

# THE MIDNIGHT CRY!

VOLUME II.

NEW-YORK, FRIDAY, JANUARY 20, 1843.

NUMBERS 5 & 6.

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

BY JOSHUA V. HIMES.

WEEKLY—NO. 36 PARK-ROW.

READ AND CIRCULATE.

## THE MIDNIGHT CRY—WEEKLY.

Published every Friday, by J. V. HIMES. Assisted by L. D. FLEMING and N. SOUTHARD.

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## THE MIDNIGHT CRY.

### CONTENTS OF THIS PAPER.—EXPLANATIONS.

A brother who expects to meet Christ soon, "having lands sold them," and directed us to use the price in printing this sheet for circulation. Those who wish to pay for it, can do so, at the rate of \$4 per hundred, or at any other price they may choose. All the money we receive will be used in printing more papers. Those who have no means to buy with, ARE WELCOME TO RECEIVE IT. We send it *gratis*, to many, who are requested to read and circulate. We will here correct a very great mistake founded on the expression in our last, that we wished to spend \$1000 in circulating that sheet. We had received but a tenth of that sum, for that object. We still wish to spend \$10,000, for this, and other sheets. *Who will help?*

Another double sheet will be issued next week containing *The Bible Examiner*, No. 1, [which is a connected Exposition of the 24th chapter of Matthew]—a Lecture on the 8th and 9th of Daniel; both by Bro. Storrs. Also the *Chronology of the world*, by Wm. Miller; a connected view of Daniel's visions illustrated by engravings, &c. &c.

We have devoted much of this paper to Popery, for several reasons:—1. We are convinced that the Lord has made it a prominent topic of prophecy, and it is therefore important that we should understand it.

2. Prof. Stuart, the chief teacher of theology in a large portion of the Church, is explaining those prophecies away; so much so, that a Protestant clergyman, who is, if possible, more hostile than himself to what he calls "Millerism," said recently: "Prof. Stuart must be getting crazy."

3. If those prophecies relate to popery, then the argument we deduce from them appears irresistible.

The Diagram of Daniel's Visions contains an interesting view of their chronology. The date (534) which is given for Justinian's decree, should have been 533. Berthier entered Rome on the 10th of Feb. 1798. The castle was surrendered on the 15th. This fact should be noticed in order to harmonize a seeming contradiction in two statements in this paper.

The article on Public Morals will be objected to by some because we give *such facts*, and because we quote from the Herald. The Bible has given such facts, both in history and prophesy. We quote from the Herald as one of the most accurate *reflectors* of the morals of a large part of the community. We believe more money is paid for it than for any other paper (not of larger size) on this continent. We do not deny that it is horribly corrupt, but it is what its readers make it. Its editor is their servant. What must be the state of morals when such a paper has such an immense circulation!

To SUBSCRIBERS.—This sheet is furnished to you in place of two single numbers. It is printed in the form of a single paper, to save postage.

### LECTURES IN NEW YORK.

On Thursday and Friday evenings of last week, Brother Whiting lectured to very large audiences at the Baptist Tabernacle in Mulberry street. He gave a very clear proof that the 2300 days of Daniel end in 1843.—Many doubters were convinced.

On Saturday evening, Brother Storrs commenced a course of lectures at the corner of Grove and Hudson streets. Notwithstanding the evening was one in which people in the city very seldom attend meeting, the house was crowded to excess. The crowd was still greater on the Sabbath. On Monday evening, the number around the door was so great that Brother Hyatt lectured to the crowd in the street. On the same evening Brother Whiting was lecturing to a large audience at Niblo's Saloon; and Brother French to another at the National Hall in Brooklyn. Brothers Whiting and Storrs have continued to lecture to crowded houses.

### CROTON HALL OPENED.

The interest on the coming of Christ and end of the world has so increased in this city and vicinity that our office is completely overrun with visitors day by day. Under these circumstances, a friend has hired *Croton Hall*, No. 7 1-2 Bowery, which will be open each day, Sundays excepted, from early in the morning till dark in the evening, for the reception of visitors. All the variety of Second Advent publications can be had at that place the same as at our office. Croton Hall is a neat and spacious place, and will accommodate several hundred persons. It is intended to hold religious meetings, for prayer and conversation, some part of each day. For the present they will be held there at 3 o'clock, P. M.

### SECOND ADVENT CONFERENCE AT PHILADELPHIA, PA.

Brethren Miller and Himes intend (Providence permitting) to attend the Conference. It is to commence the last Tuesday in this month, and continue one week. Let the friends make it a general convocation.

TO METHODIST MINISTERS.—The Weekly "Midnight Cry," is sent to a number of Ministers in the New Haven, Maine, and Genesee Conferences, of the M. E. Church, by a friend, who has paid us the cash for that purpose; and *no charge* is made to those Ministers. Please read and circulate. *Time is short.*

Notices of interesting meetings, and cheering reports from the country are reluctantly crowded out.

THE LOVE OF SOULS.—Christ loved souls and came all the way from heaven to earth to save them. Every Christian has the spirit of Christ in him. How can we call ourselves Christians if we do not love souls? Christ's spirit is always the same in all men who have it in possession. But if we say we do love them, what evidence do we give of that love? Do we labor to pull them out of the fire? Oh, Christian professor! awake to the work of God: pray and weep, and wrestle before God, until you feel the love of God and souls kindle in your heart. It is a gift for which too few weep, seek, and pray. Think how the Saviour labored, and wept, bled and died, for sinners, and then go and imitate him. What you do must be done quickly. The world is perishing: fly to the rescue.

TO PARENTS.—Do you believe Christ will soon come? If so have you done all you can to induce your children to go with you into the Ark? It is to be expected that many will do as Lot's sons-in-law did the day he fled from Sodom. He seemed to them as one that mocked. But be sure you do your duty; warn them in all plainness, and carry them before God in earnest prayer.

### THE KINGDOM OF GOD.

On no subject have we been more deluded than on this all-important one. The old Catholic commentary on Daniel 2: 44, is this—"The Church of Christ is the only kingdom which can never be destroyed." By this they mean their own church, for, it is a part of their creed that there is no salvation out of it. Of course, they cannot fancy that Christ's kingdom is out of it. A notion, much like the Popish one, has infused itself into the Protestant church, till almost all of us have been taught that Christ has a *visible* kingdom on earth, which will grow until all earthly dominions will be subject to it, and the saints shall possess "the kingdom and dominion, and greatness of the kingdom under the whole heaven," in this sin-cursed earth, before Christ comes. How different is the language of the Bible from this notion of men!

"In the world ye shall have tribulation," said Christ, John 16: 33, and he also said: "It is your Father's good pleasure to give you the kingdom." Luke 12: 32. We are not enjoying the glories of the kingdom, while we are undergoing the trial, in preparation for it. See the Apostles preached to the Christians in Lystra, Iconium, and Antioch: "Confirming the souls of the DISCIPLES, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the KINGDOM of God." Acts 14: 22. If the kingdom were earthly, they had it already, but they were exhorted to continue in the faith, that they might enter into it. Peter addresses the "elect" Christians, as "a chosen generation, a royal priesthood, which, in time past were not a people, but are now THE PEOPLE OF GOD: dearly beloved, I beseech you, as STRANGERS and PILGRIMS, abstain from fleshy lusts." A pilgrim wanders from place to place without a home. Can he sit on a throne at the same time? In his second Epistle Peter says: "Wherefore, the rather, brethren, give diligence to make your calling and election sure: for so an ENTRANCE SHALL BE ministered unto you abundantly INTO THE EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

In this world, it is our duty to "seek first the kingdom of God," which we do, when, by patient continuance in well doing, we "seek for glory, honor, and immortality," and thus we seek, or "LOOK for a city which hath foundations," as Abraham did. But let us not forget that we are only "heirs of the kingdom," living in a strange land,—an enemy's country,—where wicked powers will rule, till Christ comes.

"But why do you insist so strongly on this point?" it may be asked.

Because the church is so worldly. They seem to have forgotten that Christ said: "My kingdom is not of this world." The devil is called the Prince of this world, John xii. 31, and the god of this world, 2 Cor. iv. 4. The world hated Christ, John vii. 7, it has rejoiced at his absence, John xvi. 20. The kindreds of the earth will wail when he returns, Rev. i. 7. Professed disciples, are not you insensibly conforming yourself to the world? If so, may the Lord chasten you, that you may not be condemned with the world. Do you glory only in the cross of Christ, by which you are crucified to the world? Can it not be said of you, "He is of the world, therefore speaks he of the world?" (1 John iv. 5.) O remember that Christ hath chosen his followers out of the world. So far from having a kingdom here, "our citizenship" is in heaven, from whence we also LOOK for the

\* So the word rendered conversation signifies,



Saviour, the Lord Jesus Christ." O "love not the world," but "strive to save yourselves" and the souls of others, "from this untoward generation."

On the subject of the kingdom, we have published some excellent extracts from Bro. Litch's Prophetic Expositions. See daily Midnight Cry, Nos. 14 and 18. After considering the person and character of Christ the king, he proceeds to consider

#### V. HIS KINGLY CHARACTER AND DOMINION.

1. *He is the promised Son and heir of David.* That Christ is David's Son, and the Son of promise, and his Son "according to the flesh," is abundantly established by Peter, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This promise and oath to David is found, 2 Samuel, vii. 12, 16,—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever." According to these strong testimonies, David's throne and house is to be perpetuated eternally in Christ. The temporal succession of kings of David's line have failed. But the everlasting succession has not failed, nor will it; this, David foresaw, and spoke before of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. The same flesh that went into the tomb came up, and is now in heaven. And he has "the key of David," [Rev. iii. 7.] signifying that he only has the heirship of that house so long shut, and can open and no man shut, and shut and no man open. That house was shut when Nebuchadnezzar destroyed Jerusalem and carried Zedekiah captive to Babylon. God pronounced the doom thus, by Ezekiel xxi. 25, 27,—"And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." From Zedekiah's captivity and the ruin of Jerusalem, there has been no king of David's line reigning in Jerusalem. There never will be, until he comes whose right it is, and takes the kingdom. "The Lord God will give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. "Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it, and establish it, with justice and judgment, henceforth, and forever."

2. *His reign is to be personal and visible.* This is clear from the fact that Christ is the Son of David according to the flesh, and is to sit on David's throne. That throne was on earth and at Jerusalem. And "The Lord of Hosts [is to] reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "The tabernacle of God is with men, and He will dwell with them." Rev. xxi. 3. Were he, in his peculiar kingly character, a pure spirit, like the infinite God, without body or parts, his reign like God's, might be a purely spiritual reign. But not so; for, although all the fulness of the Godhead is in him, he is a man; and in his humanity consists his peculiar and everlasting kingly character: and a period is to arrive in the history of his existence, when in some subjected sense he is to reign as the Son, "and God be all and in all." 1 Cor. xv. Being, then, a king, according to the flesh, and of David's line, and his reign being over the

saints, it must be a personal and visible reign. And for this purpose he is to come again on earth, just as he went into heaven, which was bodily and visibly; with a body of flesh and bones. Luke xxiv. 39. If it be objected to this, that Christ did not go into heaven with the same body in which he arose from the dead, but that it was spiritualized when he ascended to heaven, I reply, I shall grant it when the law and the testimony can be produced which declares it. But the Bible not only affords no intimation of such a change, but the whole tenor of its testimony is, that he went up as he arose from the grave, and will come again in the same manner.

#### VI. THE TERRITORIAL DOMINION OF CHRIST.

1. It is to be all the territory now occupied by the great image of Nebuchadnezzar's dream. "Whosoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii. 38. "A stone was cut out without hands, which smote the image." "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," "like the chaff of the summer threshing-floors, and the wind carried them away." "And the stone that smote the image became a great mountain and FILLED THE WHOLE EARTH."—Dan. ii. 35. Then, in verse 44, when the explanation is given, it is said, "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and it shall stand forever." The stone is to break these kingdoms, and the kingdom of God is to do it. Then the stone, Christ, and the kingdom of God, are the same. The enlargement of the stone will be by gathering together, in the fulness of the dispensation of times, all things in him, whether they be things in heaven, or things in earth, or things under the earth, even in him. Eph. i. 10. Thus will his body be perfected and his kingdom organized. Then the meek will inherit the earth.—The second Psalm is also another testimony on this point: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me thou art my Son, this day I have begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The testimony here is decisive on the point, that the Son of God is to possess the uttermost parts of the earth. He adds, "thou shalt break them [the heathen] with a rod of iron, and shalt dash them in pieces like a potter's vessel." "This is all the conversion of the heathen promised in the second Psalm.

2. The Saviour himself has taught us the same thing in Matt. xxv. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There was a kingdom prepared for and given to man as soon as he existed, and even before he was brought into being. That kingdom or dominion was "all the earth;" and also all that earth, air, and sea contained. Gen. i. (See Sec. 1.) The Bible furnishes us with no hint that God ever prepared any other kingdom for man when he laid the foundation of the world. This kingdom, then, Christ is to restore and give to his saints.

3. A text already noticed, (Rev. xi. 15.) teaches the same doctrine: "There were great voices in heaven, saying, the KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Numerous other texts might be presented, all showing the same thing. But these must suffice for the present.

#### VII. THE METROPOLIS OF THE KINGDOM OF GOD.

1. *Its locality.* It is Mount Zion and Jerusalem. Ps. ii. 6: "Yet have I set my king on my holy hill of Zion." Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The throne of David, which Christ is to inherit, and on which he is to reign forever, was established there, and is forever to be there. Ps. cxxxii. 11—18: The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Nothing can be more clear and strong than this declaration of the Lord that he will dwell there forever, and the throne of David be there, and his horn (kingdom) flourish there.

2. *The City.* Not "Jerusalem that now is, and is in bondage with her children," "but Jerusalem that is above, and is free, and is the mother of us all." Gal. iv. The "New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi.

It is the city for which the patriarch Abraham looked, (Heb. xi. 10,) "which hath foundations, whose builder and maker is God." For this city he looked as the promised inheritance of the land of Canaan. And a city twelve thousand furlongs, or fifteen hundred miles square, as is the city described in Rev. xxi., would require all the territory promised Abraham, for its location. And if all the saints of God are to "have right to the tree of life, and enter in through the gates into the city," such a city would be none too large for their ample accommodation. This is "the city of the living God;" the tabernacle of God which shall be with men, in the NEW EARTH.

Until that time comes, Jerusalem is to be trodden down of the Gentiles, even until the times of the Gentiles be fulfilled; or until the image is dashed in pieces, and no place is found for it and the stone fills the whole earth. Then there will be a race at Jerusalem who shall say, "Blessed is he that cometh in the name of the Lord." They will be the redeemed from the east, west, north and south, who shall sit down with Abraham, Isaac and Jacob, in the kingdom of God; while the unbelieving Jews will be cast out into outer darkness, where there shall be weeping and gnashing of teeth.

#### VIII. THE SAINTS OF GOD WILL BE FELLOW-HEIRS WITH CHRIST.

The inheritance, by purchase and by promise, belongs to Jesus Christ the Son of God. "But as many as receive him, to them he gives power or privilege to become the sons of God, even to them that believe on his name." God sends forth the spirit of his Son into their hearts, crying, Abba, Father. And the Spirit itself beareth witness with our spirit that we are the children of God; and because children, then heirs, heirs of God, and joint-heirs, with Christ. Rom. viii.

Christ is the head, and the church the body



composed of the members of Christ. He is the true vine for whom the goodly vineyard, the land promised to Abraham, and once occupied by the men of Judah, (see Isai. v.) was prepared, and to whose use it is now soon to be devoted; his believing people are the branches of that vine, and with the vine and root, or good olive tree, they will be transplanted into that holy soil, to flourish in immortal bloom and vigor forever and ever. In the explanation of the vision of the four beasts, (Dan. vii. 18,) it is said, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, and ever." Also, in the 27th verse of the same chapter, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Again, (Matt. xxv. 34,) "Come, ye blessed of my Father, inherit the kingdom." These constitute the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii.—These, too, constitute the house of Jacob, over whom Jesus Christ is to reign forever and ever. Luke i. 33. They will reign with Christ as his subjects, and assist, under him their king and head, in the government of the kingdom; and enjoy all its immunities. The kingdom will be the same as when God originally gave it to Adam and his family. They had dominion, but Adam, by virtue of his relation to them, was their superior and head; but they were all children, and were to reign with him. "Let them have dominion."—Christ is the last Adam, and sustains a similar relation to the church as Adam did to the race.—Adam gave them mortal life; Christ eternal life. Now if we suffer with him we shall also reign with him.

