teach the same truths, but are *now* misapplied by many Adventists in the same manner as they have continually been by the lukewarm church and the non-professing world. The Saviour attested in v. 35 of chap. 24 the end of the world, and then said, "But of that day and hour knoweth no man, no, not the angels of heaven, (neither the Son, Mark 13: 32,) but my Father only." Daniel desired to understand the time (chap. 12: 7, and 9: 1-3,) but was told to go his way, for the words are closed up and sealed until the time of the end. And all the prophets that prophesied, searched and inquired diligently as to the time and manner of the time, for both the first and second Advent, (1st Pet. 1: 10-12,) which things the angels desired to look into. And the Son spake as a prophet (spake or made known all things that he had heard of his Father,)—as the Father gave him commandment, so he did.—John 14: 10, 24, 31, 15: 15, 16: 12-15. The Father, *of course*, did not give to the Son to explain the day and hour of his coming, and the end of the world, because he had put them in his own power, or sealed them up and closed them from human

knowledge till the time of the end, hence, if the Saviour had answered the question of the disciples on *time*, he would have broken the law and the prophets, Mat. 5: 17–19, and not to break them; therefore he said, none *now* know the time, except the Father. This language does not teach that none SHALL ever know, not even the Son, but Acts 1: 6–8 explains that *after* the time is passed *in which* the time was put in the hands of the Father, those who receive the Holy Ghost should receive power to know the time and then be witnesses of it—"the wise shall understand." Verses 37–39 teach, that those who shall be found when the Lord comes, not taking heed and watching, and consequently not ready, [Luke 21: 34–36,] as was the case with all who were destroyed by the Flood, will KNOW it not, and be destroyed. What, therefore, is the argument concerning the righteous? As, then, Noah and his family KNEW because they were READY, so when the Lord comes the righteous will know. To "watch" is to keep "ready," or Rev. 3: 10, 16: 15, keep our garments undefiled, and if we do not, the Lord will come upon us as a thief, and we shall not know the time. The things of the Spirit of God are the Holy Scriptures, which things [1st Cor. 2: 8–14] the natural man cannot RECEIVE, for they are foolishness to him; neither can he KNOW them, because they are spiritually discerned.—Hence the reason that the wicked will not understand or know the *time* of the Lord's coming. In vs. 40 and 41 some will be taken, and others left, v. 42, "Watch, THEREFORE, for you know not what HOUR your Lord comes." The HOUR may not be known to even the wise. But this verse is addressed to those who KNOW not the time, and consequently are not WATCHING, or READY, and will be left, as vs. 43 and 44 prove; "if the good man [or master] of the house HAD KNOWN the time, he would have WATCHED. So in the case of the wicked at the Flood, if they had KNOWN they would have WATCHED, i. e. kept ready. None have the power to KNOW until the Holy Ghost comes upon them, and then they must watch and keep ready, and more and more clearly come to the light on the time of his coming, as they "see the day approaching," but must persevere in keeping ready, and not draw back to perdition; verse 44, "Therefore be ye *also ready*, for in such an hour as ye think not the Son of Man cometh." It will be plain to any one that this language is addressed to those who are not ready, and asserts that they know not when the Lord will come. Chap. 25: 11–13, is addressed to the foolish virgins, who wanted OIL, or the light of the Holy Ghost, through the medium of God's Word, in order that they might have the light which the wise virgins had; but the foolish went to the wrong place to get the light of the things of the Spirit [they went after light on time], and tarried in that way until the door was shut. The wise were evidently giving *light* on the *time* of the Lord's coming, but the foolish did not get it. Why? WATCH [or be ready], therefore for ye KNOW neither the day nor the hour wherein the Son of Man cometh; certainly this language is not addressed to the wise virgins, for the wise KNEW, and therefore were READY. And all that are ready will know, and if they know, they will watch, or be continually ready.

THE SEVENTH MONTH.

