

# 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.

MR. HIMES AND LITER:—

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 perusal 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 hobbling 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 confirmed. 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 161 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. 30, 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 now breaketh in pieces and subletheth all things; and as now 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 their 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 continual 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 that 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 broadsword, which, in the hand of a skillful 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 arm 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 to the throne, 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 fulfillment 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 ascended 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 columns 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 fulfillment, 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 awoke 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 show 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



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awake; 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.

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 fulfillment 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 fulfillment 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 strowed, 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 blessed to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of L. H.

How can any man of common understanding read the 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 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 Bosphorus, 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 Indies.) We must not forget, it was the goat that came from the west, the goat that was moved with cholera 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!

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 few horns, and all in harmony, countenance and proportion.

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 kingdoms of "THE SAINTS," which is to be set up upon the clay, iron, brass, silver, and gold; the images 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 fifth horn is broken with a sword; and if it is universal, 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 "micked-servants" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dinwiddie. "Amen," say all the Universalists in the land. "It is all unaccomplished," says Dr. Sharp. "Good," says Mr. T. Whittencore, "the doctor is a man of sound understanding." "The world will stand centuries, and hundreds of centuries to come," says Mr. Rogers. "True," says 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 descended 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 interpretation 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, intercession 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.

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 affect 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 cast the crown out 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 men agree," you say it is Nebuchadnezzar. Are you so well informed as they are in Hebrew and Chaldee? Dowling agrees with us, that it is Paganry. 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 Man 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 Caesars 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 exhort them to pray, "thy kingdom come," if it was set up? Why say, when citing "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 conceived? 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, 1260, 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 men." 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 loss 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 slimy veil.

In your attempt to separate the 6th 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 ten visions," was not fulfilled when Daniel faints with the colloquy 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 8th to finish what was unfinished in the 7th. 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" exposition, why did you not speak about the long ten days' tribulation of the church at Smyrna?—of the long first wo of five months!—of the still longer second wo, 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 talk about running out doors 2600 years; and of Daniel's fasting 21 years, when there is not a word about fasting in that chapter.

On page 20, you betray gross ignorance, or something worse, when you say "the angel which gave all these numbers, 2300, 1260, 1335, to Daniel, says, (Chap. x. 13.) But the prince of the kingdom of Persia withstood me one and twenty days, &c." Now the "undisputed" man says that it was the "wonderful man" who said "undisputed" 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 "angels," 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 6th 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 23, 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 instance; 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 fall 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 fire; 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 least 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 supersede 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 reconciled 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 matter; 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 over-spread 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 Mayaville, 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 Hautford, 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; O. A. Maddock, 1 00; Henry Whipple, 1 00; R. B. Young, 0 25; W. G. Romney, 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 subterranean 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. It 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 Christiana 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. Muncie, one of the most learned men in these parts, Dr. Saunders, &c. Br. Jenterson, the Disciples' minister, attends continually and agrees with us almost entirely. Deep solemnity pervades the meetings, and in some cases there is deep fasting; 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 overtook 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 same 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 uttered, 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 stand up 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 acknowledgments. 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 sympathizes 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. HINES.

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. HINES.

## LETTER FROM BR. HALL.

TAOY, 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 Inago 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 "Pent 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, lectures.

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 Thes. 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 Thes. 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 Thes. 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. So 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. Ever 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 prophecy 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 analogous 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 love 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 intences, 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 similitude 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, (whose readeth, let him understand,) &c. Understand what

The Saviour foresees, 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. vii. 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, when 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. xvi. 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 fulfillment to be,) twelve hundred and ninety years long, and says "whose 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 siege of Jerusalem,) but over 60,000,000 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 decalves that should arise at the close of that period, v. 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 Jerome, 2200; both evidently literal errors in excess and defect, which compensate each other, and confirm the mean 2300." New Anal. Chru. Vol. 2, p. 557.

Dr. H. renders Dan. ix. 21—23, "Yes, 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 ORATION 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. 559.

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 pinnacles for 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. Cunninghams 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 Hymnaries," &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 I. Horre's Reply to Professor Chase's article, commencing on the first page.

☞ Our next number will contain an article upon the "Inconsistencies of Colver's Literal Fulfillment 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, denoted 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. The 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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THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SATURDAY.

Office.—Third street, between Main and Walnut, a few doors east of Walnut, south side.

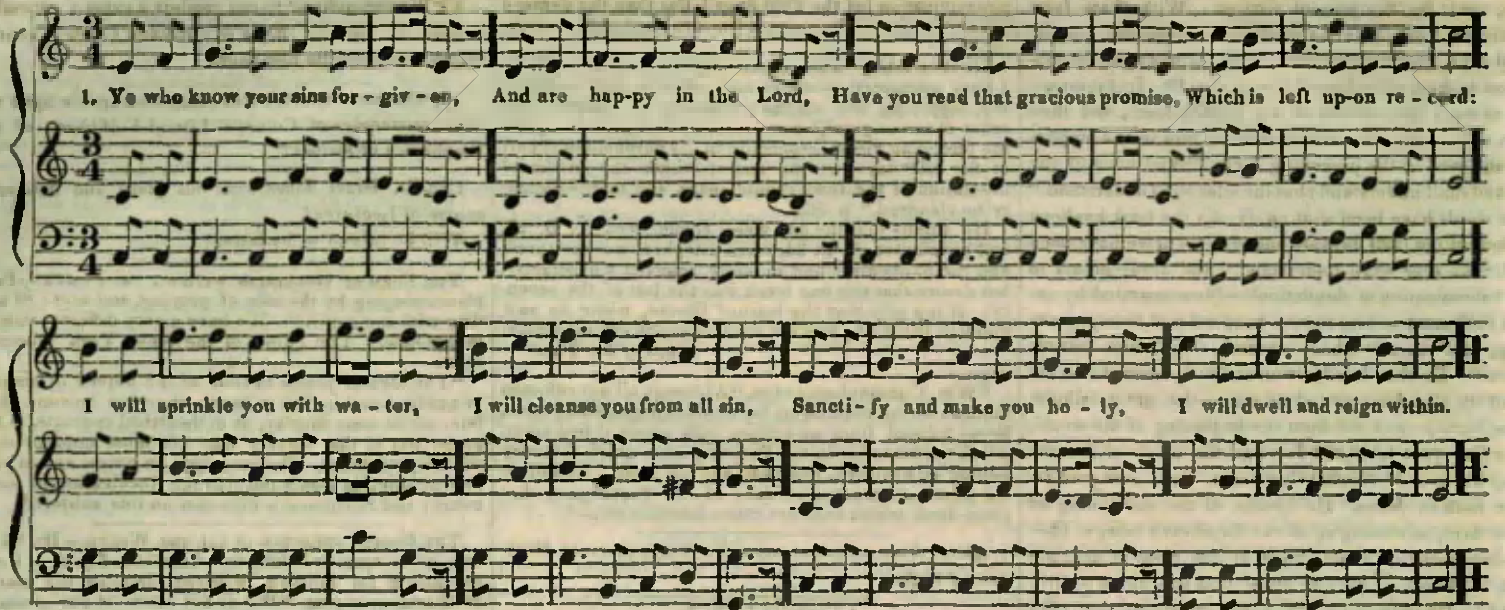
TERMS.—Fifty Cents per volume of thirteen numbers; five copies, two dollars; thirteen copies, five dollars.