#### IX. THE TIME AND CIRCUMSTANCES WHEN THE KINGDOM OF GOD WILL BE SET UP.

1. *It will be when the times of the Gentiles shall be fulfilled.* The governments of the Gentiles, shadowed forth in the great image, (Dan. ii.) have certain predicted changes to pass through, and cannot pass away until they have fulfilled the prediction. When they have done that, the stone, Jesus Christ, will demolish them, and the God of heaven set up [or cause to stand] his kingdom.

2. *It will be when one like the Son of man shall come with the clouds of heaven.* "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory and a kingdom," &c. Dan. vii. 13. This kingdom is not to be given to the Son of man until he comes in the clouds of heaven. He cannot set up his kingdom until it is given him. But he has not yet come with the clouds of heaven. Hence his kingdom is not yet set up. But it will be when he so comes.

3. *It will be when the seventh trumpet sounds.*—The seventh is the last trumpet; and at it the dead are to awake. "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we be changed." 1. Cor. xv. Thus also the Revelator, chap. xi. 15: "The seventh trumpet sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "Saying, we give thee thanks, O Lord God Almighty," "because thou hast taken to thee thy great power and hast reigned; for the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." Until that time comes, Christ is not to receive the kingdom.

4. *It will be when the Nobleman (Christ) who is gone into a far country to receive a kingdom returns.* The object of the parable, (Luke, xix. 11)—27, was to correct the false notions of those who "thought the kingdom of God should immediately appear." The parable taught them that Christ, the nobleman, would first go away and receive his kingdom, and in the meantime leave his servants in possession of his property to occupy till his return; that at his return, he would reckon with and reward his servants if faithful, and cast them off if unfaithful: and then bring forth and slay his enemies. Such a return of the nobleman has not yet taken place, nor have the servants of Christ yet received their reward in his kingdom. Nor have his enemies yet been destroyed. Then he has not yet received his kingdom or set it up.

5. *It will be at the end of this world (or age).*—The parable of the tares of the field, (Matt. xiii. 24—30, 36—43,) is designed to teach us the same great doctrine. "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Both the tares and wheat sprang up, and the servants came and inquired, "Sir, didst not thou sow good seed?"—"From whence then hath it tares?" "An enemy hath done this." "Shall we go and gather up the tares?" "Nay, let both grow together until the harvest," &c. "Declare to us the parable of the tares of the field." "He that soweth the good seed is the Son of man; the field is the world (*kosmos*) the globe and its creatures." "The good good seed are the children of the kingdom," its heirs. "The tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Now the tares grow together with the wheat in the world, or what is promised to Christ for his kingdom; then the tares will be cast out, and the righteous be glorified in the kingdom of God. It cannot take place until the end of the world, or age, which began with the preaching of John the Baptist, until which time the law and the prophets continued. But since then the kingdom of heaven is preached. That was the last age, or dispensation, of probationary time. When it ends, the tares and wheat will be separated, and the one be burned up, and the other glorified. Until that takes place there can be no such state on earth as that wherein all shall know the Lord, from the least to the greatest. Then it will be thus; for they shall see, not through a glass darkly, as now, but face to face.

#### X. THE EMBRYOTIC STATE OF THE KINGDOM.

There are various texts in the Bible which seem to convey the idea of the present existence and the progressive character of the kingdom of God. It is from such texts the notion has been derived that Christ set up his kingdom at the time of his first advent. Some of those texts we will consider.

1. *The parable of the mustard seed.* Matt. xiii. 31, 32: "Another parable put he forth unto them, saying, The kingdom of heaven is like unto a mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The usual construction of this parable, is, that the seed represents the smallness of the church in its beginning, consisting

only of the twelve apostles of Christ sent out to evangelize the world; that this little beginning is to eventuate in the universal triumph of the church of Christ, and the conversion of the world and introduction of millennial glory.

But is not the meaning obviously this, that Christ is the mustard seed; that in his death he was planted, and in his resurrection he germinated into new life; and that every soul saved through his death and resurrection is an additional branch to the tree? The branch of the mustard tree no more literally lives and flourishes and bears fruit by its union with the stock and root, and the sap it receives from that root, than the Christian has spiritual and eternal life from the indwelling of that quickening spirit which raised up Christ from the dead. It is to the church the sap of life. The indwelling of the quickening spirit of Christ in the believer is the mystery of godliness. It is religion; so that each believer can say, "I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh is by the faith of the Son of God." It is the resurrection power and eternal life. The blood of Adam, which all men derive by natural generation, does not give them second life, or raise them from the dead to eternal life! But the spirit of him that raised up Christ from the dead, if it dwell in us, will quicken our mortal bodies also. This being the case, it will readily be perceived that the perfection of the tree cannot consist in its universal triumph all over the world in any one age of probationary time. For while there is yet one more member to be added to the tree, or while death reigns in the world, the tree must of necessity be in a state of imperfection and immaturity. But in the dispensation of the fulness of the times he shall "gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 10. Then there will be a perfection of the tree, and each branch will be in its place, mature and perfect. It cannot be before.

2. *The parable of the leaven.* Matt. xiii. 33; "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This, like the former parable, has been supposed to predict the ultimate and universal triumph of Christianity in this world. The leaven is the gospel, the three measures of meal the world of mankind; the leavening process the increase of the means of grace and conversion of sinners through those means, until the whole world shall be converted.

But does it not rather express, by a figure, a definite for an indefinite number of persons; each one of whom receiving the spirit of Christ, will, if the leaven be permitted to work there, be conformed, when Christ appears in glory, to his glorious image.

"And when Jesus doth appear,  
Soul and body,—soul and body,  
Shall his glorious image bear."

But those measures of meal, (persons,) which do not receive this spirit, have no life in them, they can have no hope of glory. Reader, have you that blessed spirit dwelling in you? Examine yourself and see whether you be in the faith. Christ is in you except you are a reprobate. But if the three measures of meal mean the whole world of mankind, then the leavening process will go on till all are saved; and *Universalism is true.* But it is not so; but each of Adam's race is a measure, and each must receive the spirit for himself, or not be saved.

This spirit is what I call the kingdom of God, or the germ of that kingdom in the believer.—It was in Abel, as well as in Paul and the belo-



ved disciple. So were Abel and Enoch, and a host of worthies in Old Testament times, in Christ by faith, as well as apostles and martyrs under the gospel; the embryotic kingdom was begun when the great plan of redemption by Jesus Christ was first promulgated. It was no new kingdom which Christ established when he came on earth. He introduced a new dispensation or age, and the last one which the world will enjoy before his kingdom comes.

Christ was born to be a king; but his kingdom is not of this world. That is, say some, it is not an outward and visible kingdom; but a spiritual reign. Nay, but Christ has nowhere taught us that his reign is spiritual; but, it is "according to the flesh" he is David's son, and is to sit on David's throne. His kingdom, although to be a visible one, and on the renewed earth, yet is not of this world, under its present organization, and while the Gentiles have the dominion of it, but in the world to come. Christ is now exalted to his Father's throne, to be "A PRINCE, and a Saviour." He is an heir to, and expectant of a throne; and will come to it at the time appointed of the Father. But a prince, although an heir to a throne, is not *de facto*, a king. He is to set on his Father's throne until his foes be made his footstool. Then he will come to dash his enemies in pieces, and give his saints the kingdom.

#### XI. THE MINIATURE EXHIBITION OF THE KINGDOM OF GOD.

*The transfiguration.* Luke ix. 27-36. The Lord Jesus had just told his people of their sufferings and self-denial, if they would follow him, and also the consequence of being ashamed of him before men; viz., that he will be ashamed of them "when he shall come in his own glory, and in his Father's, and of the holy angels." Then, that they might have the assurance of his so coming, and know that it was not a fable, he told them, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." This promise he fulfilled about "an eight days after," in his transfiguration on the mount, in the presence of Peter, John and James.

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. *The glory of the Father was there*; it was "a bright cloud" of the divine glory, out of which came the Father's voice, saying, "this is my beloved Son; hear him."

3. *The glory of the holy angels*, (messengers,) was there. Two men, which were Moses and Elias; the one from the dead, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. This scene was revealed on earth, not in heaven: thus teaching the disciples that the kingdom of God will be revealed on earth at the appearing of Christ.

5. The use the apostles made of the scene.—The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his 2d Epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty: 2 Pet. i. 16. This he says was "when we were with him in the holy mount." The scene was a demonstration of the reality of Christ's second, personal and

glorious appearing, to reward every man according to his works."

When this kingdom is set up, then it will be true that the least saint who shall enjoy its glories will be greater than ever John the Baptist was in this world of temptation, sufferings, sorrow and death. Then Peter—when in Christ's kingdom, with his fellow apostles, he shall set on his throne with his master, to judge the world—then Peter can with safety be entrusted with the keys of the kingdom of heaven. But it does appear to me, that, in this world of passion and prejudice, it would be rather hazardous to entrust the keys of the kingdom of heaven either with Peter or the Pope. There, under the immediate eye of the great Master, and with passion and prejudice removed, and a rectified judgment, it will be safe, if it so seem good to the Lord, to place Peter at that post,

## POPERY.

### POPERY A SUBJECT OF PROPHECY.

Self-evident truths have been denied and ridiculed, by some, in all ages. No absurdity has been without its adherents, and no abuse without its defenders; but the absurdities into which our opponents are running, in these last days, are nevertheless somewhat amazing. Mr. Hatfield tries to pave the way for his comments, which leave Rome and Papacy out of those prophecies in which almost all Protestants have seen them so conspicuous, by saying—"Yielding to none in attachment to Protestantism, nor in my inmost loathing of prelacy or papacy, I am unable to follow in the track of all those who meet the Pope at every corner."

He then proceeds to twist the prophecy in the seventh of Daniel, out of its plain natural shape into a most distorted one, in order to make an insignificant Syrian king fulfil a prediction which almost all the world has applied to Rome. We should almost as soon think of *proving* that the sun shines, or that the Old Testament contains predictions of Christ, as to *prove* that it also refers to the Papal Antichrist. That Paul also refers to the same thing, is very evident. We here give Wakefield's translation of 2 Thes. ii. 1-10. The reader will compare it with the common translation, and one may help elucidate the other.

CH. II. Now we entreat you, brethren! concerning this coming of our Lord Jesus Christ and our assembling unto him, that ye be not hastily moved from your understanding, nor troubled by any declaration of the spirit, nor by any expression as from us, as if the day of the Lord were at hand. Let no one deceive you by any means; for that falling off must first come, and that man of sin, that son of mischief, be displayed, 4 who opposeth and raiseth himself up above every one, that entitleth himself a god or demandeth reverence; so as to place himself in the temple of God as a 5 god, declaring himself to be a god. Do ye not remember, that, whilst I was yet with you, I told you these 6 things! And ye know what hindereth now; so that 7 he will display himself in his proper time: though indeed this mystery of wickedness is showing itself already; but he, who now hindereth, must be removed; 8 and then will this wicked person be displayed: and the Lord will consume with the breath of his mouth, and with the manifestation of his presence will destroy 9 him, whose coming is according to the operation of Satan, with all imposture of miracles and of signs 10 and wonders, and with every wicked seduction, among them prepared for their destruction, because they receive not the love of the truth for their preservation.

In his notes on this passage, Dr. Clarke says:

Bishop Newton has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern commentators follow his steps. He applies the whole to the *Romish church*: the *apostacy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c., the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

3, 4.—*For that day shall not come, except, &c.*—"The day of Christ shall not come, except there come the apostacy first." The apostacy here described, is plainly

not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is *THE apostacy*, with an article to give it an emphasis; the article being added, signifies, "that famous and before-mentioned prophecy." So likewise is the *man of sin*, with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from Dan. vii. 25, and xi. 36. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. *The man of sin*, may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body, or number of men, under the character of one: thus, a *king*, Dan. vii. 8. Rev. xvii. is used for a succession of kings. The *man of sin* being to be expressed from Dan. vii. 24, according to the Greek translation, *he shall exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing idolatry in particular, as the word *sin* signifies frequently in Scripture. The *son of perdition* is also the denomination of the traitor Judas, John xvii. 12, which implies that the *man of sin* should be like Judas, a false apostle; like him, betray Christ; and like him, be devoted to destruction. *Who opposeth, &c.* is manifestly copied from Daniel, *He shall exalt himself, &c.* The features exactly resemble each other. *He opposeth and exalteth himself above all*; or, according to the Greek, *above every one that is called God, or that is worshipped*. The Greek word for *worshipped*, is *σεβασμα*, alluding to the Greek title of the Roman emperors, *σεβαστος*, which signifies *august*, or *venerable*. He shall oppose; for the prophets speak of things future as present; he shall oppose, and exalt himself, not only above inferior magistrates, (who are sometimes called *gods* in Holy Writ,) but even above the greatest emperors, and shall arrogate to himself Divine honors. *So that he, as God, sitteth in the temple, &c.* By the temple of God, the apostle could not well mean the temple of Jerusalem, because that, he knew, would be destroyed within a few years. After the death of Christ, the temple of Jerusalem is never called by the apostles the temple of God; and if, at any time, they make mention of the house, or temple of God, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12, will want no examples to prove, that, under the Gospel dispensation, the temple of God is the church of Christ; and the *man of sin's* sitting, implies his ruling and presiding there; and sitting there as God, implies his claiming Divine authority in things spiritual as well as temporal; and showing himself that he is God, implies his doing it with ostentation.

5, 6, 7.—*Remember ye not, &c.*—The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostacy that would infect the church, even while he was at Thessalonica. From these verses it appears that the *man of sin* was not then revealed; his time was not yet come, or the season of his manifestation. *The mystery of iniquity was indeed already working*; the seeds of corruption were sown, but they were not grown up to maturity; the *man of sin* was yet hardly conceived in the womb; it must be some time before he could be brought forth; there was some obstacle that hindered his appearing. If we may rely upon the *concurrent testimony* of the Fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such caution; he mentioned it in discourse, but would not commit it to writing.

8. *Then shall that Wicked be revealed.*—When the obstacle, mentioned in the preceding verse, should be removed, "then shall that Wicked," &c. Nothing can be plainer than that the lawless as the Greek (*ὁ ἀνομος*), signifies, *the wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what hindered that he should be revealed, and would continue to hinder till it was taken away; and then *the wicked one, &c.* Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation, than he foretells also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in the order of time, but the apostle hastens to what was first and warmest in his thoughts and wishes, *Whom the Lord shall consume, &c.* If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching and publication of His word, and shall utterly destroy him at His second coming, in the glory of His Father, with all the holy angels.

9-12.—*Whose coming is after, &c.* The apostle was



eager to foretel the destruction of the man of sin; and for this purpose, having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance, and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers, and boast of revelations, visions, and miracles; false in themselves, and applied to promote false doctrines. Verse 9. He should likewise practice all other wicked acts of deceit: should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth, whereby they might attain eternal salvation. Verse 10. And indeed, it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness. Verse 11, 12.

Upon this survey, there appears little room to doubt of the genuine sense and meaning of the passage.