A few words on the 7th month movement, and I close. Will the Lord himself descend from heaven with the trumpet of God on the 10th day of the 7th month in any year? I understand from the law and the testimony that he will not. But were we correct in proclaiming that he would come on that day? In the main we were correct. Under the law the 7th year was a sabbath, holy unto the Lord; man and beast were required to rest from labor, and the land was to rest; and *when it began* (in the spring) the people were fully RELEASED from bondage and debt. It was an entire year of REST and DELIVERANCE to all the people, and rest to the land, Ex. 21: 2; Deut. 15: 1–5; Lev. 25: 1–7; certainly a type of the deliverance of God's people at the coming of Christ, and their rest from their labors. This release was given, and the rest began on the 1st day of the 1st month. On the 10th day of the 7th month, in the last year of 7 sabbaths of years, that is, in the 49th year, the people were to make the trumpet of the Jubilee to sound throughout all the land. What *for*? To proclaim liberty, and at the beginning of the next year all Hebrews were entitled to go at liberty, and were commanded to hallow the entire 50th year, and in that year return to their own possessions. Certainly a type of the release and rest of God's people at the end of the world, when the purchased possession shall be redeemed, Lev. 25: 8–24; Eph. 1: 14. This redemption and rest of the people of God was on the 1st day of the 1st month, but the trumpet was blown *by the people* nearly six months previous, to give notice, and make all ready. As in the type, so it has been, and will be in the antitype. On and before the 10th day of the 7th month in this Sacred, or Creation year, the trumpet was blown, to make all ready, Eze. 7: 14. We obeyed God (Jo. 1: 14, 15; 2: 1–16, 30, 31; Luke 21: 20,) who said "Blow the trumpet in Zion, sound an alarm in My Holy Mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is NIGH at hand. A day of darkness and gloominess, a day of cloud and of thick darkness. For the day of the Lord is great and very terrible, and who can abide it? As a destruction from the Almighty shall it come. I will show wonders in the heavens and in the earth [what wonders?] blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into (or Rev. 6: 12, as) blood, before the great and terrible day of the Lord come." Joel, 3: 16, "The heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." We proclaimed the above, called solemn assemblies, gathered all classes of people, instructed them how to prepare to meet the Lord in peace. We proved that the meat offering and the drink offering (worship of God in truth and in spirit) was cut off, or withholden, from the house of the Lord; and joy and gladness from the house of our God. The 10th day of the 7th month movement was a trumpet and alarm, a proclamation, and work of the people, the servants of God, to make all ready against the SET TIME to favor Zion should come, (Ps. 102: 13; 76: 9;) when he will arise to judgment, to save all the meek of the earth. The VOICE OF THE LORD, or Trumpet of God, shall raise the dead, and shake the heavens and earth, at the set or appointed time, Hab. 2: 3; John 5: 25–29; Heb. 12: 26; Rev. 16: 17–20; 6: 14–17; Jer. 25: 30–38; 1 Thess. 4: 14.