☞ 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.



## 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.

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# THE WESTERN MIDNIGHT CRY!!!

VOL. II.]

CINCINNATI, SATURDAY, DECEMBER 16, 1843.

[No. 2.

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. 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 uninspired 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, Pridesaux, 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 (1) 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, 2300 days were simply days, the seventy weeks were weeks of days; but if they were weeks of years, then the seventy weeks are weeks of years.

When we reflect that the sanctuary (it,) was to be 2300 days long, and that 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 exceedingly 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 | —          |
| 4925 | 4046 | -879 days. |

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 minuteness 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 to *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 "allies" 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; xcvi. 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. 52, "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 1160 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 1290, 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 desilement 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 Appollonius 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 desilement of the temple by Antiochus, and he only shows their commencement by "counting back" from December 25th, 195 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. 453. 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 thrones 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," fifty-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 maintenance 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 "maintenance of essential truth."

MILLERISM AND ITS FRUITS.—Some weeks since the Christian Mirror published a note which an undeciphered 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 look 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 wise in my mind then 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 a notion to go and 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 signatures 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 done, 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 Minister," for several reasons which are given. One of which is, "That his hands may be strengthened; by God's providences 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 *Law 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 practice 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. xxvii. 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 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 xii. 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 Ps. lxxviii. Again, the destruction of the Man of Sin is represented as being sudden, and not gradual; see 2 Thess. ii. 6; "when shall that Wicked be revealed whom the Lord shall consume with the spirit of his coming, 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 nations 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 soon 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 harmonize 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; Pa. 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 encroached 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 advocates be



not aware that he will find himself quite as lame in subjecting his theory to the test of human reasoning? **IT 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 anything 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 millennium 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 appears 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 413 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, 2,638,827,906,462,400,000,000

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, 464,844,000,000,000  
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, 17,037,886

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 5,679,295 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 millennium—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 these modern spiritualists 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 influences. 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 Omnipotence, to have her dress discovered that she may put it away.

In meeting her enemy she scorns the guided armor of human creeds, and in the humble garb of the shepherd's boy, with the simple sting 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. CHARLIN.

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 trumpet 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 chair 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. CHARLIN.  
N. B. My address is Oswego, Kosciusko 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.

B. Kent lectured in Corvington, (near the river) on Thursday evening.



## MOUNT CALVARY.



2. "O Calvary is a mountain high,  
Tis 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 be 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 objectionable 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 these performances, to the agent, and a part of the committee, was 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 unani-

mously 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. HUNT.

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 millennium 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 8 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 Dover. 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 occasion, which they, most assuredly, must soon render as 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. Dr. Jones, formerly a local preacher of the Methodist Episcopal Church, lectured for them in the morning, and Dr. 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. B. 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 Hancock, 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 in it "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 "authorities," 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. RAFFER, 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, opposing 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 unobscuredly the Saviour'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 hastening 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.' (I may be a stumbling block 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 parts, 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, in 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 *fish*, 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 *drégs* 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. 16, 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 Caesar, 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 Caesar 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 ambassador 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 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. 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.

Verse 8-9. 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 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.

Verse 10. And when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of HEAVEN.

Verse 11-12. 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.

Verse 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision—this 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." Verse 20. The ram which I saw having two horns, are the kings of Media and Persia. Verse 21. And the rough goat is the king of Grecia.

Verse 22-26. 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 thou shalt hold 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 sin, 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 troublesome 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 will for the overspreading of abominations do it, make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Verse 27. Then shall the sanctuary be cleansed.

Note. The word consummation is from the Hebrew word kalah, and signifies completion, consummation, destruction. It also comes from a root which signifies to finish, to complete, to waste, to destroy; and when employed with the Hebrew word kalah, they together denote destruction and decay, or destruction decreed. (See Gesenius' Hebrew and English Lexicon.)

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.

Note. Now that being broken, whereas four stood for it, four kingdoms shall stand up out of his nation, but not in his power. Verse 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 thou shalt hold the vision, for it shall be for many days.

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 sackcloth, 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. 15-37,) "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 Zinuri, 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 Sheeshach 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 farther 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 SAMPLE OF COLVER'S LITERAL FULFILLMENT.

SINCE writing the above, our attention has been called more fully to his literal fulfilment of the 1335 days. These days he claims 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, "Insomuch 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 "Demetrius 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,  
1335

Colver's Tally,  
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 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.

Let 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 configuration 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. li. 2, 4; xi. 9; xlix. 23, 26; 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 man: 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 terror, 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 to 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; Whitty'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, 8th vol.; Landner's Cred., 4th, 5th, 7th and 8th vols.; Taylor's Sermons on the Millennium; Illustrations of Prophecy, ch. 31; Bogue, and Emerson, 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 up-tnicity 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 Ps. 72: 11. "Yes, all kings shall fall down before him, all nations shall serve him." The same injustice is here done to the Scripture as to the other case; for it would seem that the writer must have seen in immediate connexion with this text, (verse 3,) 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 THOUSANDS 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 temple losing half its force, and the lightning half its vigour," and the "human frame not near so much exposed to danger," we may, without doing violence to the theory, suppose that death will lose half its power, 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 80 years, would  |                     |
| leave at the end of 800 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 realized 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 "destitute from the seat 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 moves 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 literalist, 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 contain as large an edition as the previous increasing interest of the Second Advent cause in the West, de-

mands. 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 Lawrege 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 Lawrege 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.

JUDGMENT ANTHEM.

Be - hold! Be - hold the aw - ful trum - pet sounds, The sleep - ing dead to raise! He calls the na - tions

un - - - der ground! O, how the saints will praise. Be - hold the Sa - viour, how he

comes, Descend - ing from his throne, To burst a - sun - der all our tombs, And lead his chil - dren home. But who can bear that

dread - ful day, To see the world in flames; The burn - ing mountains melt away, While rocks run down in streams; The falling stars their



orbis leave, The sun in darkness hide; The el-ements 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 way 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 "Buziah" 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 Hopdale. 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 preclaims it to the world that the Millerites have four hundred dollars of his money, and was somebody to pay it back to him! While he is thus seeking the sympathy of the clergy, who think to see 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."



# THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, JANUARY 6, 1844.

[No. 4.

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## 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.

Prophetic 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 whom 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. xlv. 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 man 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. "*Five*" is often used in a figurative sense; explained in Num. xxi. 27, 28, Deut. xxxii. 23, 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 Caesar, 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 di-

vine 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—"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 countings 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 prophecies 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 fulfillment 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.

ILLUMPTON, Washington County, N. Y.

## LECTURE I.

### THE SECOND APPEARING OF CHRIST.

#### TITUS ii. 12.

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 hastening 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 fulfillment 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 inquired 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 cautioned 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 sakes, 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 xcii. 30. I humbly believe that Christ has quoted the sentiment contained in the 102d Psalm, 26th 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 thrones 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. 26, "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 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 man 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 xxvii. 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." 7 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 me; 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 read 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 phoenix, 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 of the heavens can no more be shaken, “that those things that cannot be shaken may remain. Wherefore we receive 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. 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,” 19th 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, not 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 proph-

ets, 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 hastening 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 unholiness 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 of, 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 own 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 this 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 evidences; 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; as 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 reanimate, 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; if 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. 12, “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 examples 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 8, 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 lightly 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 sympathizes 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 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 stepped 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 might throw off all fear of the world and do their duty, that time is the present, for it is the world's last warning.

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 favor so long.

Yours in the blessed hope,

E. JACOBS.

By a letter received from brother J. J. 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 returns. 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 worshipping 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 Saviour obey,  
And have hid up their treasure above:  
Tongue cannot express  
The sweet comfort and peace,  
Of a soul in its earliest love."

Br. Frederick Glasseroh, 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 TOWN AND GO LEXINGTON.—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 benefiting 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. Brewster 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 which, with which he urges his doctrine, 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 let or hindrance, 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 "agitator" Catholic Emancipation at that period, in the same manner, although on a smaller scale of operations, that he now agitates Repeat, 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 Saviour 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 these 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, Berven like, "searched" to see if those things were so. I procured Judaism Overthrown, 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 Parz."

Extract of a letter from Br. J. J. Porter, dated Boston, December 13, 1843.

Br. Borza.—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 disatisfied 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. Hull? Please direct them this way. Yours in the glorious hope,

Geo. W. CHERRY

## LETTER FROM BR. KENT.

Newport, Ky., Dec. 23, 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 prejudices 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 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 worldly 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 contented, frugal, temperate, and industrious. They are hospitably 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,  
Philadelphia, Feb. 4.

WM. MILLER.

## 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 "Callisto," 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 Saviour 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 "invariant in season and out of season," look forward to the recompense 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 CHERRY.

Princes Place, Flat St. Liverpool, Nov. 7th, 1843.

## FOREIGN NEWS.

The Royal Mail Steamship *Hibernia*, Capt. JUNKINS, 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 1 1/2 P. M., and left that port for Boston, at 4 1/2 same P. M. The *Hibernia* has made her passage from Liverpool to Boston, via Halifax, in just 14 1/2 days, which may be esteemed a very good winter passage. She has eight 50 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 *status 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 Derrymore. 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, in 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 titular 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 fugative 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. G. 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 trumpet shall utter its peal, 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 cause 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—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 came." 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 fanatic 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, commanded 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 combated. 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 recollectcd 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.

STATUS.—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 Millenites, 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 zealously preach the truths of this blessed book? [Eastern Mid. Cry.]

From the Signs of the Times.

SECOND BAPTIST CHURCH IN NEWTON.

BROTHER HERVEY.—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 Fulfillment 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. KEYS,  
JOSUA RAMSDALE,  
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 if Protestantism does not see the importance of securing the West, Popery does. The names of these worthies are as follows: Rt. Rev. Mc. O'Connell, 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



Milwaukee; Rt. Rev. Mr. Blanchet, D. D., Bishop of Oregon; Rt. Rev. John Fitzpatrick, D. D., Assistant Bishop of Boston; Rt. Rev. Mr. Taylor, 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 effort; and sure 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. There are no times for indifference or slumber.—N. E. Puritan.

ERUPTION OF MOUNT AETNA.—By the Neapolitan steamer Francesco I, which arrived yesterday morning (Nov. 22), we have received an account of the breaking forth of Mount Aetna. The mountain had been for some days heavily capped with dense clouds; a rumbling was heard at times, resembling distant thunder; and many persons, especially on the west side near Broletto, 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 eruption or lava gradually increased in extent, and took a course toward the town of Broletto; luckily a few hillocks to its 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 dangers 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 which thou sayest 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 as such. Cast not away, therefore, your confidence, which hath great recompense 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 waiteth 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; establish 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 snares 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 "banish" 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. Goodwin and Ezekiel Hall, 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 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."

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 amount 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.

- 1. Miller's Life and Views, 37 1/2
2. Lectures on the Second Coming of Christ, 37 1/2
3. Exposition of Matthew xxiv. and Hosea vi. 1-3, 18 1/2
4. Spaulding's Lectures on the Second Coming of Christ, 37 1/2
5. Litch's Address to the Clergy on the Second Advent, 18 1/2
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John, 12 1/2
7. Fitch's Letter on the Advent in 1843, 12 1/2
8. The Present Crisis, by Rev. John Hooper, of England, 10
9. Miller on the Cleansing of the Sanctuary, 8 1/2
10. Letter to Every Body, by an English Author,—"Behold I come quickly," 6 1/2
11. Refutation of Dowling's Reply to Miller, by J. Litch, 15
12. The Midnight Cry, by L. D. Fleming, 12 1/2
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, 6 1/2
17. Cox's Letters on the Second Coming of Christ, 18 1/2
18. The Appearing and Kingdom of our Lord Jesus Christ, by J. Sabine, 12 1/2
19. Prophetic Expositions, by J. Litch, Vol. 1, 31 1/2
20. " " " " Vol. 2, 27 1/2
21. The Kingdom of God, by William Miller, 6 1/2
22. Miller's Reply to Stuart, 12 1/2
23. Millennial Harp, or Second Advent Hymns, 12 1/2
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward, 10
25. Inconsistencies of Colver's Literal Fulfillment of Daniel's Prophecies, by S. Bliss, 10
26. Bliss' Exposition of Matthew xxiv., 12 1/2
27. Synopsis of Miller's Views, 6 1/2
28. Judaism Overthrown, by J. Litch, 10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Harvey, 18 1/2
30. New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Harvey, 12 1/2
31. Stark weather's Narrative, 10
32. Brown's Experience, 12 1/2
33. Bible Examiner, by George Storrs, 12 1/2
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, 16 1/2
37. Millennial Harp, Second Part, 12 1/2
38. Chronology of the Bible, by S. Bliss, 6 1/2
Review of Dr. Pond, by A. Hale, 12 1/2
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 Music, " 37 1/2
Gannon Tract, by J. Litch, pp. 16, 6 1/2
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. Waverly, Gen. W. Cherry, \$1; J. Woodworth, by P. M. \$1; P. M. Jacksonville, 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 Glasscock, \$2; E. Jacobs, J. Porter; J. V. Himes; Charles Fitch; Samuel S. Moulton, 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.
BUFFALO, N. Y.—No. 8 Niagara street; address H. B. 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. Christensen.
LOUISVILLE, Ky.—Jefferson Square; address Dr. Nath'l. Field.
MONTICELI, C. W.—No. 158 Notre Dame street; address R. Hutchinson.
PORTLAND, Me.—Cusco 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. Dr. 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 wish 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.