This apostasy, all the concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the church of Rome has most notoriously departed, by substituting other mediators, and invoking and adoring saints and angels: nothing is apostasy if idolatry be not. And are not the members of the church of Rome guilty of idolatry, in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary; as much, or more, than to God blessed for ever? This is the grand corruption of the Christian church; this is THE apostasy, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostasy be rightly charged upon the church of Rome, it follows of consequence that the man of sin is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostasy. He is properly the man of sin, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by sin be meant idolatry in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry, of the grossest kind. He also, like the false apostle Judas, is the son of perdition; whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. He opposeth: he is the great adversary of God and man; persecuting and destroying by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians, but the Christian bishop of Rome has slain his ten thousands. He exalteth himself above all that is called God, or is worshipped; not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ, and God himself; making even the word of God of none effect by his traditions; forbidding what God has commanded, as marriage, the use of the Scriptures, &c., and also commanding, or allowing what God has forbidden, as idolatry, persecution, &c. So that he, as God, sitteth in the temple of God, &c.; he is, therefore, in profession a Christian, and a Christian bishop. His sitting in the temple of God, implies plainly his having a seat, or *cathedra*, in the Christian church: and he sitteth there as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool—and in that position receives adoration. At all times he exercises Divine authority in the church; showing himself that he is God; affecting Divine titles, and asserting that his decrees are of the same, or greater authority than the word of God. So that the pope is, evidently, according to the titles given him in the public decretals, the God upon earth; at least there is no one like him, who exalteth himself above every god; no one like him, who sitteth as God in the temple of God, showing himself that he is God. The foundations of popery were laid in the apostle's days, but the superstructure was raised by degrees, and several ages passed before the building was completed, and the man of sin revealed in full perfection. The tradition that generally prevailed was, that which hindered was the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians in the public offices of the church, prayed for its peace and welfare; as knowing that, when the Roman empire should be dissolved, and broken in pieces, the empire of the man of sin would be raised upon its ruins. In the same proportion as the power of the empire de-

creased, the authority of the church increased; and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the wicked, or *lawless one*, was fully manifested and revealed.

The Lord shall consume him, &c. This is partly taken from Isaiah xi. 4, "And with the breath of His lips shall he slay the wicked one," where the Jews put an emphasis upon the words *the wicked one*, as appears from the Chaldee, which renders it, "He shall destroy the wicked Roman."

The man of sin is now upon the decline, and he will be totally abolished when Christ shall come in judgment. Justin Martyr, Tertullian, Origen, Lactantius, Cyril of Jerusalem, Ambrose, Hilary, Jerome, Augustine, and Chrysostom, give much the same interpretation that has here been given of the whole passage. And it must be owned, that this is the genuine meaning of the apostle; that this is only consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection: that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars, which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of Divine revelation, and an excellent antidote to the poison of popery." See the *Dissertations on the Prophecies*, and *Dodd*, as above.

Dr. Macknight proceeds, in general, on the plan of Bishop Newton; but, as he thinks that the apostle had the prophecy of Daniel, in chapter vii. and viii. particularly in view, he collates his words with those of the prophet, in the following way.

3. That man of sin be revealed, the son of perdition—

Ο ανθρωπος της αμαρτιας, ο υιος της αποδειας. "The article," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the little horn and blasphemous king, agrees so exactly in meaning with Paul's description of the man of sin, and son of perdition, and lawless one, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages.

PAUL.—2 Thess. ii. 3.—And that man of sin be revealed, the son of perdition.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; and so that he, as God, sitteth in the temple of God, showing himself that he is God.

PAUL.—2 Thess. ii. 7.—Only he who now letteth, will let, until he be taken out of the way.

PAUL.—2 Thess. ii. 8.—And then shall that wicked one be revealed.

PAUL.—1 Tim. iv. 1.—Giving heed to seducing spirits, and doctrines of devils.

3.—Forbidding to marry.

PAUL.—2 Thess. ii. 8.—Whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.

DANIEL vii. 21.—And the same horn made war with the saints, and prevailed against them.

25.—And he shall speak great words against the Most High, and shall wear out the saints of the Most High.

DANIEL xi. 36.—And the king shall do according to his will, and he shall exalt himself above every God, and shall speak marvellous things against the God of gods.

DANIEL vii. 25.—He shall also stand up against the Prince of princes.

DANIEL vii. 8.—I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

DANIEL vii. 25.—And he shall think to change times and laws, and they shall be given into his hand. See Dan. viii. 24.

DANIEL ix. 38.—In his state he shall honor the god of forces, (*Mahuzzim*) gods who are protectors, that is, tutelary angels and saints.

DANIEL xi. 37.—Neither shall he regard the God of his fathers, nor the desire of women.

DANIEL vii. 11.—I beheld then, because of the voice of the great words which the horn spoke, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame.

26.—And they shall take away his dominion to consume and to destroy it to the end.

DANIEL viii. 25.—He shall be broken without hand."

"Now, as in the prophecies of Daniel, empires governed by a succession of kings, are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast; so in Paul's prophecy, the man of sin, and son of perdition, and the lawless one, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves.

"The facts and circumstances mentioned in these prophecies, are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case, where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees in all its parts to the prophetic description.

"According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the descriptions of the man of sin, and of the mystery of iniquity, given in the writings of Daniel and Paul.

"The mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's day, as he affirms, verse 7, and the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience."

Dr. Macknight here describes the usurpations of early councils, and then says:

"Idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones, and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who said they had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised for delivering them from confinement—by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be the man of sin, and lawless one, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called God, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and, by substituting saints and angels, as mediators, in the place of Christ, they degraded Him from his office as Mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, yet did they not exalt themselves above every one who is called God, or an object of worship; neither did they sit yet in the temple of God as God, and openly show themselves to be God. These blasphemous extravagancies were to be acted in after times, by a number of particular persons in succession—I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favor, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content

After entering into great detail in his Notes, he sums up the whole in the following manner:



with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all the countries where they lived; they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understanding, the persons, and the properties, not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously enthralled, in all the countries where Christianity was professed.

"This height of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, that which restrained was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel's vision, by the ten horns of the fourth beast. For then it was, that the bishops of Rome made themselves the sovereigns of Rome, and of its territory; and so became the little horn which Daniel beheld coming up among the ten horns, and which had the eyes of a man, and a mouth speaking great things; to show that its dominion was founded on the deepest policy; and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast, being plucked up by the roots before the little horn, they called themselves the vicars of Christ, on pretence that Christ had transferred His whole authority to them. They also thought to change times and laws, as Daniel foretold, for as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money.

"Farther, as it is said the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly, we know that, in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?"—See Dr. Macknight's Commentary and Notes, vol. iii. p. 100, &c.

"Dr. Macknight," says the Encyclopedia of Religious Knowledge, "was for thirty years, one of the ministers of Edinburgh. He died in 1800. He published a Harmony of the Four Gospels, and a much admired translation, with commentaries and notes, of all the Apostolic Epistles. This last was the great labor of his life." Dr. Clarke, though he had expressed some doubts respecting the application of Paul's language to popery, concludes the whole subject thus:

"I must acknowledge that the most pointed part of the evidence tends to FIX THE WHOLE ON THE ROMISH CHURCH, AND ON NONE OTHER."

Long as this article is, we cannot forbear quoting the substance of an excellent communication, providentially and opportunely furnished in the New York Evangelist of Jan. 5, 1843. It is by their Cincinnati correspondent:

#### PAPAL INDULGENCES.

"And all the world wondered after the Beast."

When our Savior, on a certain occasion said unto one "sick of the palsy," "Son, thy sins be forgiven thee," the Jews, on the supposition that Jesus was a mere man, justly exclaimed, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" It seems a truth intuitively perceived, that God, the lawgiver, only can forgive a violation of his law.

In no respect has the Papal Church more accurately fulfilled the Apostle Paul's predictions, in 2 Thes. ii. 4, than in its arrogating to itself the power of forgiving sin. "The Man of Sin" has exalted himself above all that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." He has claimed, and pretended to use this prerogative of deity, and thus for centuries has deluded unwary victims, bringing them "into the snare of the devil." The Papal Church has used this power of pardoning sin in several ways, but perhaps the most monstrous of all is found in the doctrine of indulgences. And inasmuch as the practical exemplification of this doctrine by Tetzel, was the occasion of waking into life the mighty energies of Luther, thus giv-

ing birth to the Reformation, it may not be useless or uninteresting to inquire how this doctrine is stated by the Papists, and what have been the enormities practised under it.

As we proceed, the fact will be very noticeable, that although the doctrine of indulgences, as stated by standard Papal authorities, is sufficiently bad, yet the practice of the Church has very far surpassed its own definitions. One thing more of great importance will be noticed, that the doctrine, as stated by the noisy, licentious, debauched Tetzel, received the public sanction of Pope Leo X. so that infallibility has stamped Tetzel's doctrine as a genuine article of belief of the Church.

Peter Dens, a received theological writer of the Romanists, thus defines the doctrine.

"What is an indulgence?"

"It is the remission of the temporal punishment due to sin, remitted as to the guilt, by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the treasury of the Church!"

"What is understood by the treasury of the Church?"

"It is the collection of the spiritual goods remaining in the divine possession, the distribution of which is intrusted to the Church."

"From whence is this treasury collected?"

"In the first place it is collected from the superabundant satisfactions of Christ, next from the superfluous satisfactions of the blessed Virgin Mary, and of the other saints. The treasury is the foundation or matter of indulgences, and is that infinite treasury made up in part from the satisfactions of Christ; and it daily receives the superabundant satisfactions of pious men" (!) Elliot, vol. I.

This horrible doctrine might have been expressed thus: "Many Catholics have done so many good deeds, besides loving the Lord with all their heart, that they have laid up a stock of good works to be carried to the credit of other Catholics, who wish to serve God and Mammon for the "salutary" purpose of enabling them to enjoy the pleasures of sin and yet obtain salvation."

"Peter Dens is a standard writer, and his sentiments are proclaimed again and again a thousand times by all classes of writers, from the fulminating Pope, to the most insignificant priest cringing at the feet of his lordly superiors. Here let me quote from a Bull of Leo X. who, if for no other cause than that he dashed Jove-like thunderbolts on the head of Luther, will be considered good authority.

"The Roman Pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ on earth, possessing the power of the keys, by which power all hindrances are removed out of the way of the faithful, that is to say the guilt of actual sins, by the sacrament of penance, and the temporal punishment due for those sins, according to divine justice, by ecclesiastical indulgence; that the Roman Pontiff may for occasional causes (!) (e.g. for handfuls of gold and silver!) by his apostolical authority, grant indulgences out of the superabundant means of Christ and his saints, to the faithful who are united to Christ by charity, as well for the living as for the dead; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage. Wherefore all persons, whether living or dead, who really obtain any indulgence of this kind, are delivered from so much temporal punishment, due according to divine justice for their actual sins, as is equivalent to the value of the indulgence bestowed and recorded." (Elliot.) This was sent abroad about the year 1516, and finally was the cause of that moral earthquake which convulsed Europe, and well nigh swallowed up the "Old Man at Rome." This bull was Tetzel's voucher, for the infamous traffick in which he engaged throughout Germany. And as we read it, how much Leo reminds us of one as "God sitting in the temple of God!"

The writings of St. Bernard in the 12th century, show that the doctrine of indulgence, in most obnoxious terms, was held at his day. This canonized saint of Rome describes the abounding corruptions of the Papal church in the most glowing and indignant language. He declares the priests to be ambitious, gluttonous, drunken, ignorant, indolent, robbing the poor. Among other things, he uses these remarkable words, "The priestly dignitary goes through his boundary, only that he may fill his bag (sacculum,) for which purpose he sells the privilege of committing homicides incests, fornications, sacrilege, perjury, and he fills his bag to its very mouth."

In D'Aubigne's History of the Reformation, vol. I. we learn that John XXII. who occupied the Papal throne at the commencement of the 14th century, put out a scale for the regulation of this traffick, and that more than forty editions of this are now extant. This scale gauged the price to be paid for the indulgence of different crimes, with the same accuracy that a merchant uses in his commodities! "Incest was to cost, if not detected, five groschen; if known, or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery, perjury, burglary, &c." The most dreadful fea-

ture of this corrupt state of the priesthood developed in the sale of indulgences, was its generality. Occasionally a Roman priest could be found, who in holy indignation would exclaim with Claudius of Espersa, "O, shame to Rome!" but the mass eagerly availed themselves of the privilege to plunge headlong into this loathsome stream of filthy abominations.

During the 15th century, the evil gradually increased, until Europe, superstition-bound and priest-ridden as it was, nauseated with such drugs, groaned and heaved, as it were, with a deadly sickness. The system, borne onwards to its legitimate consequences, was rapidly preparing that mine which soon was to explode beneath Papal Rome, rocking its trembling throne like the bosom of a volcano.

This doctrine is still proclaimed from the throne of infallibility at Rome. In 1809 the splendid Cathedral at Cork was completed, on which occasion, Pope Pius VII. sent to Dr. Moylan, Bishop of Cork, a bull of plenary indulgence "to each and to every one of the faithful of Christ, who after assisting at least eight times in the holy exercise of the mission in the new Cathedral church of Cork, shall confess his or her sins, etc." In 1834, Leo XII. sent forth the following: "We have resolved, by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, suffering, and virtues of Christ our Lord, and of his Virgin Mother, and all the saints, which the Author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences, etc." (Elliot)

#### THE DOMINION GONE—YET PREVAILING.

"THE POOR POPE." Such was the heading of an article in the Journal of Commerce, a few months ago. The editor proceeded to show how completely the Pope has lost his dominion at home, and how wonderfully he is extending his influence abroad. This state of things harmonizes exactly with the predictions of the Bible. In Daniel 7: 26, it is said, "They shall take away his dominion, to consume and to destroy it unto the end."—And in the same chapter,—"The same horn made war with the saints, and prevailed against them until the Ancient of Days came, and the time came that the saints possessed the kingdom." The saints will not possess the kingdom before the resurrection, for flesh and blood cannot inherit the kingdom of God. That the Pope's dominion has been taken away is a fact perfectly notorious. Says the N. Y. Sun of Jan. 7, "An insignificant priesthood is ALL that remains of the once mighty mistress of nations."

When was the dominion taken away?

On this point, a clergyman recently asserted that we had made a mistake of a whole year,—that the Pope was humbled in 1797, instead of 1798. This leads us to investigate the point anew, and, as in every similar previous case, we find the facts fully confirming the belief that the end is nigh, EVEN AT THE DOORS. "The History of the Wars of the French Revolution," by Edward Baines, (an Englishman,) has been long before the public. In his preface he says: "A better defined period of history than that embraced in these volumes it is impossible to imagine." We quote from the Philadelphia edition of 1835, "carefully revised and compared with the original authorities," by William Grimshaw, who was himself the author of a history of France.

After Mantua had been taken by Napoleon, and its Austrian defenders signally defeated, in Jan. 1797, the author proceeds:

"The papal See, which had relied with the most implicit confidence on the success of the Austrians, was menaced with sudden ruin, for Bonaparte, on the day preceding the capture of Mantua, had published a proclamation, in which, after reproaching the holy father with subterfuge and perfidy, he declared the armistice to be at an end, recalled the French minister from Rome, and threatened all those who opposed the progress of the Republican columns, with the most exemplary vengeance."

A treaty was at length made, at Tolentino, on the 20th of February, by which

"His holiness was obliged to renounce all claims to Avignon and the Venasin, to relinquish the three legations of Bologna, Ferrara, and Romagna, to furnish the statues, pictures, and treasures stipulated in the former convention; and to pay the sum of fifteen millions of livres towards the expenses of the war."—French Revolution, Book I. Chap. 24. pp. 196, 197.

It was, doubtless, this event which led to the clergyman's mistake: but read on.



The author opens his history of 1798 thus :

"This year, teeming with great political events, was ushered in by the Congress of Radstadt, in which it was proposed to discuss and settle all the disputes between the French Republic and the German Empire."