I understand that we are now, for about six months in the little while, during which we have need of patience—that is, perseverance, (*endurance* to the end,) that after we have done the will of God we may receive the promise, (when?) for YET A LITTLE WHILE, and He that is coming will come, and will not tarry, Heb. 10: 35-40. If we have the necessary patience during this little while, until the year of redemption shall begin, we shall not draw back to perdition, but believe to the saving of the soul, at the revelation of Jesus Christ. God has ordered the passing by of different set times, to try our faith and patience, and to give opportunity for all to come to repentance; but the Lord will not tarry long—he will not much longer bear to suffer toward his elect who cry day and night unto him to avenge them of their adversary, 2 Pet. 3: 4, 9; Luke 18: 7, 8. We must now let patience or perseverance be perfected, must HOLD FAST the confidence and rejoicing of the hope FIRM UNTO THE END—must CAST NOT AWAY our confidence which hath great recompense of reward, for he that shall ENDURE to the end the same shall be saved.—Heb. 3: 6; Matt. 24: 13. And finally, I understand that we are now for about six months living in the DAYS OF THE VOICE of the Seventh Angel, WHEN HE SHALL BEGIN TO SOUND, in which *days* the mystery of God will be finished, and time shall be no longer, as he hath declared by his servants the prophets. The mystery here referred to is the bringing both Jews and Gentiles into one fold, which will not be FINISHED till they all who have the earnest of the Spirit are changed into spiritual bodies, at the last trumpet, and coming of Christ.—1 Tim. 3: 16; Eph. 1: 14; 3: 6; 1 Cor. 15: 50–52. But when the 7th or last trumpet shall sound, or the Lord utter his voice from on high, the righteous dead will arise, the living saints be changed, and all go to meet the Lord in the air, the kingdoms of this world become the Lord's, the Lord God Omnipotent reign, all rule, authority, & power be put down, the nations be angry, and God's wrath come upon them, the time to judge the dead, to reward all that fear the name of the Lord, and love his appearing, to destroy the wicked, and to melt with fervent heat the heavens and the earth which are now.—Rev. 10: 6, 7: 11: 15–18; 1 Cor. 15: 20–25; Jer. 25: 30–38; John 5: 25–29; 2 Tim. 4: 1, 8; 2 Pet. 3: 7–12. During this little while, or during these days of the voice of the 7th angel, when he is beginning to sound, we are commanded to go and take the little book and eat it, which book contains 'prophecy,' which we are to speak from, to edification and to comfort, AGAIN before many peoples, and nations, and languages, and kings.—Rev. 10: 8–11; 1 Cor. 14: 3. From this book of prophecy, which is beginning to be understood and spoken, the times and the seasons are to be understood and spoken, showing *when* time shall be no longer—or more correctly, there shall be no longer DELAY. Time has been spoken from the "thus saith the Lord" at different points, but there has been delay, so much so, that the evil servants are saying, and will more strongly say, in reply to the wise servants, "My Lord DELAYETH his coming;" but there will be no longer delay (as I solemnly believe) than during the remaining days of this year, to some time in April, when the mystery of godliness will be finished. GOD WILL ARISE TO JUDGMENT, TO SAVE ALL THE MEEK OF THE EARTH.—Blessed are the meek, for they shall INHERIT the earth. When the Son of Man shall come in the glory of his Father, with all the holy angels, then will he sit upon the Throne of his glory; before him shall be gathered all nations—he shall set the righteous on his right hand, but the wicked on his left. THEN will the KING say to them on his right hand, "COME, ye blessed of my Father, INHERIT the KINGDOM prepared for you from the foundation of the world." The meek shall inherit the earth, and shall delight themselves in the ABUNDANCE OF PEACE; WHEN THE WICKED ARE CUT OFF THEY SHALL SEE THE LAND; the people shall be ALL RIGHTEOUS, they shall INHERIT the land for EVER. The saints of the Most High shall *take the Kingdom under the whole Heaven, and shall possess the Kingdom forever, even for ever and ever.*—Ps. 76: 9; Matt. 5: 5; Ps. 37: 3, 9–11, 18, 22, 26–29, 34; Matt. 25: 31–34; Luke 1: 30–32; Isa. 60; 21; Dan. 7: 18, 27. But the proud, and all that do wickedly, shall be stubble, and the day of the Lord that cometh shall burn them up, root and branch.—Mal. 4: 1; Isa. 2: 10–22; 29: 5, 6. To all the dear brethren scattered abroad I would say, we constitute the Philadelphia Church—the remnant of the woman's seed; and let us be faithful to the end, and we shall receive a crown of life, and be made *pillars in the temple* of God, and go no more out for ever.

H. H. GROSS.

ENCOURAGING.

From a letter received by us from a friend in the east, we are permitted to give an extract of a private letter written in the western part of Massachusetts, dated January 10, 1845.

After detailing some previous tours, he says—

"I then returned to H., considerably fatigued, and with a view to recruit my health a little, or rather my strength. I remained nearly 3 weeks at home, and then two weeks ago last Saturday left to spend the Sabbath at W. There is here a large and happy company of Disciples—we truly had a Sabbath day's journey toward the New Jerusalem. I remained there till Thursday of that week, enjoying precious seasons of worship every evening. On that day I came to this place, where I found about a dozen souls collected together, from a previous appointment, expecting me there. We had a good season of comforting one another. I remained in that section of the town over the Sabbath. Our meetings were all very interesting—but as the people in that neighborhood generally did not incline to attend, we commenced in this the north eastern section of the town. One week ago last Lord's day evening, a large room was nearly filled with attentive hearers. Our meetings have been continued in this neighborhood every

evening since, until our house is filled to overflowing. Last Friday evening, having spent a week with this people, and having placed before them sufficient evidence to satisfy any rational mind that the Kingdom of God was at hand, we brought our series of meetings to a close. But as quite a number of them had come heartily into the Advent faith, it was agreed by them that they would meet by themselves every week for worship, and accordingly gave out their first appointment. I retired to bed, expecting to leave the next morning for T., feeling grateful to God that my labors here had not been in vain in the Lord. During the night the Lord brought upon several of the mothers in Zion, such a burthen, or trial of soul that they could not sleep. A sister B., full of the Holy Ghost, (late convert to the Advent doctrine,) having been in agony through the night for her children and others, rose as soon as it was light and went in pursuit of me. After traveling on foot about a mile, being fatigued, she took a horse and sleigh and drove till she found me. As soon as she entered the room she exclaimed—*Praise God, Bro. C., that I have found you!*—and added, The Lord is in this place of a truth, and you must not leave. We have met every evening since. Her eldest daughter [say 15 years old,] before noon the same day was in great distress of mind, enquiring, what must I do to be saved? After a season of prayer, in which she herself took a vocal part—she was wonderfully liberated and praised God;—since which she has taken a decided stand for the Lord—and is, for a youth, wonderfully gifted in exhortation. In every meeting we have witnessed much of the salvation of God—say 15 or 20 souls already converted, and as many others now anxiously enquiring.