JOSEPH 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 any provisions 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. Schœll, 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, one thing 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 subtleties, 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 denouncing his character, and affirming that the amount of funds which his fanaticism contributed 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 letter 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. Stoddard 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 Follyglot Bibles in the box that is to be forwarded by Br. Gordon?

Dr. 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.

Dr. Othniel Taylor writes from Sedus 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 sees there—hopes 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,' 'It shall reign forever and ever.' 'Of his kingdom there shall be no end.' Luke 1-33. Its purity and glory make it worthy of immortality. Death and him that has the power of death, that in 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 Omars, 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 earthly,' 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. 1-15, '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. iii. 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 contested 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 Paganism 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, the kingdom of heaven is just at hand. Let us all be diligent 'looking for and hastening 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 set 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. BRADKINS.

Richwood, O., Dec. 30, 1843.

LETTER FROM BR. H. A. CHITTENDEN.

Dear Br. Southard.—We arrived safe in this city about the 1st inst., 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 audience 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 amaze 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 Manila, in Sep-



lumber, fifty-two Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their way to China. There are hundreds, ay, 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. 3-8. Before these men go farther 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. 89, 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, yes, 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 with 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. 1, 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 eter-

nity, 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 "be 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 sub-lunary 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, accented oris 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. Perilous 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; nor will 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, resplendent 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 looks 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 lapses of murmuring streams." 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 feret omnia 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: yes, 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 ashen"

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 Arotos 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, briars, or thistles; not any useless or fatid 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 terrestrial 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 meager, 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 apostasy. The whole animated creation, whatever be its life, from leviathan to the smallest ant, 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, unsuspecting 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 serpent 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 man. 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 happiness 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 trying. 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, 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 xvi. 29, 30. Long had Lot 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 rained world together, be 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! Their sinners will pray—but such prayers were never heard before. Prov. i. 26—31.

Scorners will cease to scoff—and triflers to trifle.

The infidel believes, but like "devils" to "treble." 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.]

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, Price 37 1/2
2. Lectures on the Second Coming of Christ, 37 1/2
3. Exposition of Matthew xxiv. and Luke vi. 1-3, 16 1/2
4. Spaulding's Lectures on the Second-Coming of Christ, 37 1/2
5. Litch's Address to the Clergy on the Second Advent, 18 1/2
6. Miller on the True Inheritance of the Saints, and the twelve hundred and sixty days of Daniel and John, 12 1/2
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8. The Present Crisis, by Rev. John Hooper, of England, 10

- 9. Miller on the Cleansing of the Sanctuary, 6 1/2
10. Letter to Every Body, by an English Author,— "Behold I come quickly," 6 1/2
11. Refutation of Dowling's Reply to Miller, by J. Litch, 15
12. The Midnight Cry, by L. D. Fleming, 12 1/2
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
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20. " " " " Vol. 2, 27 1/2
21. The Kingdom of God, by William Miller, 6 1/2
22. Miller's Reply to Stuart, 12 1/2
23. Millennial Harp, or Second Advent Hymns, 12 1/2
24. Israel and the Holy Land,—the Promised Land, by H. D. Ward, 10
25. Inconsistencies of Colver's Literal Fulfillment of Daniel's Prophecies, by S. Bliss, 10
26. Bliss' Exposition of Matthew xxiv., 12 1/2
27. Synopsis of Miller's Views, 6 1/2
28. Judaism Overthrown, by J. Litch, 10
29. Christ's First and Second Advent, with Daniel's Visions Harmonized and Explained, by N. Hervey, 18 1/2
30. New Heavens and New Earth, with the Marriage Supper of the Lamb, by N. Hervey, 12 1/2
31. Starkweather's Narrative, 10
32. Brown's Experience, 12 1/2
33. Bible Examiner, by George Storrs, 18 1/2
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, 18 1/2
37. Millennial Harp, Second Part, 12 1/2
38. Chronology of the Bible, by S. Bliss, 6 1/2
Review of Dr. Pond, by A. Hale, 12 1/2
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Miller's Life and Views, bound, 50
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Prophetic Expositions, by J. Litch, bound, 3 vols., 80
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Bibles, Charts, Tracts, &c. &c.

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. B. 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.
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LOUISVILLE, Ky.—Jefferson House; address Dr. Nathl. Field.
MONTREAL, C. W.—No. 168 Notre Dame street; address R. Hutchinson.
PORTLAND, Me.—Casco street; address J. Pearson.
AKRON, O.—Address C. Clapp.

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.

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." This is the same throne that Daniel saw, vi. 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, vi. 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 Baecus 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 dispensation.



ation, 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 Anointed 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 11th 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 one text tells us he will live and reign with them, and they shall be priest 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 abominations 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." *Apoc.*

### LECTURE III.

THE TWO THOUSAND THREE HUNDRED DAYS.

DANIEL, vii. 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, 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 communicated (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 is answered 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, *Mat. 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 Greeks; 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, *Isai. 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 hast commanded 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, *Jer. 19*, "But I said, How shall I put thee among the children, and give thee a pleasant land, a poorly heritage of the just of nations?" evidently insinuating 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 shadow having

long since fled away, and that temple and people now destroyed, and all included in unbelief. So whoever 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, *Phil. 20, 21*, "For 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, according to the working whereby he is able to subdue all things to himself;" that is, "they that are his at his coming." Witness 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 beholdest, 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-floor, 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. 30-36.*

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



dead, wounded to death, and Papal Rome, the deadly wound healed, both "mixing themselves with the seed of man," 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 pretences 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, in truth; 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. 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 such days 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: "Fulfill 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. vii. 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 13th 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 13th 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 Saviour 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 dissenters.) 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!!!