Is it possible these two careful historians, who wrote and revised this book, could be mistaken about so important an event? He proceeds :

"While this assembly was coldly discussing the terms of a pacification, so intimately connected with the prosperity of the continent, THE HIERARCHY WHICH HAD GOVERNED A CONSIDERABLE PART OF ITALY, AND FOR AGES REGULATED THE CREED OF A CONSIDERABLE PORTION OF MANKIND, CEASED TO EXIST. The assassination of Duphot, *chef de brigade* in the service of the French republic, served to rekindle the spirit of hostility which the treaty of Tolentino was supposed to have extinguished. Duphot, having repaired to Rome, towards the end of the year 1797, expressly for the purpose of espousing that sister of Bonaparte who was afterwards married to General Murat, became one of the victims of the commotions which took place on the 28th of December. On that fatal day, a mob, consisting of about one hundred persons, assembled at the palace of the French ambassador, Joseph Bonaparte, and demanded the assistance of France, for the purpose of overthrowing the papal tyranny, as they designated the government, and establishing a republic in its stead. Joseph Bonaparte, being altogether indisposed to countenance so hopeless a project, despatched Duphot to disperse the insurgents, and to prevail upon the papal troops to retire from the precincts of the ambassador's court; but while the General was engaged in this service, he was shot by a Roman fusileer, who discharged his musket into his body, and afterwards treated his remains with savage cruelty. Joseph Bonaparte, after a lapse of fourteen hours, finding that no measures had been taken to avenge the late outrage, or to provide for the future security of his own person, retired into Tuscany.

"No sooner were the murder of Duphot and the retreat of Joseph Bonaparte made public at Milan, than the people exclaimed, 'Death to the assassin pontiff! Vengeance for our deliverers!' Troops were immediately levied, artillery prepared, and a declaration published, in which the fate of Rome was truly and confidently predicted, and the late events not only detailed, but so far aggravated, that the odium of the murder of the French General was cast upon the pope and his counsellors. It was perfectly clear, however, from every part of his conduct, that this disastrous event produced the deepest disquietude in the breast of his holiness, and that the only crime of his officers consisted in the remissness of the General who had command of the Roman troops, and whose duty it unquestionably was to protect the French ambassador and his suite from excesses of the military, and the presence of a lawless mob.

"The Directory [who were Napoleon's tools at Paris] feeling or affecting to feel a high degree of indignation at the insult offered to their ambassador, and at the loss of their General, transmitted instructions to General Berthier to march to the Roman capital. On the 10th of February, 1798, the French army arrived at that place, and the castle of St. Angelo, containing the Pope and the greater part of his cardinals, surrendered on the first summons. The inhabitants, freed from restraint by the captivity of their rulers, and encouraged by the presence of the French army, assembled in the campo Vaccino, the ancient Roman Forum, and, at the instigation of two of the nobles, and an advocate of some reputation, planted the tree of liberty in front of the capitol, proclaimed their independence, and instituted the Roman Republic. All the splendor and magnificence, of which the Catholic worship is susceptible, were employed to celebrate *this memorable victory over the head of its faith*. Every church in Rome resounded with thanks to the supreme Disposer of events, for the glorious REVOLUTION that had taken place; and while the dome of St. Peter was illuminated without, fourteen cardinals, dressed in the gorgeous apparel appertaining to functions which they were fated soon after to abdicate, presided at a solemn *Te Deum*, within the walls of that superb basilic. The DEPOSED PONTIFF, exiled from his country, was conveyed, by order of the Directory, first to Brairgon, and afterwards to Valence, in France, where the infirmities of age, and the pressure of misfortune, terminated his existence, on the 29th of August, 1799, in the 82d year of his age, and 24th of his Pontificate."—Book II. Chap. 4. pp. 222, 223.

Can we believe here is a year's variation from fact in a matter involving so many dates and such public events?

Let us pause, a moment, to admire the wonderful working of Providence in overruling a seemingly chance shot from a Roman soldier, so that, the Roman "HIERARCHY CEASED TO EXIST." Thus writes the historian's pen.

Dr. Clarke refers to the same period thus :

"In 1798, the French republican army, under General Berthier, took possession of the city of Rome, and ENTIRELY SUPERSEDED THE WHOLE PAPAL POWER. This was a DEADLY WOUND, though at present it appears to be healed, but it is but skinned over, and a dreadful cicatrice remains."—See Note on Dan. 7 : 25.

In a chronological table, at the end of "General History, Ancient and Modern," by Alexander F. Tytler, we find the following items :—

1798. The Papal Government SUPPRESSED by the French. The Pope quits Rome Feb. 26.

1799. Death of Pope Pius VI.

1800. The new Pope Pius VII. restored to his government, by the Emperor [Napoleon]. July 25.

1804. The Pope arrives at Fontainebleau, and has an interview with Bonaparte. November.

1808. The French troops enter Rome, and seize the Pope's dominions. February.

1810. A decree was issued, uniting Rome to France. Feb. 17.

1813. A decree of the Spanish Cortes, for abolishing the inquisition in Spain, was carried into effect. April.

Rev. George Croly, of England, a learned and accurate writer, in his work on the Apocalypse, published in 1827, says :

"On the 10th of February, 1798, the French army under Berthier, entered Rome; took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic: the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, was held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also Thiers' French Revolution, Vol. 4. p. 246.

We have not room to refer to the multitude of other writers who give the same date, but will simply glance at a few illustrations of the fact that the dominion is gone.

The following is the language of Pope Pius VII. in his instruction to the papal nuncio at Vienna, issued 1805. We copy it from "Tracts on Romanism," published by the American Tract Society, p. 53, of the series, and p. 33, of "Romanism contradictory to the Bible," Tract No. 255 :

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

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

Another striking testimony is in a volume entitled "An Introduction to Christianity," by J. Sutcliffe. It was published in this country "by J. Soule [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition," p. 151. It had, therefore, been exposed to rigid examination.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8 : 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POWERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequence to the church, than that of a degraded priest granting absolution to the crimes of France. The reformed churches have uniformly considered this empire as that

tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1808.

As an index to the present position of the Pope, read the following anecdote from the Liverpool Albion.

"A Quaker, who had been shocked at the desecration of the Sabbath in France, mentioned the subject to "His Holiness." The Pope assured the Quaker that he was not ignorant of the open violation of the Sabbath in France, and was extremely anxious that it should be, as ought, kept holy. The time was when the person occupying the chair of St Peter, could directly interfere in the affairs of foreign States, and when EMPERORS, KINGS, AND PRINCES, ATTENDED TO THE BEHESTS OF THE VATICAN: but the times had changed; he could not now exercise ANY TEMPORAL AUTHORITY beyond the limits of the Papal States."

See also the Pope's letter dated Sept. 18, 1840, published in the last Midnight Cry, in which he says :

"You well know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted."

"Indeed, are we not (Oh how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity?

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity.

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night."

#### STILL PREVAILING.

From the Christian Advocate and Journal, the great organ of Methodism, we cut the following, which was copied from the Christian Intelligencer, the organ of the Dutch Reformed Church in America.

From the Christian Intelligencer.

#### SIGNS OF THE TIMES.

In our last number, we presented our readers with a remarkable editorial article of the London Times. In another part of the present number, we have transferred to our columns the able commentary of the British Chronicle upon the article. Taken together, they define the position of the king of Prussia, in reference to interests of the very highest concern. The king of Prussia, hitherto regarded as at the head of Protestantism on continental Europe, and indeed regarded as a man of personal piety, is seen invading the freedom of opinion and the rights of conscience, in his efforts to consolidate the Lutheran and Calvinistic Churches, and establish uniformity of faith and discipline in the anti-popish part of his kingdom; and by authority, imposing upon them a creed of his own.—Nor is this all. He distinctly shows his intention of imposing prelacy upon them. He has, in a recent visit to Cologne, attended at the celebration of the mass, and also lent his aid in laying the corner stone of a Popish cathedral! And all this is regarded with favor by the leading ministerial journal of the British empire.

Turn we to Britain itself, and what do we find to be the growing tendencies of the Established Church?—Puseyism is spreading on every hand, and is now Popery almost without disguise. The recent numbers of the British Critic, the constant advocate and expounder of Puseyism, openly denounces the Reformation, advocates a return to Popery, and asks, "Why may not the Pope be the supreme bishop?" And we grieve to write the conviction to which we are compelled, that episcopacy everywhere is tending more and more to exalt ecclesiastic forms, ceremonies, and pretension, and to give a higher place to the ministry, the sacraments, and a specified outward observance, than to faith, holiness, and spiritual religion.

In reference to our own beloved country, Popery is alarmingly on the increase, mainly by immigration, but to a far greater extent than is generally believed, by proselyting also. In every part of the land it is found. In every important point, it is, with the utmost sagacity, at great cost, and with untiring assiduity, fortifying itself. Cathedrals and churches, colleges and nunneries are multiplied. To the widest extent possible, the education of the young is monopolized. There is no mingling with others. Where now are their children or youth educated but among themselves? In political matters, their influence is already powerfully felt. Hundreds of thousands every year reach our shores from Ireland, Austria, France, and other countries; and recently the plan of a society, spread abroad for public approval in Ireland, for the express purpose of sending out to these United States Roman Catholics in masses, accompanied by their priests,



to colonize whole districts of our fertile West, the society to pay the cost of transportation and provide the soil, and to be remunerated by the proceeds of three years' labor of the colonists; leaving, at the end of this period, themselves and their lands in the hands of the priesthood, the instruments of their arbitrary pleasure.

Who has not been startled by the harshness of the pastoral letter recently put forth by Bishop Hughes, in which trustee boards are assailed, the right of the priesthood to all church property asserted, mixed marriages forbidden, and secret societies denounced, under the severest penalties upon their members, living and dead?

The outrage upon the Sandwich Islands by Papists, under the sanction of the French government, is fresh in the recollection of all. And, indeed, almost wherever Protestant missions are found, *Papish emissaries are met, RESISTING AND IMPEDING every good work.*

We inquire, then, is there not danger to be apprehended from this perpetual enemy to liberty, civil and religious—this despotism, the constant ally of all that is despotic? Let the Papacy of our land, organized as it is, and capable of being moved in one mass by a single mind, and that mind the Pope's, feel that it holds the balance of power, and at that moment our civil liberties and our rights of conscience are gone. Christians of this land may yet be called to a higher test of fidelity to their Lord than is at present apprehended.

What then is to be done? Abstain from aiding to build up a power, which, if it gains the ascendancy, cannot fail to crush us. Maintain an elevated standard of piety; and for love to the souls of the ignorant, superstitious, and perishing, in all kindness of manner, seek to do them good. At every toil and expense, fill the great West with Bibles, tracts, and missionaries. Diffuse knowledge. Employ every means for the promotion of spiritual religion, and let prayer to Him who has all hearts in his hand be importunate and unwearied.

The N. Y. Evangelist, of Jan. 5, contains the following:

**PUSEYITE DEVELOPMENTS.**—The London Patriot gives the name of a Puseyite clergyman, who has published a new edition of the prayer book, in which the prayers are printed in English on one page, and in Latin on the other, each paragraph commencing with a red letter. The Puseyites are marching towards Babylon as rapidly as the Catholics can wish for. Lighted candles are now placed on the altars of a large number of the London churches, the Bishop of London having fully sanctioned the practice. Prayers in Latin and image worship cannot be very far off. Meanwhile, the question is daily assuming a more fearful importance, are the pious portion of the Episcopal Church to remain and see all this incense offered to the Mother of Harlots without a note of remonstrance.

#### LETTERS TO EDWIN F. HATFIELD. NO. IX.

HONORED SIR,—You lately said, the Second Advent believers find the subject of Daniel's prophecy, ("the horn which spake very great things,") in the Christian Bishop of Rome, a pastor of the flock of Christ. I do not complain of charitable feelings or language, but I do think that Antichrist cannot be mentioned thus without weakening the abhorrence we ought to feel towards the "Man of Sin," whose coming has been "after the working of Satan, with power, and signs, and lying wonders."

It is a striking "sign of the times," that it is now necessary to prove to a Protestant Clergyman that papacy is the manifestation of Antichrist. When we see the Episcopal churches of England, and even in this country, marching back into the enticing arms of the Mother of Harlots, we have a right to expect that those who love the pure simplicity of the gospel of Christ will echo the heavenly call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The feelings you manifest towards popery, alarm me.

— "Seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

I beg of you to review the testimony that Popery and the papal power are the subjects of many prophecies, given us by Daniel, Paul, and John. The vision in the seventh of Daniel brought the Roman empire so plainly to view, that the early Christians had no difficulty in seeing the striking resemblance. They could understand what was coming, in that empire,—so clearly did the light of prophecy shine down into the otherwise impenetrable future. Justin Martyr, a native of Sychar in Samaria, who was beheaded in the year 166, and knew the companions of the apostle John, considers "the Man of

Sin," or as he elsewhere calls him, the "man of blasphemy," as altogether the same with the little horn of Daniel; and affirms, that he who shall speak blasphemous words against the Most High, is now at the doors."

Irenæus, who also lived in the second century, and was the disciple of Polycarp, who was the Apostle John's disciple, hath written a whole chapter of the fraud, and pride, and tyrannical reign of Antichrist, as they are described by Daniel, and Paul, in Thessalonians.

Tertullian, who became famous at the latter end of the same century, expounding those words, "only he who now letteth will let, until he be taken out of the way," says: "Who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one ☞ THE LITTLE HORN ☞ shall be revealed."

In his Apology, he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of the pagan empire of Rome.

Origen, the most learned father, and ablest writer of the third century, recites the language of Tertullian at large as spoken of him who is called Antichrist. To the same purpose he likewise alleges the words of Daniel as truly prophetic and divine. Daniel and Paul, according to him, both prophesied of the same person.

Lactantius, who flourished in the beginning of the fourth century, and was tutor to Constantine's children, describes Antichrist in the same manner and almost in the same words as Paul; and concludes, "This is he who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth." A more complete character of the pretended Vicar of Christ at Rome could not be drawn by Knox or Luther. Cyril, of Jerusalem, in the same century quotes this passage of Paul, together with other prophecies concerning Antichrist, and says, that "This, the predicted Antichrist, will come when the times of the Roman Pagan Empire shall be fulfilled, and the consummation of the world approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who, by magical and wicked artifice, shall seize the Roman power."

Ambrose, archbishop of Milan, in the same century, or Hilary, the deacon, or the author (whoever he was) of the comment upon Paul's epistles, which passeth under the name of St. Ambrose, affirms, "that after the falling or decay of the Roman Empire, Antichrist shall appear."

Jerome, Austin, and Chrysostome, flourished in the latter end of the fourth, or beginning of the fifth century. Jerome, in his explanation of this passage, says, "that Antichrist shall sit in the temple of God, either at Jerusalem (as some imagine) or in the church (as we more truly judge,) showing himself that he is Christ and the Son of God: and unless the Roman Empire be first desolated, and Antichrist precede, Christ shall not come.—'And ye know what withholdeth that he might be revealed in his time,' that is, ye know very well what is the reason why Antichrist doth not come at present. He is not willing to say openly, that the Roman Empire should be destroyed, which they who commanded thought to be eternal. For if he had said openly and boldly, that Antichrist shall not come, unless the Roman Empire be first destroyed, it would have caused a severe and bloody persecution for the extermination of the church, as seditious and rebellious, by the ruling powers of the Imperial state."

Jerome was himself a witness to the barbarous nations beginning to tear in pieces the Roman Empire, and upon this occasion exclaims, "He who hindered is taken out of the way, and we do not consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth," so that Antichrist was not the ingress of barbarous nations, but a mock religious personage in the church, establishing himself as God.

St. Austin having cited this passage, affirms, that "no one questions that the Apostle spoke these things concerning Antichrist—and the day of Judgment (for this he calleth the day of the Lord) should not come unless Antichrist come first." "And now ye know what withhold-

eth," implying the church's universal opinion and belief that the Apostle meant the Roman Empire, but was not willing to write it openly, lest he should be falsely accused of wishing desolation and evil to the Roman Empire, which was hoped for and believed to be eternal."

St. Chrysostome, in one of his Homilies upon this passage, speaking of what hindered the revelation of Antichrist, asserts, "that when the Roman Empire shall be taken out of the way, then he shall come; and it is very likely: for as long as the dread of this Empire shall remain, no one shall quickly be substituted; but when this shall be dissolved, he (Antichrist) shall seize on the vacant Empire, and shall endeavor to assume the power both of God and man."