"Yours, affectionately, &c.

S. C."

Letter from Bro. Cherry.

Marysville, Union co. O., Feb. 1, 1845.

DEAR BRO. JACOBS:—

* * * Your little sheet is to us a welcome visiter—and I believe the Lord will sustain it the "little while" that yet remains of the 2300 days. Then the sanctuary will be cleansed and God's dear Son will reign King of kings and Lord of lords. Until then we need not expect any thing but tribulation. Who is not willing to suffer persecution rather than give up the hope of the Gospel. Can we not already see the lofty spires of the celestial City. I wish Bro. J. B. Cook would call and make us a visit, or some one would come this way and cheer us up. Can't you come Bro. Jacobs? Methinks I hear you say, no.

Please give our love to the brethren and tell them to "remember Lot's wife."

C. W. CHERRY.

From the Morning Watch.

Mob Spirit in Canada.

BRO. R. HUTCHINSON, writing from Waterloo, C. E., Jan. 13, 1845, says:—

Persecution runs high here. I have been shut out of three public buildings within a few days. But, glory to God, all tends to the furtherance of the Gospel. Two weeks last evening, when the congregation was quietly seated in the Frost Village School Room (in which all have been allowed to preach,) a Major and a Captain came, at the head of an *armed force*, and drove us out.—They were full of rage, and would hear no reason. On the following evening we assembled in a private house; during the meeting thirty heavy guns were fired close at the window. But we sat "calm on tumult's wheels," excepting the children.—Last evening, after going a distance of ten miles, I found the West Shefford School House, in which I *have preached more or less for the last two years*, closed against me. The cry was, "Hutchinson can't enter the School House." "No Millerism here to-night!" The ostensible reason was, the proprietors feared it would be demolished by the mob. We took the congregation, which was large, to a private house. By the time I had addressed the people, and Bro. CALDWELL had delivered a sermon, the mob came. Some rushed into the house, with deadly weapons; others threw stones and clubs through the windows. Most of the windows in the principal room were entirely smashed in. Some of the brethren were wounded in the head, and some received blows. *The head of the mob is a member of the Church.* Their object was to get their hands upon me, but the brethren were too strong for them; so that hitherto I have escaped their designs, and I will trust the Lord for the future. He will preserve me till I have done my work.

We have just closed our Conference here. The labors of brethren Kimball, Caldwell, Chandler, Stone, Sweet, and others, have been blessed.—The little flock is fearing not, knowing that it is their Father's good pleasure to give them the kingdom. Yours, in the patience of Jesus,

R. HUTCHINSON.

Speculation!!

The following letter was received, which we copy verbatim, directed to

"Mr. J v himes A Millerite Cincimatta Ohio"

"Mr J v himes Sir i Wis To inform you that you have Give the Midnight Cry So Long that i think it Most nerely Morning and i am Determind you Shant Speculat of Me And therefore you will dSContinue as i an not Ging to take them out of the office it is nothing put Speculation from first to Last Mr himes

West middletown Philip Smith

Washington Co P A"

As a specimen of our speculation, Mr. Smith owes us 75 cents, and furthermore has subjected us to 18¾ cts. postage, of which we do not complain, as Mr. Smith's *advertisement extraordinary* is worth that much, seeing it is an illustration of the glorious speculation into which we have fallen.

From the Morning Watch.

THE GOOD SHEPHERD.

Let thy kingdom, blessed Saviour,
Come, and bid our jarrings cease,
Come, O come, and reign for ever,
God of love and Prince of Peace.
Visit now poor bleeding Zion,
See thy people mourn and weep;
Day and night thy lambs are crying,
Come, Good Shepherd, feed thy sheep.