Vol. II.]

CINCINNATI, SATURDAY, JANUARY 20, 1844.

[No. 6.

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 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, whose 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 week's number of this sheet, has an article of a column and a half, headed "Millenium and Annihilation" Stung with mortification at seeing their most valuable members and local preachers leaving them on every hand; and finding nothing in all Gode'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 sinking 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 are 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 may see.—Ed.] may 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, "nick certain days," which set adrift the popular cry that is used when argument fails, viz: "errazy," "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 Dr. 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 spiritualists so few salaries are spiritualized 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 Jackson (Miss.) Southern says: "Parson Miller has certainly mislaid 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 him 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, Eze. ii. 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." Psal. 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 deny 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." 2d Cor. iv. 3, 4. Lost, for the want of humility. "Whoever, 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 lost, and bring again 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. xli. 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, 31, 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." Hosas 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 failings are killed, and all things are ready: come unto the marriage," Mat. xxii. 4. They refused to comply and he sent out otherservants, 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. xxi. 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 man, neither accuse any falsely; and be content with your wages." Luke xiii. 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 lose it; and he that loseth 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 authorized 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 and 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 of 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 swore 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—worn limbs, and bleeding hearts, become immortal, and shine as the sun in the kingdom of God.

## EXHORTATION.

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 assailed 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 shatter 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 moment's thought. Satan has thrust hard at me many times to induce me to give up my "Millirism," 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. TOM.

## LETTER FROM BR. STORRS.

PROVIDENCE, R. I., January 1, 1844.

DEAR BROTHER SOUTHERN.—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 "Millirism set up," but to "Millirism" 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 "Deilias," 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-inside—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 hardy 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 woe,  
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 wail 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 upon; 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 man.—Dr. Griffin.



## SIGNS, PERILS, &amp;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 Montevideo—while the inhabitants were in a state of starvation and could not hold out much longer.

**NEW YORK MURALS.**—The report presented to the board of Aldermen 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 HATTI.—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 chaug'd, the sainted dead awake,  
Prophets and patriarchs their graves forsake,  
And all the blood wash'd throng with panna 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 in 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! soon great tribulations 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 prophesy, which God has given;  
And now the kingdom waits her King from heaven:  
Wait, till the Man of Sin is made to yield,  
And all the tares are gather'd from the field:  
And wait, 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 pass'd to hear,  
Surprisd 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-denyng men,  
Were bless'd of God, and souls were gather'd 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 robd 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 spousa 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 heav'n; 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 His 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 despise;  
'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 see.  
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-







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 in 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 487 years before Christ; take which from 2300, leaves 1813 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. 6, "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 pertain-

ing 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. 10, "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. These 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 sacrifices, 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 lat-

ter 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 530 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 intention, Ezra ix. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation "until another commandment be given from us." This decree, therefore, took off this command.

We learn by Ezra's prayer, ix. 2, 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 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 he 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 xviii. 40, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle's flight; 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; in 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 those 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 contriversalist 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., xlii. 12.

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 added 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 of 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 prayer, 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 name, 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 unquarred," 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 us 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.

MILLER vs.—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: Ex.) 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.) Southern 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 Scoffers' 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 reflections 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 fulfillment 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 most 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 millennial kingdom. There is another class which have arisen in modern times, both in Europe and America, whose numbers, growth, 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 millennium 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 bottomless 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 Testament, 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 preconceived 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 patriance 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 centered on this subject, I felt a strong desire to strive to impart some little light to others on a subject which I considered of an 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 drunk, 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 never seen 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 smothereth into that within the veil, whither the forerunner 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. 8, 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 at 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

downy beds of ease, for a moment to entertain a theory so baseless and visionary as that of entering heaven, where is fullness 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 theory 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; unless 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 is the fact with any, 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 as 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 steadfast 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 precious 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 Saviour is undesirable and repulsive from the foregoing considerations, have you as a philanthropist, 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 promises, 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.  
AUGUSTA, January 10th, 1844.

We think Bro. B. has here placed himself under obligation to give his friends an exposition of Dan. vii. 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.

LANSLET, Ia. 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 idly and alarmingly abound, 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 expending 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.

Piqua, January 18th, 1844.

DEAR BROTHER JACOB,

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 contemplated 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, they 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 efficient 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 Prophecy period, 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! baptize 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 souls' 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 5th, 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 blessed 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 your blessed 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 tent, 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 blessed 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 knew nothing; 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 man 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." Most 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 darkened 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







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 1796, 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-Christ, 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. lxxv. 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 an 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, raised 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. 168. 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. 168, 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 168 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—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 troublesome times. We may therefore reasonably and confidently 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 76 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. 6—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. The kingdom was to have great iron teeth; it was to break in pieces, and stamp the residents with the feet of it. The vision also says, "He shall destroy wondrously, and shall prosper and prevail, 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—13, 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;" thus 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 mound, 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 woman, 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 Caesar 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 Caesar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Caesar with her whole fleet, which turned the fortune of the day in favor of Julius Caesar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Caesar 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 into the isles, and shall take many; but a prince (Caesar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Caesar's) reproach he shall cause it to turn upon him," (Pompey.) 19th verse, "Then he (Caesar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Caesar'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 Caesar, who first taxed the Roman provinces, Judea being taxed (see Luke ii. 1, 5) when our Savior was born; but Octavius Caesar, afterwards called Augustus Caesar, was not slain like his uncle Julius, nor like his successors; but died peacefully 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 Caesar, who was the successor of Octavius Caesar 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 23d year of Tiberius Caesar'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 circumstances 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 pray and spoil, and riches; yes, 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 Caesar. "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 Caesar 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 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 Esop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: "Ye 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 fifty 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

ber, 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 fifty 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.

## 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.

### 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 featured at the Baptist Church opposite the Ashbury Chapel, in a crowd of our region. The foundation of the Lecture, "Is Antiochus the subject of Prophecy in Dan. 8: 9-14?"

Br Maul lectured at the Lawrence street house, and had a powerful time. The mourning branches were crowded—his power of God displayed, and many were blessed.

In the Sabbath, the severity of the snow storm prevented our usual meetings. The Gospel 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 pilgrimages. 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 realized by every true lover of Jesus. The periodicals of the day (those called "religious" generally taking the lead) abound with declamation, misquoting, and misrepresentation, of Second Advent doctrine; while they carefully avoid the point at issue, viz Does the Bible teach three things? They say it does not; but do not prove, and at this late day, hourly 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!" "Hear 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 compare 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 Millenism," 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 doctrine, 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 opposes 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 'Blessed are ye meek,' or still another rule were found in the Bible, as a book of history 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 title Miller the slander of all Christian ministers and Christians who were not of his school."