Thus did the light of prophecy shine upon these Christian writers. They felt that Daniel and Paul had drawn a chart, representing the dangers which would beset the church in its future voyage. We have passed those rocks and whirlpools, and found them just what the chart led the early voyagers to expect. The events have illustrated the prediction, as face answereth to face in the glass. Let us not shut out the light of the sun, and then follow a glimmering taper. Let us not fill our eyes with little Antiochus, till Rome, the dreadful and terrible beast, is hid from our sight. Do not tread with the angel's words, for they are the words of God.

The leopard with the four heads, in Daniel's vision, (chapter 7,) represents Greece and its four divisions. The goat, in the eighth chapter—its one horn and its four horns—represent the same things again.

May the Lord grant me abundant patience to review your application of the little horn in the 7th chapter to the Syrian king.

"The fourth beast shall be the fourth kingdom upon earth," said the angel. The third beast, with its four heads, (Greece and its four divisions) must be subdued before it, for it devours the WHOLE EARTH, TREADS IT DOWN, AND BREAKS IT IN PIECES. Rome fulfilled this prophecy, for Rome conquered Greece, and became the mistress of the world. Can one head of the third beast be the whole of the fourth, which subdues the third with all its heads? It is impossible. I need not therefore, notice the other impossibilities involved in your application of the horn, on the fourth beast, to Antiochus, but let me give an index to a few of them.

1. It rises "among" ten horns, and before it there were three of the first horns plucked up by the roots. This important fact is mentioned three times in one chapter. Nothing of the kind ever occurred in the history of Antiochus. He was therefore, not the LION. It was exactly fulfilled in the rise of papal Rome.

2. This horn made a deep impression on Daniel, who inquired eagerly respecting it, because it was that horn that had eyes, and a mouth that spake very great things, whose look was MORE STOUT THAN HIS FELLOWS." Compare this language and that which you apply to him in chapter 11: 36, "And the king shall do according to his will," with the following item from history.

"When the two brothers, Ptolemies, the sons of Cleopatra, were besieged by their uncle (Antiochus Epiphanes) in Alexandria, the Roman ambassadors came; one of whom, Marcus Papilius Lenax, when he had found him (Antiochus) standing on the shore, and had delivered him the decree of the Roman Senate, by which he was commanded to depart from the friends of the Roman people, and to be content with his own empire; and he would have deferred the matter to consult with his friends; Papilius is said to have made a circle in the sand with the stick that he held in his hand, and to have circumscribed the king, and to have said, 'The People and Senate of Rome order, that in that place you answer wherein you now stand, what is your intention.' Hieron in loc. With these words, being frightened, he said, 'If this pleases the Senate and People of Rome, we must depart;' and so presently drew off his army. The reason of the Romans acting in this imperious manner, and of Antiochus Epiphanes so readily obeying, was, as Polybius, the historian, suggests, the total conquests that Emilius, the Roman consul, had just made of the kingdom of Macedonia." He led back his forces into Syria, grieved and groaning, but thinking it expedient to yield to the times for the present. Polybius Legat. 92. I. 29, c. 11.—☞ "Whose look was more stout!" &c.

3. Daniel saw in vision, that "The same horn prevailed until the Ancient of Days came, and judgment was given to



the saints of the Most High, and the time came that the saints possessed the kingdom." You say, Christ's kingdom was set up at his crucifixion. Paul says, Christ shall judge the quick and the dead at his appearing, and his kingdom. According to your view the three years which Antiochus prevailed, expired 197 years before the saints possessed the kingdom. Do you think 197 years out of 200 is so small a fraction that truth did not require a mention of it in the words of inspiration?

You attempt to remove this difficulty from your system by finding one in our application of the fourth beast to Rome. I understand you say there is a gap between the death of Alexander and the conquest of Greece by the Romans. But, praise the Lord,—he has left no such difficulties in this great chain of truth. The four heads in one presentation of the vision, and the four horns in the other representing the four "KINGDOMS" into which Grecia was divided, leave no space unfilled.

I remain your fellow servant of our coming Lord,  
N. SOUTHWARD.

P. S. You will excuse the abruptness of this conclusion, when you notice the little space left for a

### CLOSING ADDRESS

TO ALL WHO HAVE READ THIS SHEET.

READER!—You wish to know why we say so much about Rome and Popery. You shall know. Please read the whole of Daniel, 7th chapter, before you proceed. You admit that the fourth kingdom, or universal empire, is Rome. The ten horns are ten kings which stand together, for they are called "fellows," that is, companions or equals. Three of them being plucked up by the roots, must mean, that three of the ten kingdoms are subverted. The angel's calling them kings will not perplex you, when you notice that the four GREAT EMPIRES are called kings, in v. 17, and yet they are KINGDOMS, as you see in v. 23. The little horn which arises is the papal power or popery. Behold its marks.

"Eyes like the eyes of a man." The Pope is called the "overseer of overseers." Hence the title of his bishopric, "Apostolic SEE," or "SEE of Rome."

"A mouth speaking very great things." He claims infallibility.

"He shall speak great words against the Most High." Dr. Clarke gives us the reading: "He shall speak as if he were God." Think of his titles. "My Lord God the Pope," "His Holiness," "Supreme Head of the Church," "Most Holy Lord," &c. See Tracts on Romanism, published by the American Tract Society, and Dr. Brownlee's "Letters."

"He shall make war with the saints." Popery has waged open and declared war against the pious Waldenses and Protestants, whom the Romanists call heretics. See the note in the Rheinish New Testament, on Matt. 13: 29. "Where ill men, be they heretics or other malefactors, may be punished or SUPPRESSED, without disturbance and hazard of the good, they may be and OUGHT, by public authority, either spiritual or temporal, to be chastised or EXECUTED"

But their war against the saints has not been in such murderous words only. Says the Encyclopedia of Religious Knowledge:

"It has been computed that FIFTY MILLIONS of Protestants have, at different times, been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at Mystic Babylon's destruction 'was found in her the blood of prophets, of saints, and of all that were slain upon the earth.' Rev. 18: 24."

You may ask, "Do not the Catholics repel this charge?" Hear how they repel it, in their note on Rev. 17: 6, which says: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," &c. Mark well their note, in the Testament "published by the English College of Rheims:—"

"The Protestants foolishly expound it of Rome, for that THERE THEY PUT HERETICS TO DEATH, and ALLOW of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, (!) man-killers, (!) and other malefactors, (!!) for the shedding of which, by order of justice, no commonwealth shall answer."

I need not ask you to consider the length, and breadth,

and depth of this note, sureharged with murder, both of the body and the reputation of Protestants.

"They [the saints] shall be given into his hand." Observe the language of Justinian to the Pope, A. D. 533—"We hasten to SUBJECT and unite to your holiness all the priests of the whole east." In another document of the Emperor's, dated March 25, 533, he refers to the previous one, as having been already sent to the Pope, whom he calls "Head of all Bishops, and the true and effective corrector of heretics."

But was not the pope proclaimed universal bishop by Phocas in 606? Yes, but the title "conferred upon him NO NEW POWERS," says the historian. Hear the learned Croly, on this point: "The highest authority among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome. They ascend to Justinian, the only legitimate source, and rightly date the title from the memorable year 533."

Suffer us to refer to these points with still greater minuteness, in the words of Croly, in another place.

"On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the Pope, formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism."

We will also open that great repository of Christian learning, the Encyclopedia of Religious Knowledge. Under the article Antichrist, it says: "Mr. Keith has made it appear certain that the supremacy of the Pope was complete as early as the year 533, the year that the Institutes of Justinian were published."

But the provisions of the Justinian code could not go into effect at the time they were issued, because Rome was then possessed by the Ostrogoths, who were violently opposed to the religion of Justinian. It was not till the conquest of Rome, in March, 538, that the Catholic bishop could exercise the power with which he was clothed by the Emperor. For the particulars of that event, stated at length from Gibbon, see Hale's Review of Dr. Pond. In March, 538, the papal supremacy was complete in fact as well as form. The dragon had then given him "his power, his seat, and great authority."

But for how long a time shall he have this dominion? Let the angel answer: "Until a time, times, and the dividing of time."

What does this mean? "You can make what you please of it," said a clergyman, recently. We will ask the Lord to tell us, and listen reverently to his answer. In Rev. 13, we evidently see the same beast. Compare the descriptions.

JOHN, Rev. xiii. 2, The beast which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION.

JOHN, Rev. xiii. 2, And the dragon gave him his power, and his seat, and great authority.

JOHN, Rev. xiii. 7, It was given unto him to make war with the saints, and to overcome them.

JOHN, Rev. xiii. 5, There was given him a mouth speaking great things, and blasphemies.

JOHN, Rev. xiii. 5, Power was given him to make war FORTY AND TWO MONTHS.

[See marginal reading.]

JOHN, Rev. xiii. 10, He that leaureth into captivity shall go into captivity.

DANIEL vii. 7, A fourth beast, dreadful and terrible, and strong exceedingly. [The lion, bear, and leopard, having fallen, were merged in Rome, which John saw in its papal form.]

DANIEL vii. 26, They [the saints, and times and laws,] shall be given into his hand.

DANIEL vii. 21, The same horn made war with the saints, and prevailed against them.

DANIEL vii. 8, 20, 25, A mouth speaking great things.—A mouth that spake very great things.—He shall speak great words against the Most High.

DANIEL vii. 25, They shall be given into his hand until A TIME, and TIMES, and the DIVIDING OF TIME.

DANIEL vii. 26, They shall take away his dominion, to consume and to destroy it unto the end.

Here the Lord teaches us that time, times, and a half, equal 42 months. Let time be called 12 months, and times, 24 months, and half a time 6 months, and we have the 42.

But the Lord will give us further light if we seek it. While the dominion of the horn lasts, the true church is driven into the wilderness. Compare the two following statements of this fact:

Rev. xii. 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness, where she hath a place prepared of God, that wilderness into her place, where they should feed her there a thousand times, and half a time. [3½ days. [1260 days.] times.]

Let us compare the information we have thus gained.

42 months	3½ times
30	360
1260 days = 42 months	1260 days = 3½ times

The time, then, in which the horn has dominion, is called 1260 days. Are they literal days? Let us try and see: 1260 days from March, 538, will reach to August or September, 541. Was the dominion taken away then? O no. We have not used the right scale. Let us try again, using the Lord's scale, "each day for a year." Beginning at 538, the 1260 years will carry us to—1798. We have found it; we have found it. Read the article headed: "The Dominion Gone, in this paper."

Here, then, the Lord has given us two great monuments, marking the beginning and the ending of the 1260 years; and it is scarcely less striking that he has given us two smaller monuments by the side of them. In the Christian Advocate and Journal, Dec. 28, 1842, we read the following extract from "The French Revolution by Dr. Croly."

"France, from the commencement of the Papal supremacy, had been the chief champion of the popdom; so early as the ninth century, had given it temporal dominion; and continued through all ages fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin by the revocation of the edict of Nantes, in 1685; the history of France was written in every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of papal vengeance.

"In a moment, all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the papal supremacy, a power, new to all eyes, suddenly started up among nations—an Infidel Democracy."

The Encyclopedia of Religious Knowledge says—"It is a remarkable fact, that the DOMINION of the papacy, in that very kingdom which had been its chief stay for ages, was DESTROYED and disannulled by an act of the French Assembly in the year 1793, just 1260 years from its establishment."

Here then we have four marks fixed thus:

533	1260 years	1793
	1260 years	

538 1798

Can we ask for any more proof that this application of the prophecy is the right one? Though we need it not, it is given. In the 10th, 11th and 12th chapters of Daniel, we have a continued discourse from the angel Gabriel, conducting Daniel's view to the glorious period, when "they that turn many to righteousness shall shine as the stars forever and ever." Daniel hears the question asked by a heavenly messenger, "How long shall it be to the end of these wonders?"

The answer is given by the Lord Jesus Christ himself, "when he held his right hand and his left hand unto heaven, and swore by him that liveth forever [a solemnity well befitting the subject] that it shall be for a time, times and a half." Here we have the same period whose beginning and ending have been so carefully marked. Daniel says: "I heard, but I understood not." He then, for the first time, asked a question relating to time, himself, "O my Lord, what shall be the end of these things?" In the answer he is told, "The words are closed up and sealed till the time of the end,—the wise shall understand,—and from the time the daily [abomination] shall be taken away to set up the abomination that maketh desolate shall be 1290 days."

Two questions come up here:—1. What was taken away to make room for popery? Ans. Paganism.—2. When was it taken away? Ans. In 508, when the last of the ten kings (whose kingdoms were the ten horns of the fourth beast,) was converted to Christ.

1290 years.

508 1798

Here let us attend to the last words of our Lord to Daniel:

"Blessed is he that waiteth and cometh to the 1335 days; but go thou thy way till THE END be, for thou shalt rest, and stand in thy lot at the end of THE DAYS." As the 1290 terminated in 1798, THE 1335 must end in 1843.

Reader, where will be Daniel's lot? Shining as the stars, forever and ever. Will yours be with him?



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

## A CLUE TO THE TIME.

BY LEWIS HERSEY.

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

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

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

Now let us look at the eighth chapter. We see in

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

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

the vision) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) the vision will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

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

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

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

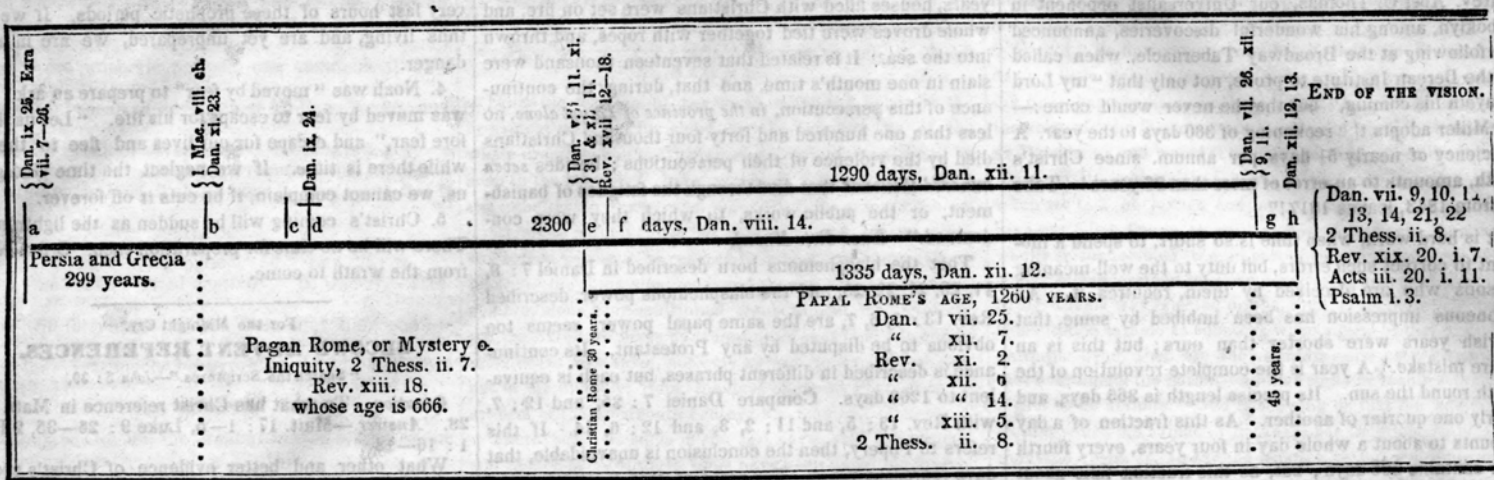
\*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

¶ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke xxi. 28—31.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.—1 Thes. v. 4.



DIAGRAM OF DANIEL'S VISION.



EXPLANATION OF THE ABOVE DIAGRAM.

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

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

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

c d is the life of Christ, 33 years.