Many follow men's inventions,
And submit to human laws,
Hence, divisions and contentions
Sully the Redeemer's cause.
Hence we suffer persecutions,
While the foolish virgins sleep,
All is uproar and confusion,
Come, Good Shepherd, lead thy sheep.

Come, good Lord, with courage arm us,
Persecution we'll not fear,
Nothing, Lord, we know can harm us,
While our loving Shepherd's near.
Glory, glory be to Jesus,
At his name our hearts do leap,
He both comforts us and frees us—
The good Shepherd guards his sheep.

Some of Paul, some of Apollos,
Some of Cephas:—none agree;
Jesus, let us hear Thee call us,
Help us Lord, to follow thee:
Then we'll rush through what encumbers,
Every hindrance overleap;
Fearing neither force or numbers,—
The Good Shepherd guides his sheep.

From the Morning Watch.

The Watching Time.

We insert the following for the excellence of its conclusion, although we have not the same confidence in the types which the writer manifests.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.—Mat. 25; 13.

Two things appear clearly taught relative to the coming of the Lord. 1st. That there would be three points of general expectation for the consummation of that event; and, secondly, That that event will transpire at no definite point of time determined upon.

The year 1843 and the 7th month were grand rallying points, intended to try the faith of the true seed of Abraham, and to prepare a people ready to say, "Blessed is He that cometh in the name of the Lord." It is evident that we must pass a third point of general expectation. That point, probably, is the 9th month, the only one which has excited general interest since the passing of the 10th day of the 7th month.

The question may be asked, is a third definite time predicted? Not so clearly and explicitly as are the two former; but it is more than intimated.

All will admit that every word contained, and every circumstance related, in the Bible, mean something, and are intended for our instruction. In the word of God there is nothing superfluous. All advent believers will agree that the Transfiguration on the Mount was a miniature representation, or type, of the Kingdom of Christ.—The Savior appeared as the representative of himself in his glorified state; Moses as the representative of those who come forth in the resurrection; and Elijah as the representative of those who live and remain at the coming of the Lord. The translation of Elijah, then, is a type of those who are to be changed. From this we may infer, that the circumstances attending his translation were also typical; and we have seen their antitype most accurately fulfilled, so far as we have progressed.

Elijah was sent by the Spirit of the Lord from Gilgal to Bethel (see 2d Kings, 2:,) where he expected to be taken up; but he was disappointed. Did not the Spirit of the Lord direct us to 1843? and were we not disappointed? Bethel signifies *House*, and certainly we found a house of God in 1843. From Bethel Elijah was directed to go to Jerico; and he went on, not the least discouraged by his first disappointment, and what was the result? Did he go up? No. He must suffer a further trial of his faith. Were we discouraged by the passing of 1843? Not in the least, but went forward with stronger faith, and in full assurance that our *hopes would be consummated* in the 7th month. Jericho signifies *His Month*, or *His Moon*, and we firmly believe that the 7th month was the moon, or month, in which the Lord would appear; but, like our type, our faith had to be tried still further. From Jericho, the Lord directed Elijah to go to Jordan, which signifies *River of Judgment*; and the *many* who have believed in the 24th day of the 9th month no doubt believe the Spirit of the Lord directed their minds to that period. Elijah was disappointed, and so they have been. Elijah was finally translated, at an indefinite point, and so must we be. Elijah passed every definite point, and while he was walking along, talking with Elisha, and at a moment when, perhaps, he least expected it, there appeared a chariot of fire and horses of fire, and he went up by a whirlwind into heaven. And this will, no doubt, be the case with all who maintain their confidence, as Elijah did, firm unto the end. But when? Elijah evidently passed every point; and went up in a single literal day; and in order to fulfil the type accurately, we must pass every point, and go up in a single prophetic day. All, then, must be completed before the close of *the present Jewish year.*

What, then, is the conclusion? That we shall soon, very soon, see the chariots and horsemen of Israel. We are certainly living in a most momentous period—a period, every succeeding moment of which may be the last—may reveal our coming Lord. To let our lamps go out now would be fatal—to go to sleep now would be only to be *aroused by the appearance of the Sign of the Son of Man*, to a consciousness of our danger, and to a knowledge of the fact that our lamps have expired, and there is no opportunity left to retrim them,—and to see ourselves shut out, while those who are ready go into the Marriage Supper of the Lamb. Every element should be one of watchfulness, and every thought, word, and action, should be in view of the fact, that, "In such an hour as ye think not, the Son of Man cometh."