In speaking of the Lecture of Bro. W. H. Maul, 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 saw pass 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 which, think us "wonderful" as you may call it. 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 "dangered," 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 doctrine 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 surmises, 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—5.

\* 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 are 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 scout, 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 made the Bible tell one or two lies, and he was modest enough to make it tell only one [10]

If I have here stated anything that is not strictly true, I hope Mr. Kilbreth will make the correction. But I think I have given an accurate statement. Yours,

JAMES ESBELRY.

[1] He died 164 years before the Prince of Princes was born.

[2] "Until two thousand three hundred days. Heb. "Ad ereb boker alpayim bahelish mesoth," 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 prophesieth 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. lvi. 5. "Yat 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. Euxon.

LETTER FROM BRO. EASTMAN.

PARK, Ia. January 22d, 1844.

DEAR BRO. JAMES,  
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 towering under human systems; more chaffing and warring the word of God to support "their human theology," "providential coming," "indefinite date," &c. And every hour reveals more of the incompetency of our opponents to sustain 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 evan- gelism 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 fulfillment 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 will wash the troubled shore; and the men made systems, still crumblings, bind with adamantine chains its advocates to their popular and long cherished theology. While heaven's watchmen, free and independent (from the taunts, the threats, the trowns, 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 boastfully 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 Editors, 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 penitence 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 locks 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 drunkenard, 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 blast of forked lightning—unexpectedly as the trap upon the enervated 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 for 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. Vandervise, 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 mounting high for a speedy deliverance from this world of sorrow and trouble. Yours in the blessed hope.

W. W. NELSON.

LETTER FROM BR. CREEK.

LIBERTY, Union co. Ind. January 24, 1844.

DEAR BRO. HINCH,

The seed sown in this part of the country by Brethren Storm 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 (Bro. 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 maintenance 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 the world's goods are concerned, while they remain with us.

Your's in the blessed hope of soon meeting the Lord in the air.

JUNN 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.

ROSEVILLE, 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 Buyer, 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. Buyer 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. Buyer come and labor with us a week? I see by the papers 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. Storm, 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 Catherine 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 meeting in New-York, last winter. Several were forward for prayers last evening, (Jan 15th) and many more rose up deating prey etc.—Midnight Cry.



LETTER FROM BRO. MILLER.

DEAR BRO. HINES—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 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 souls, 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. Lusk, of the Methodist church, wrote a pamphlet against Millerism, called his lady and ladies into the house of the Lord, made it great feasts of oysters and other picares, Belshazzar like, drank their coffee and tea, and sat their costly delicacies, and sold their ice cream and sweetmeats, 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. 26-28. 2 Peter ii. 1-3. Judh x. 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 Craig-horn. 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 be fact to 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 willful ignorance. I understood they look 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 Langingburgh, 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 appearances 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 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 "singing" 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 SIGN OF THE TIMES.

"THE MIDST."

DEAR BROTHER HINES:—Brother Hawley, it seems, has given me a passing notice in his late effort to make the 2300 days extend to 1817. 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 Saviour 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 1290; 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.

Philadelphia, Dec. 1843.

GEORGE STARRS.

THE BIBLE—"Many shall run to and fro, and knowledge shall be increased." In the year 1872 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. JACOB.

"An end is come, the end is come; it waiteth 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." Veras 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 waiteth for thee" as the lion waiteth for his prey.

Many things are urged no 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 fig-tree casteth her untimely fig, 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 his 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 inquired of, why we 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 prodigious of selfishness, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unbelief, and evil 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 honors 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."







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 delightful 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 they 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

\*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 1803. Gibbon, however, fixes it upon the 27th of July, 1293. The mistake, therefore, was not in Mr. Miller, but in Guthrie.

The civil commotions alluded to were based upon the coming of the third war: when the sixth angel had ceased sounding, it is mild the second war is past; and behold the third war cometh quickly," Rev. xi. 14. The time that would intervene between the close of the second war 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 turbulence of public morals, the delinquencies, bankruptcies, frauds, deaths, murders, &c., &c., and the breaking up of all reliance to 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 unreasoned.

poor and despised child of God, will then be deivered, 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 trunk 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 for, 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



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 "to heres" and the "to 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 1260 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 1260 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, 1260 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 fulfillment; 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 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.

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 comes 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 reprov'd and admonish'd 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 sang 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 sang 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 I 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 fall 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 hodies, 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. 18, "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, xi. 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 places 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, "Who is he?" 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 sciences 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 "to here," and "to thence," and wicked

servants bearing 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-

(To be continued.)



# THE WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, FEBRUARY 10, 1844.

[No. 9.

J. V. HINES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

E. JACOBS, EDITOR.

## THE WESTERN MIDNIGHT CRY

IS PUBLISHED EVERY SABBATH.

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. Hines, Cincinnati.

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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 in 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 his- torical 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.

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 strait 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. 23, 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. Storm 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 SUNDAY—EXTRA," a Second Advent publication, has reached us this week. It is issued at Juliet, Ill. and contains an article headed "The Decree."

Can the Eastern Midnight Cry, give us any information respecting Bro. Brewer's 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 pp. 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 mist 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 second, seventh, and eighth chapters—passes on to notice the historical events noted in the prophecy—and tells us, *as 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 Papanay, 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. (Gal. 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 utter my wrath against you, and I will visit 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: 38, 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 Antiochus, or 457 B. C. but then they are not a part of the 2300 days. Oh! not 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 *scribere*, 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 effort, 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. Halley, 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 ellipse 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 baptizing 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 baptized; nine on Lord's day, and nineteen on Tuesday morning. By request of Brother Fitch I said over Monday to give him an opportunity to present the subject of Baptism to his people, preparatory to his being baptized. His wife, together with a sister from the Episcopal church, was baptized 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, 25. "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 as secured 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 baptized with the baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized 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 baptized 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. (Mat. 18, 19, 20.) Go teach—baptizing them in the name of the Father, Son, and Holy Ghost. This baptizing 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 baptized. Acts 8: 36—39; 10—47. In Acts 2: 37, the command to repent is no more imperative than to be baptized. 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 baptizes "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 baptize you with the Holy Ghost." Amen! The solemn command of Jesus remains, "Go teach—baptizing." The full toned promise remains, "He that believeth and is baptized 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 baptized," 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—23; 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 Maryville, 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 secta-

rian." We hope then, that he will continue to exercise all charity for those brethren who tell us that "Christ sent them not to baptize 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 aberration 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, yours 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.

Yours in the hope of a glorious immortality.