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

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

Ans. The seventy weeks are divided into three parts. Dan. ix. 25-27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

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

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

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

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

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

It is the opinion of some, that Christ was born four

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

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

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

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

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

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

take e h = 1335 " "

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

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

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

Now from e g = 1290 days, the time that the abomination that maketh desolate is set up, take f g = 1260 the reign or age of papal Rome, and we have e f, the age 30 days, each day a year, of Christian Rome. Add c e = 508

and we have c f = 538, the A. D. that the papal

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

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

Now from e h = 1335 days take e g = 1290 "

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

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

" a h = 2300 years, the length of the vision. Let us now prefix the date to the several letters.

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

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

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

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

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

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of TIME the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.—1 Pet. i. 10-12.



## DAY FOR A YEAR—LENGTH OF A YEAR.

Rev. Abel C. Thomas, our Universalist opponent in Brooklyn, among his wonderful discoveries, announced the following at the Broadway Tabernacle, when called by the Berean Institute to prove, not only that "my Lord delayeth his coming," but that he never would come:—

"Miller adopts the reckoning of 360 days to the year. A deficiency of nearly 5½ days per annum, since Christ's death, amounts to an error of more than 26 years! Take 26 from 1843, leaves 1817!"

It is hard work, when time is so short, to spend a moment to correct such errors, but duty to the well-meaning persons who are deceived by them, requires it. An erroneous impression has been imbibed by some, that Jewish years were shorter than ours; but this is an entire mistake. A year is the complete revolution of the earth round the sun. Its precise length is 365 days, and nearly one quarter of another. As this fraction of a day amounts to about a whole day in four years, every fourth year contains 366 days; but, as this fraction falls about 11 minutes short of 6 hours, 3 leap years must be omitted in every 400 years. Thus the years are regulated so as to correspond with the seasons. Among the Jews, the contrivance was the same in principle: but, as their months were governed by the moon, they added a whole moon to their reckoning, when it became necessary. As a moon lasts about 29½ days, their first month contained 30 days, and was called a full, or complete month. The next contained but 28 days, and was called incomplete, and so on alternately through the year. The new moon was always the beginning of the month, and that day they called *NEOMENIA*, *new moon*, or *new month*. As 12 such months would not make a complete year, the Jews added a thirteenth month every third year, and once in 19 years, they had 2 years in succession, each containing 13 months. Thus 19 years with the Jews was just the same as 19 of our years; or, in other words, they corresponded, almost perfectly, with 19 solar years, or revolutions round the sun.

Now, Mr. Miller has not made, or fancied any mode of reckoning time, which will not correspond with the courses of the sun and moon, which God created "for signs and for seasons, for years and days." But when he looked into prophecy, and found that 42 months, and 3½ times, each equal 1260 days, he perceived that a month was used to designate 30 days, and a time meant 360 days. On this point, Mr. Miller and his learned opponent, Prof. Stuart, are happily agreed. The great question is: Do these days represent years in the prophecies of Daniel, and in the Revelations? In trying to prove that they do not, Prof. Stuart gives a rule which is a sufficient foundation for proof that they do. He says: "The plain and obvious interpretation of numbers in the prophecies is to be followed, unless there be cogent reasons for a departure from this rule. There are only two sources from which reasons of such a nature can be drawn. The first is, analogy in other parts of the Scriptures; the second the exigencies of the context." By the exigencies of the context, he evidently means, that if the prophecy is of such a nature that it cannot be fulfilled in literal days we must look next for its fulfilment in periods represented by days. On this point he proceeds to say,—"The GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel, and in the Apocalypse, as the representatives or symbols of years. So ancient and wide-spread is this opinion, that he adds,—"I have found it difficult to trace the origin of this general, I might say, almost UNIVERSAL CUSTOM." Now, let us consider the nature of a few prophecies, and see if there is no reason for believing that days stand for years, according to the "almost universal" opinion of the pious and learned. In the second epistle from Christ to the churches, it is said, "The devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days." Who ever heard of a general persecution against a church, which lasted only ten natural days? But there was a persecution of ten years, in the second age of the church, of which the following is a sketch:—"It began in the 19th year of Diocletian, A. D.

302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in one month's time, and that, during the continuance of this persecution, in the province of Egypt alone, no less than one hundred and forty-four thousand Christians died by the violence of their persecutions; besides seven hundred thousand that died through the fatigues of banishment, or the public works, to which they were condemned."—*Enc. Rel. Knowl.*

That the blasphemous horn described in Daniel 7: 8, 11, 20, 21, 22, 25, and the blasphemous power described Rev. 13: 5, 6, 7, are the same papal power, seems too obvious to be disputed by any Protestant. Its continuance is described in different phrases, but each is equivalent to 1260 days. Compare Daniel 7: 25, and 12: 7, with Rev. 13: 5, and 11: 2, 3, and 12: 6, 14. If this refers to Popery, then the conclusion is unavoidable, that days represent years. For proof of this fact, see other articles in this paper. So well established is this use of a day for a year, that the Encyclopedia of Religious Knowledge refers to it as a settled point. After mentioning the different significations of the word day, it adds: "And there is another distinction which may be called prophetic; the prophets being the only persons who call years, days; of which there is an example in the explanation given of Daniel's seventy weeks."

If the reader still doubts whether a day ever represents a year, let him trace a perfect fulfilment of prophecies in years, which never have been, and never could be fulfilled in days, and we see not how he can shut his eyes to the light which God's word and Providence evidently shed on each other. For examples, see *Midnight Cry* of Jan. 6, and the *Daily Midnight Cry*, bound.

In Numbers, 14: 34, it is said: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Here were years which had been symbolized or typified by days. They were fulfilled in precisely 40 years, for the Jews ate the Passover the night before they left Egypt, and the night before they entered Canaan. Of the 430 years in which Abraham and his children sojourned in a strange land, it is said: "AT THE END of the 430 years, even the self-same day, it came to pass that all the hosts of the Lord went out of the land of Egypt." Ex. xii. 41.

The Lord was doubtless equally exact in fulfilling the 430 years, symbolized by days, in the fourth chapter of Ezekiel, though the fulfilment is not recorded. Of the 70 weeks, however, it is known they that were fulfilled in 490 years, and that Christ was crucified on the self-same day when they terminated.

We have reason to believe that the 1335 days, and the 2300 days will be fulfilled in the same manner in perfect years, measured, as years always have been, by the revolution of the earth round the sun, a measurement which has not varied a second, since the Lord set the earth in motion.

Let us close this article by one or two remarks.

1. We do not say that a day in prophecy always means a year. Hence, all those sneers, whether uttered by infidel scoffers, or orthodox ministers, about Nebuchadnezzar's eating grass 2520 years, and the like, show nothing but the folly of those who utter them, and weigh nothing against our views.

2. In view of Prof. Stuart's rule, we see the folly of the objection based on the text, "Of that DAY and HOUR knoweth no man," &c. The words, *day* and *hour* are to be understood literally, unless there is something in the connection to show the contrary. But so far from there being any thing of the kind, Christ, in immediate connection, says, "Then KNOW that it is nigh EVEN AT THE DOORS." This plainly shows that the words day and hour do not mean a thousand years, or any long periods of time, but are to be understood in their natural sense.

3. We believe the 1335 days expire 45 years from the taking away of the papal dominion, which it will be seen in this paper was in 1798. Time will speedily show whether we are right in this.

3. No one can now prove that we are not living in the very last hours of these prophetic periods. If we are thus living, and are yet unprepared, we are in awful danger.

4. Noah was "moved by fear" to prepare an ark. Lot was moved by fear to escape for his life. "Let us therefore fear," and escape for our lives and flee to the ark while there is time. If we neglect the time God gives us, we cannot complain, if he cuts it off forever.

5. Christ's coming will be sudden as the lightning—There will be no time for preparation then. O flee NOW from the wrath to come.

For the Midnight Cry.

## SECOND ADVENT REFERENCES.

"Search the Scriptures."—John 5: 39,

Question. To what has Christ reference in Matt. 16: 28. Answer.—Matt. 17: 1—5, Luke 9: 26—35, 2 Peter 1: 16—18.

What other and better evidence of Christ's second coming than the transfiguration? 2 Peter 1: 19, Matt. 24: 15.

Where is this prophecy found? Daniel 2, 7, 8, 9, 11, 12 chapters.

What is the great question as to time? Dan. 8: 12.

### ANALYSIS OF THE QUESTION.

What does the vision embrace? Daniel 8: 3—13.

What is the interpretation? Dan. 8: 11—25.

Is the little horn Rome? Compare Dan. 8: 23, with Deut. 28: 49, 50, Matt. 24: 15, Luke 21: 20. Also, Dan. 8: 25, first clause, with Dan. 11: 23, Luke 13: 32, Dan. 8: 25, third clause, with Acts 4: 26—28. Also, Dan. 8: 25, last clause, with Dan. 2: 34.

What do the daily sacrifice and transgression of desolation embrace? Rome pagan and papal. Dan. 11: 31—36, Dan. 12: 11—13, and 2 Thess. 2: 3—8.

What does the treading the sanctuary under foot embrace? Dan. 9: 26, 27, Luke 21: 20—24, Romans 11: 25, 26.

### ANSWER TO THE GREAT QUESTION DAN. 8: 14.

Where are these days explained? Dan. 9: 21—27.

Where do the 70 weeks begin? Ezra 7: 13.

What is done the first seven weeks? Dan. 9: 25, last clause.

What is done during the week after the seven weeks and sixty-two weeks? Dan. 9: 27, first clause, Mark 1: 14, 15.

Where do the seventy weeks end? John 7: 8, Matt. 27: 35, first clause.

How many years from Ezra 7: 13 to Matt. 27: 35?—490.

If seventy weeks or 490 days are fulfilled in 490 years, in what time will be 2300 days be fulfilled? 2300 years.

If they begin 457 B. C., when will they end? 1843.

How long before the end was the daily sacrifice taken away? 1335 prophetic days. Dan. 12: 11, 12.

When did Rome begin to have dominion over the people of God? 158 B. C. Dan. 11: 23, 1 Mac. chapters 8 and 9.

What was the age of the Pagan beast? 666. Rev. 13: 18.

Was not this the papal beast? Rev. 13: 5.

If pagan Rome began in its connection with the Jews 158 B. C., and continued 666 years, when did it end?—A. D. 508.

When did Daniel's 1290 days begin? A. D. 508.—Dan. 12: 11.

If they began A. D. 508, where did they end?—1798.

What began then? The time of the end. Dan. 11: 40.

When did the fleet fitted out by England on the North, Spain, Sardinia, and Italy on the South, sail against Bonaparte? 1798.

If the "time of the end" began 1798 at the end of the 1290 days, when will it end? 1843. Daniel 12: 11—12.

If the daily sacrifice or Pagan Rome was taken away A. D. 508, when will the 1335 days end? 1843.

If the time, times and a half, or 1260 days of Daniel's little horn, end in 1798, Dan. 11: 35, at the beginning of the "time of the end," when did they begin? A. D. 538.

### MOSES' SEVEN TIMES.

How long were God's people to be chastised? Lev. 26: 27, 28.

How long is a time? Rev. 12: 6, compared with the 14th verse.

How many times in "time, times, and a half? Three and a half.

If three and a half times equal 1260 days, how long is a time? 360 days.



What would they do to those that rob them? Ezekiel 39: 9, 10, last clause.

With what fire? Rev. 12: 11.

How long would they burn them? Ezek. 39: 9.

When did Moses' seven times and Ezekiel's seven years begin? 677, B. C. Isaiah 7: 8, Jer. 15: 4-7, 2 Chron. 33: 11.

If they were prophetic periods, and commenced 677, B. C., when do they end? 1843.

Does Daniel speak of seven times? Dan. 7: 25, and 12: 7.

Does John speak of seven times? Rev. 11: 2, 3.

In what other places does John mention things of the same duration as Daniel's little horn? Rev. 12: 6, 14, and 13: 5

#### JUBILEES.

How many years in a jubilee? 50. Lev. 25: 8.

When was Judah carried captive? B. C. 607. Dan. 1: 1, 2.

When will forty-nine jubilees from that time end?—1843.

What may reasonably be expected then? Leviticus 25: 54, 40, 41.

#### THE TRUMPETS.

According to Gibbon, the first battle was fought by the Turks against the Greeks, July 27, 1299.

How long were the locusts to hurt men? 150 years. Rev. 9: 10.

What then would be past? Rev. 9: 12.

What would sound then? Rev. 9: 13.

How long would it sound? 391 years and fifteen days. Rev. 9: 15.

What would be past then? Rev. 11: 14.

When will the third woe trumpet, which is the seventh and LAST trumpet sound? After August 11, 1840.—Rev. 11: 14.

#### TWO DAYS OF HOSEA AND CHRIST.

How many days before the resurrection? Hosea 6: 2.

When will Christ be perfected? Luke 13: 32.

What kind of days are these? Luke 13: 33, 2 Peter, 3: 8.

What is meant by that fox? Dan. 11: 23.

If the two days of Hosea, and the to-day and to-morrow of Christ, commenced 158 B. C., when will they end? 1842.

As 1843 begins the third day, what will then take place? Hosea 6: 2, Luke 13: 32.

What will take place at the end of the vision? Dan. 8: 25, last clause, and 2: 34, Ps. 2: 8, 9.

What will take place at the end of the transgression of desolation? 2 Thess. 2: 8, Daniel 7: 21, 22, and 11: 36.

What at the end of treading down the sanctuary?—Luke 21: 24, Rom. 11: 25, 26.

What at the end of the 1335 days? Dan. 12: 13.

What at the end of "the time of the end?" Daniel 12: 2.

What at the last day? John 6: 40, 44, 54, and 11: 24-26.

Who have part in the first resurrection? Rev. 20: 6. Where are the rest of the dead during the thousand years? Mal. 4: 3.

When will the rest of the dead be raised? Rev. 20: 5.

What else will take place at the end of the thousand years? Rev. 20: 7.

Whom will he go out to deceive? Rev. 20: 8.

Of whom will those nations consist? Rev. 20: 5.

For what will he gather them? Rev. 20: 8.

Will there be a battle? Rev. 20: 9.

#### GATHERING OF THE JEWS.

Who are the Jews to be gathered under the gospel?—Rom. 2: 23, 29, 9: 6-8, Gal. 3: 29, 5: 24. Romans 8: 9.

Where will they be gathered from? Ezek. 37: 11-14, Romans 11: 15.

Where will they be placed? Rev. 5: 10, Heb. 10: 34-37.

What earth? Rev. 21: 1, Isa. 65: 17, 2 Peter, 3: 13.

How long? Rev. 20: 4, last clause.

What is meant by this generation in Luke 21: 32?—Matt. 24: 3, 1 Peter 2: 9, Ps. 22: 30.

When will they pass away? 1 Cor. 15: 52, 1 Thess. 4: 16, 17.

What will pass away next? Luke 21: 33, 2 Peter 3: 10, Rev. 21: 1.

What else will take place when they that are Christ's are raised? 1 Cor. 15: 23.

In what manner will Christ come? Acts 1: 11, 1 Thess. 4: 16.

Up to what time is no man to know the day or hour? Dan. 12: 4, 9, Acts 1: 6, 7.

Is it to be known then? Acts 1: 8, Matt. 24: 38, 39, compared with Gen. 7: 4, and Rev. 3: 3, 1 Thess. 5: 1-5, Dan. 12: 10.

Is not the gospel to be preached more extensively as a

witness? Matt. 24: 14, Acts 19: 10, Rev. 2: 5, Col. 1: 23, Rom. 10: 18.

Is the world to be converted? Matt. 13: 30, 37-43, 47, 50, Matt 3: 12, 2 Peter 3: 3, 2 Tim. 3: 1-5, Ps. 2: 8, 9, Luke 17: 26-30, Luke 18: 8, Matt. 24: 12, Dan. 7: 21, 22, 2 Thess. 2: 8. AUGUSTUS BEACH.