JONA. 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 Millenist; 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 know all human names, in matters of religion, I am willing to acknowledge my obligations to those of supernatural 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 popery 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 12, 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 successors of Cæsar's power, are firmly resolved to maintain the independence of our throne, and inviolability of our rights." [See the whole mandate, pp. 108-10.

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. 1790, when Bonaparte, Sieyès and Danton, were appointed a provisional consulate, one of the first acts of reform accomplished by them was "the discarding of the MASSES 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, v. 1, 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 removing popery. He caused the earth, by this exercise of power, to worship the beast whose deadly wound was healed.

Verse 13, 14: "His death, 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 deny. The following extract from Scott's life of Napoleon, will illustrate the reference to fire.—[Vol. 1, pp. 237-8.

"On entering the sepulchral chamber in the pyramid of Cheops, 'Glory be to Allah!' said Bonaparte: 'there was God but God, and Mahomed to his prophet.'—Then he spoke 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 Me-

homed gives power and victory," said the Mufti. "Shatta," he said, "Ultimate 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 insensible 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 would demand a reckoning from each of you for the most secret thoughts of his soul, alas 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 was as a star could be built, and worshippers collected together.

Also, the following from Lockhart's Napoleon, (vol. 1, 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 Kadir (King of Fez, as he was called, from the dreadful effects of the muleetry in the engagement,) was considered as the destined scourge of God, whom it was hopeless to resist."

Verse 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 always 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 successors 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 those principles, as Greek, 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 on each part.—[West. Meth. Mag. for 1810. J. Litch's Prophetic Expositions, vol. 1, pp. 106-110.

"Alluding to the capture of the island of Malta, and the subjection of the pope, on which he was wont to sound his services rendered to the religion of Mahomed."

LETTER FROM BRO. JNO. H. WATSON.

St. Louis, January 25th, 1844.

DEAR BROTHER JACOB,

The brethren here are very indignant 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 Brothers 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 BOYK,

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. Maul, late a local preacher in the Methodist Episcopal Church:

"A few words relative to my recent exercises and experiences, 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 strayed, 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 to return for my small sacrifices, because Jesus died, He gave me the part 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, so has been repeatedly stated, the effect of a forced imagination, but a plain sense of duty. In Isaiah xxviii. 16-18, can be found a description of my experiences 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 remains 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 "aavor 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?" His 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 assaults 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: 23.

"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 prophesy 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 hired as a wine-drawer, 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 Annanias 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 worship 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 300 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 Onondaga, and Philadelphia, and New-Orleans, and Carlisle, and CINCINNATI RESPOND!

Our proposition is sustained by FACTS, WARNINGS, COMMANDS, and COUSINGS, 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 God, one 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 strict Ladd 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 umbrallus 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







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 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 curses 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 heat 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 spoke; 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 grass. 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 woe 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 savior 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 unsealed, 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 Saviour 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. 313, 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. 638, 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. xii. 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; and 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 seal, 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 per-

secutions against Protestants ceased, and the nations of the world began to enjoy religious freedom.

12th—15th 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 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 circles in which the planets move; and if that is to be understood figuratively, so must this. *Harrens* 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, 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 no 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. 1-8, 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 impatient 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 orthodox divines, whom God had raised up to witness to the truth, during the time specified, which all agree in 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, 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 Christianity, 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 fall." 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 the 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

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, 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.

VI.—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 5 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 9 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. Storm 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 first part of March. The precise time can not be given until next week.

Brethren Fitch, Cook, Stevens, Chitenden, Kentz, Hicklin, T. and J. Kempion, 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 Augsburg 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. lvi. 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 acknowledge my indebtedness to the works of Josiah Litch and George Storm.

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 (96) 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, *NEUTRALS*. 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 debatable 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 stature.

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 subject 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 looked 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 Pastor, 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 a deserved 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 R. v. 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 "470 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 Millennium;" 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 restless course. We are one more year down in this 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 Manasseh, 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. 29:—"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 contrary 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 trample 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 babob, who is very liberal at such times, either for the applause of men, or to bribe the minister to silence in cases of conscientious 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 visit 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 in an *acts* of Professor Stewart, only he is not so candid; and where he has departed from Stewart, he is more ridiculous than his master. It is evident that whoever 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 acceptance 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 Saviour'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

\*We are in possession of the facts, that Mr. Culver's tract was re-written, and the provincialisms and black-guardism, 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 examined at the West, where Mr. Miller has been, and are now circulated anew.—Eds. Signs.

of man's wisdom. I have not countenanced fanaticism in any form. I see 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 new name; 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 come. 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. Holmes, 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 supplanted them, and imputed to them wrong and wicked motives, will wall 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.

#### 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 weeping; for in the dispensation of the "fulness 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." These "times" are now 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. 6). We think the papers must have been regularly sent.] Theo. Colver, \$1; [only come to hand since the last acknowledgment.] Geo. W. Swastigan, P. M., \$1; B. Tappan, P. M., \$1; John H. Thomas, \$2; Wm. D. Sutton, P. M., \$1; John H. Kent, 2; M. Helm \$1; John Hobart; J. no. Thomas.

#### SECOND ADVENT DEPOTS.

BOXTON, 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. Himes.  
ROCHESTER, N. Y.—No. 17 Arcade Buildings; address E. C. Galusha.  
BUFFALO, N. Y.—No. 8 Niagara street; address H. B. 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. 83 Market street; address H. A. Childsden.  
LOUISVILLE, Ky.—Jefferson House; address Dr. Nathl. 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 cherub'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 that 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 boast, 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.

Ist. Their history, contained in Rev. xi. 5-13, inclusive. Let me read and explain. 5th verse, "If any man will hurt them, first 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 detestical France. The rulers of France, in the revolution, proclaimed a war of extermination against the "fisherman'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 in 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 issue! 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 warring 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. 83.

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 Sodomish 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 dwell 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 boast, 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 1360 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 was become 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 upon 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. Will 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 was past, and behold, the third was cometh quickly." The second was begun by the civil wars in France and Germany, and ended in the French revolution; and the third will come quickly. It is the last great war denounced against the woman sitting upon the scarlet-colored beast, and against the earth, which she hath filled with her fornications, and the kingdoms of this world, which must all be destroyed under this war.

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 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 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 destroy the earth."

This verse shows us what takes place at the sounding of the seventh trumpet and third war, 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 it 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 war 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 pronounce 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 war must be equally so 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 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 destroy the earth."

LECTURE XI.

THE WOMAN IN THE WILDERNESS.

REV. xii. 5.

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 like-

ness from Christ's first coming, down to his second appearing, 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 grandeur at least, "In the world ye shall have tribulation." These facts are as 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 palaces 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 impudens Ninveh? Where is Chabrea, the queen of nations? Where is the Grecian empire, once the potentate 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 this 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 ages 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, 1200 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. liii. 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 in 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 apocalyptic 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:

Verses 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. 30. Like stars, they are smaller lights in the government of God, and teachers under the law and gospel.

Verses 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.

Verses 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.

Verses 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.

Verses 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.

Verses 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 ordinance as they were delivered to the saints in the apostles' days; yet but little is known of them for six or seven hundred years.

Verses 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.

Verses 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.

Verses 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.

Verses 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.

Verses 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.

Verses 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."

Verses 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.

Verses 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.

Verses 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.

Verses 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.

Verses 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 WESTERN MIDNIGHT CRY!!!

Vol. II.]

CINCINNATI, SATURDAY, FEBRUARY 24, 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.

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, 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.

VI.—The aboves 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 8 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, } Committee.  
J. ESHELBY,  
W. MOORE, }

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 free 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 manifested.

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 till 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 Jeremias 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 rattle-trap 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 the *terminus ad quem*,† which they have not.

\*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 scorch 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. Eo.

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 pro-

cure 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 ev-

er 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 lisp'd 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 Omnipotent 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 . . . 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. JACOB,

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.  
JAMES BROWN.

#### LETTER FROM BRO. FALL.

PLEASANT VALLEY, Preble Co., O.,  
Feb. 12th, 1844. }

DEAR BROTHER JACOB,

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 fulfillment 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, Christ'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 more 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 primitive 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 back-sliding 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 assure 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 haven 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 know any thing of God individually, I am afraid that most of them died in the wearing: 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 prophetic 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 apostasy, 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 Gallilee, 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 believe 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 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.'—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.

## 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, 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 in 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 8 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, } Committee.  
J. ESHELBY,  
W. MOORE, }

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 12 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 Norridgwick (Me.) 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 unfailling 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. 23–25 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 irresistible, 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: 2, 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.

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| DAN. II. E. C. 570.<br>PARAC. [The ten kingdoms only, out of which this power arose are here brought to view.] | DAN. VII. E. C. 541.<br>PARAC. "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.) | DAN. VIII. E. C. 539.<br>PARAC. "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." |
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| [The little horn being anonymous with the beast that succeeds the dragon, in Rev. 13, and the dragon being the government that sought the destruction of the saints of the Most High. 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 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 Princes or Princes" (the Lord Jesus Christ) So did the Roman power. The "little horn" here embraces pagan as well as papal Rome. |
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| 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 silver, and the gold, broken to pieces to- | 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 | 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. |
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gether, 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.)

him: thousands ministered unto him, and ten thousand times ten thousand stood before him; and the book was opened. The beast was slain, and his body was straved, and given to the burning flame." (v. 9, 10, 11.)

(The earth is now empty.) (Not a kingdom exists.) (The desolator is made desolate.)

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| 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 in 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.) |
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| "The earth" is now "full of the knowledge of the Lord as the waters cover the sea." Isa. 11: 9. | "They sang a new song, though 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. |
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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. McAnally 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 eye 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. xiii. 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 exclaims, "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 seven 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 in 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 Days come. Dan. vii. 21, 23. 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. 1; 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? O! Heaven—glory—immortality—eternal life? Yes, verily! Hence the apostle tells his brethren, Act. 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 dwell 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 ye over them;) for yet a very little while and the indignation shall cease and mine anger in their DESTRUCTION." Again, Isa. xvi. 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. xiv. 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, "UNTIL 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

drawn 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 stinner, 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. JACOB,

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, Carrollton and Whitehall. The usual effects of presenting the momentous considerations, with which our minds are absorbed, have been cheerfully 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 manner quails in view of judgment so near and beats 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 fate 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. HINES.

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 forgotten, 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 don't 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 prevent 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 9th 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 seated 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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CONSTITUTION 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. 12-15, "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,' Mahommedan 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. 11-15, "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 fall; 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 Mahommedans, 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," (awake to the spoil,) Rev. xvi. 16-21.

These will be the means the dragon will use, in his last great struggle, to gain ascendancy 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, confuse the spirits of all who worship the dragon, beast or false prophet, in the pit of wo; 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 360 days, Rev. xiii. 6. 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 "seeing 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. 529, 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 hundredfold of ears 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 couching 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; *apostasy* 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 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 spoke 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 liii. 1-5, "For as a young man marryeth 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 gloriations 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. xvi. 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 1536 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,

I. 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 23d, 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



# THE WESTERN MIDNIGHT CRY!!!

VOL. II.]

CINCINNATI, MONDAY, MARCH 4, 1844.

[No. 13.]

J. V. HIMES, PUBLISHER.

"WATCHMAN, WHAT OF THE NIGHT?"

F. 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 thy 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 sieze 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. 8-10.

"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, 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 "as far 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. 10.)

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 hastening 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. lxxv: 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 until 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 of similes, 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 forests 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 contentions, strife, divisions, cruelty, oppression, and heart-burings, 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 does 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 in 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 will he power to become the SONS OF GOD, even 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 con-

stitute 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, vii. 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 synagogues 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, lxxv. 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 asbamed:

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 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 evidences 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, xxvii. 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 transgressors 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, 16. "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 Jews 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 draw 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 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.

### 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 doctrine, 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 he 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 heatow 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 gospel to preach to them who dwell 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 throns 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; he 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



Bridgroom! 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 Bridgroom; 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. Will 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 impatient 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 exercises 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 design 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. xxv. 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 as 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 teaching, 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 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, ch. 9, 10, 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. xxv. 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, Rachel weeping for her children," &c. This must have been known in all Judaea.

7. Land forsaken of both of her kings. Isa. vii. 18, "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."

8. 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 Judaea and Jerusalem went into the wilderness to John, and of course must have seen this sign.

9. 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 vi. 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."

10. 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."

11. 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.

12. 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."

13. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

14. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

15. The dead are raised. Isaiah xxvi. 10, "And the earth shall cast out the dead."

16. 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."

17. 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.

18. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

19. 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.

20. 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 Capharna, 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 fulfillment. 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 fulfillment 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 scientific, 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 soci-

ety 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 lieth in wait, 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, inasmuch that, if it were possible, they shall deceive the very elect." There can be no doubt of this sign being fulfilled.

14. The fulfillment 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



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 301 years will be completed in 1830, 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 sacrifices 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 13th 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 com-

eth." 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 doctrines 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, impatient 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 Pharisees 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 subscrip-

tions 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.

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#### 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. Hime, Cincinnati.

A general assortment of Second Advent Books and Publications are kept at our office, for sale.