#### SIGNS.

From the creation of the world, when the lights in the firmament were set for signs, to the winding up of the whole drama, when the "sign of the Son of man shall be seen in the heavens," have mankind required a sign, like the unbelieving Jews; and when God has granted the request, some natural cause has generally been given, which has served as a quietus, especially when any thing calamitous was the thing signified; and though the superstitious and credulous have multiplied signs almost *ad infinitum*, yet the Scripture gives abundant proof that God has condescended to use them, not only as monitors to the church, but to the ungodly, from the days of proud Pharaoh to the scoffers of the nineteenth century.\*

There shall be signs in the last days, said the prophet, and though some of these signs have been definitely marked both by prophets and the Saviour himself, yet vain, boasting man, would fritter them away, and put far off the evil day, because he loves not the appearing of our Lord and Saviour.

When the Saviour told the disciples what should be the sign of his coming, he enumerated a variety—nearly all in the plural, though they had asked only *a sign*, nor did he tell them whether these signs should proceed from natural or supernatural causes, so that the labored searches and researches of the wise Greek are all turned to foolishness, when, by his learned philosophy, he has sought out the causes.

No one can look at the rainbow without seeing *a sign* of God's faithfulness, who said—"I do set my BOW in the cloud, and IT shall be for a TOKEN of a covenant between me and the earth.—I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.—It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Thus we have a sign, almost daily repeated, *produced by natural causes*—causes connected with the waters—to show that those waters shall never swell and destroy the earth by a flood. All are willing to receive this sign. We have also signs, of a fiery character, showing that the world shall be destroyed by fire, "I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke." We have not time, now, to speak of these signs at length. The testimony is abundant, that the predicted signs have all taken place, of which we may speak more fully in our next.

We begun to write now, at the request of a friend, by whom we are told that strange events have occurred in the Capital of the United States—and certainly strange things have proceeded from it, if the state of our country is any way concerned with it. The Great Chandelier of the Senate Chamber fell without any perceivable cause, and was dashed to atoms. The right hand of Justice, one of the colossal figures, above the principal entrance to the Capitol, broke and dropped, cleaving in sunder the Constitution of our boasted republic, which she held in her hand. As our friend stood before the door of that great national building, the broken arm spoke, in silent eloquence, to his heart. The figure of Justice is part of a group, wrought by Persico, out of the solid blocks of free stone, as they stood cemented in the wall. A little book about the "Public Buildings and Statuary of the U. S. Capitol" says:

"In the centre stands the presiding genius, America, with the cap of Liberty upon her brows, and the spear, the shield, and the eagle, by her right and left side. Hope is on her left hand, resting on the emblematic anchor, and seems to be encouraging America with the high destiny that awaits her starward career. JUSTICE on the right, with uncovered eye, cognizant of the truth, weighs the rights of the free, against despotism, with an equal hand."

\* The word *sign*, either in the singular or plural, occurs more than ninety times in the Bible, besides the many records of signs where the word is not used.

As it now stands, Justice holds out the stump of her broken right arm, as a token of her helplessness, while a fragment of a scroll at her feet, displays this piece of a broken word; **CONFES** our nation's present appropriate *sign*.

Would it be untimely to inquire, if these facts do not carry a little weight along with them? May we not ask, if the *light* that was lit up in those halls is as brilliant as when the voice of John Quincy Adams resounded in her chambers as President; and would it be impious to say, that the light, if not totally extinguished, is but a flickering one? And when we talk of justice and our Constitution; if justice have not fallen there, as well as in our streets, then we wholly misunderstand the import of their proceedings—we wholly misunderstand why the persevering appeal of the untiring Adams was rejected on the right of petition. If the Constitution is held as sound as when signed by that united, patriotic band, then are the tumults—the party divisions that overwhelm the nation—neither signs or realities.

Let us be serious. God is showing us that the administration which the Prince of darkness has held for nearly six thousand years, is, to say the least, a very tumultuous, oppressive, and bloody one, and that age does not improve it—that the cockatrice eggs of the present century produce as venomous serpents as the fiery flying ones which troubled the Israelites.

Reformer has followed reformer, and what have they done? They have begun to show us what is to be done—exhausted their funds—while the tares of the adversary are thicker and taller, and must and will grow till the time of harvest. And look upon the fields—are they not ready for the sickle? Will not the husbandman soon send forth his reapers, and bind the tares in bundles to be burned, and gather his wheat into the garners?

#### SINGULAR PHENOMENON.

"There shall be signs in the sun."

The following appears as editorial in the Wednesday Mercury, Danville, Ky., Jan. 4, 1843. Each reader will think of it as he pleases:

"The citizens of this village were much astonished, on the 1st inst. at the appearance of one of those singular and unusual exhibitions, termed parhelia. It was about 2 o'clock, P. M. that we first observed the singular phenomenon. At this time the heavens presented the following appearance: Around the sun there was a circle of light, such as is frequently seen around both this and the moon. The diameter of this appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its centre, and whose diameter was about twice that of the former; and only the upper portion, perhaps the half, was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two other less brilliant and white images—one each side of the two former, and apparently at equal distances from them, and also, of course, from the sun. These two last images were each perhaps about 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow. About one-third the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been, perhaps, 45 degrees. It was, of course, convex towards the sun and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next to the sun and the others in order.

"At about a quarter past two, the appearance was the most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disappearing one at a time, until about 3 P. M., when nothing unusual could be seen.

"Will the learned give us an explanation of the phenomenon?"

This last request reminds us of the following Scriptures.

"The king cried aloud to bring in the astrologers, the Chaldeans and the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing and show me the interpretation thereof, shall be clothed with scarlet and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But they could not show the interpretation of the thing."



## PUBLIC MORALS.

Are we in the dawn of the Millennium or in the state of morals predicted as marking the "last days!" Let us open a few of the daily papers, those "maps of busy life," and read their testimony. Compare it with 2 Tim 3: 1-5.

Opening the Herald of Jan. 7, we read:

**PUBLIC MORALS.**—While the Navy Yard and naval circles are excited with the awful tragedy on board the Somers—while Wall street and the financial classes are up to their eyes with defalcations and robberies—the Court of Sessions has been the scene of a more general excitement for some days, created by the trial of several persons for a most atrocious and diabolical outrage committed on a young woman at the Broadway Cottage, a most disreputable groggery in Broadway, nearly opposite the hospital.

For several years past, the public manners and morals as exhibited in our public streets, and particularly in Broadway, have been a disgrace to the age and a shame to New York. It has been of late almost impossible for a respectable female to walk in any public street, in open day, without being insulted by some of those atrocious scoundrels, blacklegs, or rowdies, who prowls about, many of them in mustachios and in the dress of gentlemen."

The Sun of Jan. 10, has a list of defalcations and embezzlements for 1842, from which it appears that seven persons in high stations have robbed the public of \$670,000, in this city in a single year.

The same paper states from official documents, that there have been 19,317 petitioners for the benefit of the bankrupt act, in 15 states, or districts.

The Morning Chronicle of Dec. 10, says:

"At present it is evident that neither truth nor justice reigns on earth. A new body and a new spirit must be born into society before the world can be regenerated."

The contents of our daily papers may be judged from the headings of the articles: Old Thieves, Attempt at Rape, A Thieving Visitor, Horse-stealing, Passing Spurious Money, The Obscene Print Venders, Perjured Witnesses. These are from one page of one small paper.

On the subject of the recent frauds in New York, the papers make the following remarks:—

"IS THERE NO FAITH!—The shock which such repeated acts of dishonesty in the management of money concerns, must give to our social and national character, can hardly be measured."—*N. Y. American.*

"Such examples of wholesale robbery, by men in whom the highest confidence has been placed, are of most pernicious tendency, aside from the damage they occasion to the interest of their employers. The number of such examples shows that the disease is epidemic, if not contagious. And when such men fall as were some of these, who can be trusted!"—*Jour. Com.*

"DEFALCATIONS.—The recent defalcation of Mr. Nicoll [of \$250,000] has excited much feeling in this community, and every one asks, where will all this end? Who is to be trusted? We have fallen upon evil times, and men are growing worse and worse every day."—*Union.*

"Mr. Nicholl has enjoyed, for many years, four thousand dollars salary, and a much larger sum from trust estates, making his income not much, if any, short of ten thousand dollars a year; a sum that ought to satisfy any ordinary mind, particularly in these hard times."—*Express.*

He was in the habit of stealing hundreds of dollars from the large sums placed in his hands, and making false entries to balance the books of the Company.

"FRAUDS IN THE CITY DURING THE PAST YEAR.—The disclosures of frauds during the past year have been most astounding.

If frauds of the above magnitude can be perpetrated in our very best and highest institutions—if the funds of the widow and the fatherless are not secure in our best banks and trust companies—who can, or who will put confidence in them?

Such an exhibition of the extensive frauds during the past year, together with those that might be added up for the few years past, is calculated to make a deep impression upon the public mind. It is at least a strong manifestation that there has been no improvement in public morals."—*Express.*

The editor proceeds to contrast the present management of public funds with the past, and says:—"We are struck with astonishment at the different state of things that now exists," which he calls "this fall in the public morals," and adds, "Thirty years ago, a clerk or an officer who defrauded the public or a bank of even a hundred dollars, was a ruined man. He would not dare to

show his face in the public streets, or if he did, he would be frowned down by an insulted community. Then the standard of morals was so high, that but few had the courage to face the rebuke of an outraged and indignant community."

"Such" says the Herald, "is a picture of the morals of the monied institutions in Wall street, drawn by their own organs and editors. Is it not enough to sink the whole community as deep in a gulf of fire and brimstone as ever Sodom and Gomorrah were? Yet the disease is only beginning. With such developments as we have seen since 1837, what can we expect to see in the next five years? If such negligence in managers—such dishonesty in agents—such demoralization all over, prevail longer, will it not engulf every corporate institution in Wall street? What confidence can exist in the future?"

"In the celebrated years of 1825-6 and 7, we all remember the excitement created by the explosion of the Life and Fire Company of that day, including a few other baseless concerns—not equal to half a million in all. We remember the cry for justice—the movements of the grand juries—the uproar in Wall street. Yet in the year 1842, we see before us the ruins of half a dozen institutions, and the wreck of nearly fifteen millions of property belonging to the widows, orphans, and retired citizens, annihilated as completely as if it had been burned up in the great fire of December, 1835. The financiers seem to make as much havoc with the property of the tradespeople that may be entrusted to them, as the bankrupts now taking the benefit of the act. They eat, drink, and spend it in all manner of extravagance, leaving a mere shell for the owners, and then repudiate and run away, or take the benefit of the act.

"Will the honest, industrious, producing classes of the people, unite and try to stem the torrent of rascality that overwhelms this devoted city?"

The New York morning Chronicle publishes an article two successive days, (Jan. 6 and 7), headed, "What are the clergy doing in the service of God and the human race?" It says: "The social world is left to drag on in corruption and iniquity, without any attempt on their part to purify the HIDEOUS MASS of discord and misery which defaces it." "Where do we hear of the clergy animated by a sincere sympathy for the sufferings of a DEGRADED RACE! No where."

"Only yesterday we observed an announcement of a lecture by a distinguished and talented *divine*, and what was the subject? Why, 'English Poetry with illustrations and comments.' Enlightening the world upon the beauties of English Poetry! Is this *divine* work, when COUNTLESS MILLIONS of wretched beings are crying out for deliverance from spiritual and temporal destitution."

"But the distinguished *divine* we spoke of, is not alone in this literary desecration of pastoral robes; another distinguished clergyman, a short time since, illustrated the glorious life and war-like achievements of the renowned Captain John Smith!

Are the clergy serving God and the Human Race, or themselves? Whom do they glorify?"

In the same Chronicle from which we cut the above, we find the following illustrations of the state of morals:

"THIEVES did a pretty-considerable-stirring business at the Assembly Chamber in Albany, on Monday evening last, more power to their fingers! Many people lost their coats, cloaks, hats, &c., which we hope will be a sufficient caution to them to keep away from such places another time, or, at least, to transact their business and come away as soon as possible. We don't object to pocket picking at political meetings. It is a pity the practice cannot be introduced into Congress itself."

"We learn by the Grand River Inquirer, that a murder has been committed by two men named Miller and Hovy, on the person of an Indian squaw in Kent county.—It appears after gloating their passions on her they left her a corpse in the woods where they had camped for the night. They are both in jail.

The police reports and various other items are too disgusting to be repeated, but we subjoin the following shocking illustration of immorality and scoffing.

"MILLERISM.—A number of persons in the Northern Liberties, Philadelphia, have lately become greatly alarmed in consequence of their belief in the truth of the doctrines of Miller. They are holding lectures every night."—*Exchange Paper.*

"No wonder the worthy people of Philadelphia have an abhorrence of the day of reckoning, for if it be sinning to shave half the world with bank rags—to tread the poor in the dust, and regard poverty as a crime and a degradation, and to sympathise with wealthy murderers, and save them from the gallows, they are sure to catch it.—

We opine that when the great day comes, the Philadelphians, in the fulfilment of a prophecy in the Revelations, will be no ways slow in calling upon the hills and mountains to fall down and cover them."

"As it was in Sodom."

"Brutality it seems, is actively on the increase in this city."—*Herald, Jan. 16.*

**PROGRESS OF LICENTIOUSNESS.**—The perpetrator of an abominable outrage on a modest and virtuous young woman of this City was brought up in the Circuit Court on Saturday, (having evaded a criminal trial by forfeiture,) and will probably to-day have meted to him some small portion of his deserts. It cannot be denied that outrages by violence and diabolical stratagem upon the honor and peace of those whose innocence and weakness should be their protection from all but the plotting villainy of a fiend or the blind fury of a brute, are on the increase in our City. The very night that Dingler was convicted, a young girl, who was going home through the Bowery, unattended, from the bedside of a sick friend, was caught up and thrown into a cab by two monsters in human shape, who there held her and stifled her cries until they had effected her ruin. No trace of them or the driver of the cab has yet been obtained. Every day many young girls—generally poor and friendless, often orphans—are lured by hags, whose trade is the murder of virtue, into their dens, and there subjected to flattery, fraud, drugging and violence until their ruin is accomplished. All this goes on with the ribald and infidel press, owned and conducted by notorious libertines, ridiculing those who appeal to the Legislature for laws against this flood-tide of licentiousness, and folly libeling all who interpose to defend them; and on the other hand, a large portion of the virtuous, confounding ignorance with innocence, and crying out against any exposure of these horrible doings and their abettors in reputable journals, lest the young be contaminated!—*Tribune of Monday Jan. 16.*

"MEN'S HEARTS FAILING THEM FOR FEAR."—The following picture of the times is from the Leesburg Genius of Liberty, of Jan. 7:

"In prostration laid  
Is every thing beneath the sun.

'Twould seem that sixty years and more,  
Of our nation's bold career,  
Has left us not one thing in store,  
Save an INCUBUS OF FEAR."

## EDITORIAL CORRESPONDENCE.

UTICA, N. Y., Jan. 13, 1843.

Dear Brother Southard,—On my way to this city, I visited Lansingburgh, N. Y. and gave three lectures in the Baptist church, we had full houses, and the congregations were deeply interested in the subject. This interest had been awakened by Bro. Miller's lectures the preceding week at Waterford, just across the river. The whole vicinity is waked up; the truth has taken a powerful hold upon all classes. At the close of Bro. Miller's last lecture, the 8th inst., one hundred and twenty souls came out voluntarily for prayers. The most of them were men, and many of them professional men, who had heard the lectures through, and were convinced of the truth of the doctrine. And what may be heart-cheering! to our pseudo friends, who are so much concerned about our making Infidels, we have the happiness to state, that among the number that came forward, and of some who were converted, there was a large number of Infidels who became "obedient to the faith." God has wrought a glorious work in Waterford. May it be perpetuated till all are brought in.

On the morning of the 9th inst. we took leave of our faithful friend, J. J. McMurray, and his kind family, at Lansingburgh, and started for this city, where we arrived in safety in the afternoon. A wide and effectual door is opened here. Bro. Miller is lecturing afternoon and evening to crowded and very attentive audiences. The prospect of doing good is cheering. The clergy help us, as usual, by their lame opposition. We hope in some way to lead them to a thorough examination of the subject. They will be obliged to do something. The people will not be satisfied, unless they come out and show the truth or falsity of the present alarm.

J. V. HIMES.

P. S. "MILLER USED UP FOR A SHILLING," has been sent here to comfort the wicked during our labors in this city (Utica.) You know this is a part of the very learned handbill, put out in flaming capitals by Mr. Dowling's



agent to advertise his "Reply to Miller." This same agent is a Baptist clergyman! How natural it must be for such men to talk about the "scurrility" of Mr. Miller. "Miller used up for a shilling!" How profound! How respectful to the great subject in question! Such are our opponents. Sinner, beware they do not "use up" your soul for eternity!—and for a paltry shilling too!!!

### PROGRESS OF THE CAUSE.

A letter from Portsmouth, N. H. says: "The Second Advent brethren have recently held a conference in this town. Many brethren in the ministry were present from several towns and participated in the proceedings. The interest was intense. The audience was large.—They were deeply interested. Many have submitted to Christ, and become the recipients of his great salvation. The work is extending throughout the churches. The members are quickened, wanderers have returned to their first love, and many who had known not the preciousness of Christ, the excellencies of the religion of Jesus, have consecrated themselves to God."

A letter from Newark says:—"The interest is very great. Last evening the house was most densely crowded, and many could not get in. Many were forward for prayers, and several experienced a hope. I think if we could now have some lectures, and a series of meetings night and day, we should see a great ingathering of souls. Can they not be had!"

A letter dated, Madison county, N. Y., Jan. 11, 1843, brings us the following cheering intelligence:

Dear Brother Southard,—Feeling anxious to cheer my brothers in this good cause, and let you know the state of things here, with the prospects, I send you a few lines. God is doing a wonderful work here. I commenced lecturing here in a place called Hubbard's Corners, noted for a strong hold of Universalism and unbelief. The people came to hear,—commenced reading their Bibles, and you can judge the effect. The houses are crowded; many are seeking to find a long-neglected Saviour. We held a prayer-meeting on Monday evening. Oh, my soul! what a time! We broke up at 11 o'clock, after enjoying a most precious season of refreshing from the presence of the Lord.

The preacher at Brookfield who formerly opposed our views, has invited me to accept of his pulpit, and commence a course of lectures next Sunday. O my God, help, help. Bro. Yarrington, a preacher of great celebrity, who has heard all my lectures, told me he firmly believed that this is the last call to man: that this year ends the great drama of all sublunary things. He is going to preach it, and has publicly, in my presence, identified himself with the cause. We have a glorious work in progress.

Yours, in the hope of seeing our triumphant, conquering King in a few months,

SIDNEY S. BREWER.

In a letter on the same sheet, Brother Rhodes says:

"I have had the pleasure of seeing the fruits of those publications that I sent to this section before I left New York city; they have produced a great excitement in the country, and have already been the means of some conversions; and from present prospects there will be a great work of the Lord here through the instrumentality of our dear Brother Brewer. We have had no opposition as yet."

Brother A. HALE, writes from Harrisburg, Pa.:

"I have just closed a course of lectures at Middletown, (Lutheran church,) where a deep interest is waked up in the Second Advent cause. Our congregations were crowded almost to suffocation, while the exhibition of our views was listened to with the deepest attention.—A general seriousness pervades the town: a considerable number have set out to seek the Lord: Christians have been quickened, and many express a strong conviction of the truth of our views who have formerly regarded them only with contempt."

A letter from Woodbury, Long Island, says:

A protracted meeting was commenced at Woodbury, Long Island, Jan. 4, 1843. The subject of Christ's speedy coming was presented to the people the first evening and has been kept before them ever since. The result of the meeting thus far has been glorious. Although our meeting was held in a school house, and in a country place; yet the number of conversions has been almost unprecedented. About 80 precious souls are either happy in a Saviour's love, or are earnestly seeking.—Glory to God, we have the most indubitable evidence that He is blessing the preaching of this glorious doctrine.

Yours in the hope of the glorious appearing of our Lord and Saviour,

S. CURRY.

Woodbury, L. I., Jan. 17.

### EXCELLENT THOUGHTS.

The editor of the Countryman, published at Perry, Wyoming Co., speaks in the following appropriate manner to his readers.

SECOND ADVENT.—Not only do the peculiar views of Mr. Miller gain converts in many places, but some of the most popular and learned theologians have reasoned themselves into a mass of incongruous, and it would seem, even to themselves, unsatisfactory conclusions, in endeavoring to refute them. This subject is arresting the attention of the profound believers in Christ everywhere, and our theological giants at length appear, preparing, in some degree, to give it that investigation its importance demands. To man, it is the most weighty and momentous subject that ever was, or, in this life, can be presented to that consciousness with which God has endowed him.—Its importance may be magnified in the minds of some by estimating the nearness of the event; but every reflecting mind must perceive that the certainty of the event, and the attending consequences, are in reality all that give it importance, and render it superior in all its bearings to any other subject ever presented to the consideration of man. Notwithstanding the variety of opinions in this vicinity, regarding the views of Mr. Miller, we are happy to observe a disposition to examine and investigate, rather than to ridicule and deride. That important events in regard to the history of this world are on the tapis, no careful observer of the "signs of the times" can doubt. In the final issue, every reasoning being has an interest of which he cannot divest himself; and that "every one shall give an account of himself to God," is as true now, and as worthy of our consideration, as it was when first uttered by the inspired messenger of God. Whatever awaits the world, the hand that rolled it into being will still control its destinies, and render it subservient to his purposes, while the intelligences that abide upon it in its career through time, will find sooner or later, "that it shall be well with them that trust in God, though the earth be removed out of its place."

### TO ELDER BELLAMY,

Pastor of the Baptist Church worshipping in Stanton Street.

This letter has been in hand several weeks, but delayed by a press of other matter.

DEAR BROTHER.—

At the request of a friend, I attended to hear you on Sunday evening, December 11th, 1842, expose the errors of "Mr. Miller," in some of his expositions of prophecy. I was much pleased to hear you speak in that charitable manner of brother Miller's Christian character, which he merits from all who know him. But instead of being convinced that such errors existed, in brother Miller's expositions, I was the more confirmed in the belief that the beam was in thine own eye.

First—You labored hard to dispose of the 2300 days, to suit your argument; and thereby overthrow brother M's "main pillar." I understood you to say, that Antiochus Epiphanes had the whole, or part of his history, in the 2300 days, who, you say, stood in the holy place, or at least his idol, Jupiter Olympius, for three years, which you still say was the abomination that maketh desolate. If so, in what way will you dispose of the 55 days? for our Savior's command was, "Gather up the fragments, that nothing be lost." In what basket will you put your odd days, "that nothing be lost?" Josephus says, Antiochus Epiphanes died 164 years before Christ. Now, if Josephus tells the truth, how could Christ mean Antiochus Epiphanes, or his idol, when he says, (Matt. xxiv. 15) "When ye, therefore, SHALL SEE the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place?" Our Savior could not, in the text above, have had reference to Antiochus; he spoke of what should be in the future, and the same was foretold by Daniel xii. 11. Therefore, neither Christ or Daniel could have had allusion to the anti-little-horn, Antiochus, as the "abomination that maketh desolate." Therefore, the mighty pillars of brother Miller still stand firm, and it is the 1150 pillars of brother B. that "are fallen!"

You say, Mr. Miller calls Italy "God's holy mountain." You quoted from Zechariah viii 3. With regard to the holy mountain spoken of by that prophet, we shall not differ:—in Daniel xi. 45, it is said, he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain, (or as in the Hebrew, "mountain of delight.") Now, sir, if you can point out to me any country in the known world, except Italy, that answers the description of the place in point, I will be content. God, in the passage before us, is not speaking of *Neo Jerusalem, his holy mountain, Mount Zion, the Church,* but a mountain of location.

Again, you say, Mr. Miller calls God's holy sacrifice an abomination. Now, brother B., why had you not the honesty to tell the people that the word sacrifice was put in by man, and not by God? If there is an error, it rests with those who translated the Bible, and not with brother Miller.

With regard to your assertion, that Mr. Miller had founded a position on the wrong reading of the text, "and when he shall have accomplished to scatter the power of the holy people," I can only say, that if you had commenced reading from Mr. Miller's work a few lines above the sentence you chose, your audience would have seen that he quoted the text fairly; and had you read to the end of the lecture, your hearers would also have seen that it was the power of the holy people that he meant, and not the people that were scattered.

You say, if the Turkish Empire is down, you have yet to learn it. Have you not learned, that in 1840-41, many, very many periodicals and missionary reports, both in this country and in Europe, teemed with the cry, that the Ottoman Empire had fallen, never to rise again; and are you ignorant of the fact, that the government of that Empire is at this moment in the hands of the combined powers?

Now, brother B., I do hope you will correct these errors before your hearers, lest you prove to be a blind leader of the blind.

I beg leave to direct your attention to and prayerful perusal of 1 Cor. ii. chapter, and also Matt. xxiv. 45-51.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?"

"Blessed is that servant whom his Lord, when he cometh, shall find so doing."

"Verily I say unto you, that he shall make him ruler over all his goods."

"But and if that evil servant shall say in his heart, my Lord delayeth his coming;

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

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Yours, &c., DAN'L E. STEARNS.

December 27, 1842.

For the Midnight Cry.

### THE WARNING.

To my ear is borne the loud midnight cry,  
Proclaiming, "the day of the Lord is nigh;"  
Prepare to meet him—the trumpet will sound  
Soon, waking the dead beneath the cold ground.

Then sinner, and saint, and watchman, and all,  
Must answer the dreadful judgment call;  
And those who would wish that the coming might stay  
Will meet, what they dread, the great burning day.

The youthful and gay then must tell to their Lord  
Why they slighted his mercy, mistrusted his word—  
And the aged, too, who the great truth should have  
known,

Their neglect with deep shame and confusion will own.

Ay, we all must be there,—why put far away,  
To many the dreaded, but near coming day!  
Oh! sure it were best to make peace with our God,  
And trust in his true, his unchangeable word!

Stay, scoffer, reflect! it will not soothe thy pain  
To think that you've trifled with warning again;  
Oh! stop in your madness, unless you would lie,  
With the soul-gnawing worm which never can die.

D. . . .  
New York city, Jan. 10, 1843.

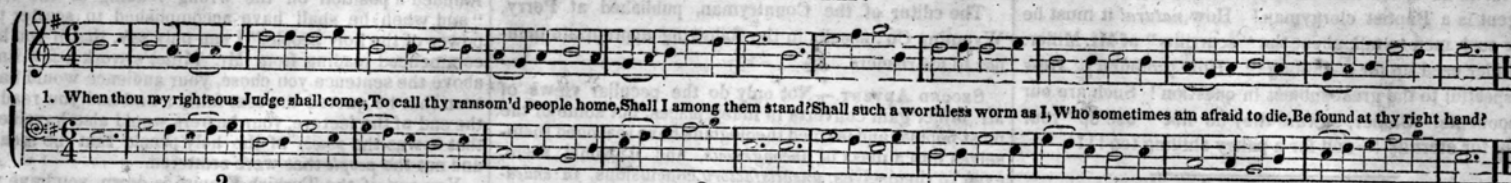
ABUNDANCE OF FOOD AND HARD TIMES.—One of our wealthiest and most charitable citizens, bought a few days since, of a countryman in market, seven quarters of fine beef at one cent per pound, to be delivered at his house. Another farmer close by, who had eight quarters of beef, overhearing the bargain, started off to the gentleman's house, delivered his beef and received his pay from the steward; he was closely followed by the real Simon Pure, who explained the trick. However, all the beef was taken, the greater part of which was handed over to charitable institutions. When independent farmers bring fine beef to market and use trickery and deceit to get a sale for it at one cent per pound, who will deny that the times are hard.—*Cin. Times.*

NEVER CHEAPER.—Flour was selling in Cincinnati on the 5th inst. at two dollars a barrel!

SINNER—A WORD TO YOU.—Are you not convinced you can never be happy in time or in eternity, without an interest in Christ? Why, then, delay the work one instant? Will you not this day begin to pray and give your heart to God? Flee for thy life to the Lord Jesus. The day of the Lord is near and hasteth greatly.



## SECOND ADVENT HYMN.



1. When thou my righteous Judge shall come, To call thy ransom'd people home, Shall I among them stand? Shall such a worthless worm as I, Who sometimes am afraid to die, Be found at thy right hand?

2  
I love to meet among them now,  
Before thy gracious feet to bow,  
Though vilest of them all,  
But can I bear the piercing thought,  
What if my name should be left out,  
When thou for them shalt call?

3  
Prevent it Lord by thy rich grace,  
Be thou my soul's sure hiding place,  
In this the expected day;  
Thy pardoning voice, O let me hear,  
To still my unbelieving fear,  
Nor let me fall I pray.

4  
Let me among thy saints be found,  
Whene'er the Archangel's trump shall sound,  
And see thy smiling face;  
Then loud with all the crowd I'll sing,  
While heaven's resounding mansions ring,  
With shouts of sovereign grace.

### ANTIOCHUS--IMPOSSIBILITIES.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we repeat a few of the proofs that it is impossible to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not another coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Macedonian NATION, and the setting up of the Egyptian, Syrian, Macedonian and Thracian, could not be more clearly represented by emblems. In Dan. 11: 3, 4, the angel mentions the same thing in these striking words: "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of their kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not in the latter time of their kingdom!

4. This horn was to stand up against the Prince of princes, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to cast down the place of the sanctuary. Antiochus did not cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about eighty thousand Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great." (v. 4.) Grecia, of which it is said, (Dan. 2: 29,) the third kingdom, "shall bear rule over all the earth," is called "very great." (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's words thus:

Great.	Very great.	Exceeding great.
PERSIA.	GREECE.	<b>ROME.</b>

It is impossible to apply them thus:

Great.	Very great.	Exceeding great.
PERSIA.	GREECE.	<b>ANTIOCHUS.</b>

8 This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore was not the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The opinions of Josephus, the Jew, and Rollin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

For the Midnight Cry.

### "KNOW THAT HE IS NIGH EVEN AT THE DOOR."

O, what a glorious jubilee  
Draws nigh to those who love the Lord;  
When from their earthly fetters free,  
Their songs of victory shall be heard!  
Rejoice, ye friends of Christ, and sing,  
We soon shall see our heavenly King.

What, though the sons of sin assail,  
And try our faith to overthrow;  
The word of God shall never fail,  
But triumph over every foe!  
Th' Archangel's trumpet soon shall sound,  
And Jesus come with glory crown'd.

Prepare! O, unregenerate soul,  
While Christ, in pity, pleads thy cause;  
He speaks to thee—"wilt thou be whole?"  
O come, while now his spirit draws.  
The day of grace will soon be o'er,  
When he will intercede no more!

But if thou wilt his love despise,  
Thy wretched soul his wrath shall feel;  
When thou shalt see him in the skies,  
Approach to sink thee down to hell!  
Oh then be warn'd while mercy's free,  
For time will end in forty-three.

Newark, Dec. 30, 1842.

JOHN LYLE.

### AN ANTHEM.

WHAT sound is this salutes my ear?  
'Tis Gabriel's trump methinks I hear!  
The expected day is come;  
Behold, the heavens, the earth, and sea  
Proclaim the year of Jubilee,  
Return, ye exiles home!

Behold the fair Jerusalem,  
Illuminated by the Lamb;  
In glory doth appear!  
Fair Zion, rising from the tombs,  
To meet the Bridegroom, lo he comes;  
And hails the festive year!

My soul is striving to be there;  
I long to rise and wing the air,  
And trace the Heavenly road.  
Adieu, adieu, all mortal things;  
O that I had an Angel's wings,  
I'd quickly see my God!

Fly, gracious moments! fly, O fly!  
I thirst, I pant, I long to try—  
Angelic joys to prove.  
Soon shall I quit this house of clay,  
Clap my glad wings, and soar away!  
And shout redeeming love!

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