

THE MIDNIGHT CRY!

VOLUME II.

NEW-YORK, FRIDAY, JANUARY 27, 1843.

NUMBERS 7 & 8.

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

BY JOSHUA V. HIMES.

WEEKLY—NO. 36 PARK-ROW.

READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

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

TERMS FOR THREE MONTHS.

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THE MIDNIGHT CRY.

OUR PAPER.

We learn that a misunderstanding has grown out of the leading articles published in the last two quadruple numbers of the Midnight Cry.

Many have inferred that the paper was to be circulated gratuitously to all. It is true a brother has made a donation to be expended in publishing the Cry to be gratuitously distributed. But the object was to send it among those who would not otherwise get it. If all the regular patrons were to be supplied by this brother's donation, nothing at all would be gained by it, for they would have procured it and read it, had he not made the gift. Now if all who feel an interest in the subject, would do as this one of our brethren has just done, we could distribute it more freely. But we want every friend to the cause, who possibly can, to take the paper, and pay the regular price for it, and by that means enable us to extend it farther. We make these suggestions, so that our friends may aid us in extending the Midnight Cry, rather than in circumscribing it, or preventing the generosity of one man from accomplishing its object.

This sheet may be had for circulation, at \$4 per hundred.

VERY IMPORTANT FACTS.

We have now published about 275,000 copies of the Midnight Cry, of which about 100,000 have been given away. We have also published 100,000 of the Voice of Warning, and given away a large portion of them. We have, thus far, paid paper-makers and printers for their work as fast as it was performed, but our funds are nearly exhausted, and we have already spent hundreds of dollars more than we have received. Brethren and sisters, stewards of the Lord's money, shall the work cease? Shall the press stop, when so many are seeking the light it sends forth?

We have sent papers to nearly every post-office in the west and south. A Post Master in Maryland says: "I received, a week or two since, some numbers of the Midnight Cry. I have been handing them about among the people, and they are very much taken with them, so much that one pious old man requested me to write on for more, or the whole from the commencement, and if you have no more to give, he will subscribe and pay for them. Other persons are so anxious to have them, that we can't take the time to examine the references made to the Scriptures."

We say now to all: If you want publications, send for them. Send the money, if you can, but do not decline sending for publications, for want of money.

To those who have been blessed by the papers, we say: If your hearts prompt you to furnish us the means of sending similar messages of truth to others, send quickly, that we may know how many of the next sheet we can print. We do not believe the work will now stop, for if one fails, enlargement will arise from some other place, and the work will still go on.

LECTURES, &c.

Brothre Himes expects to be in New York, to-morrow, (Saturday.) on his way to Philadelphia. He will lecture on the Sabbath, at the corner of Catharine and Madison streets. Services to commence at half-past 10 o'clock, A. M. and 3 and 7, P. M.

BROTHER DAVID BERNARD

A well-known Baptist clergyman, has recently written a letter on the Second coming of Christ, which we much wished to publish this week, but have no room. The tenor of it may be judged from the Postscript.

P. S. "If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from the other prophecies, that the end of all things is at hand. I SHALL LOOK FOR HIM TILL HE COMES!!!"

We shall publish it next week, and print enough to send it to every Baptist Minister in America, if any of our Lord's stewards furnish us with the means.

THE NEW EARTH.—MILLENNIUM, &c.

We hope our readers will carefully compare all the articles in this paper, on these subjects, and see how perfectly they harmonize. Then let them compare Isaiah 65: 17; and 66: 22; and 60: 19—21, with Rev. chap. 21 and 22, and they will see where those glorious prophecies will be fulfilled, which have lately been applied to an imperfect millennium to be enjoyed on a sin-cursed earth.

We shall try to write more on this subject next week.

CROWDED OUT.—A reply to "B." of New Haven.—Daniel's Visions Illustrated by Engravings.—The two Resurrections.—A Letter to a Friend in Europe.—Notices of Revivals, and many other important articles.

THE WASHINGTON DAILY NEWS—This excellent Temperance paper has opened its columns to articles on Christ's coming at hand.

We hope our friends will give it such substantial encouragement that it may lose nothing by so doing.

TRUTH, NO NOVELTY—AN ADMISSION.

It is often thrown out, that our principles are based upon *new rules* of interpretation; and it is generally supposed by those who have not examined this question, that we have widely departed from the opinions of our fathers, and give a new interpretation to the visions of Daniel and John. The fact is, however, that we are governed by the *same rules* of interpretation, and give the same exposition of those visions in the general outline, as has been given since the reformation by the **WHOLE PROTESTANT WORLD.**

It is our opponents that have taken *new ground*, and that are denying what have long been admitted by them as established principles. This is fully proved by the following admission of Professor Stuart, in the introduction of his Hints—page 8.

Speaking of the designations of *time* in those visions, he admits that a day in prophetic time has been generally understood as the representative of a year, and the "time, times, and half a time," and "forty-two months," are also understood as 1260 years, and adds:

"For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them. One might indeed almost compare the *ready and unwavering assumption* of these propositions, to the assumption of the **FIRST SELF-EVIDENT AXIOMS IN THE SCIENCE OF GEOMETRY**, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any."

Our opponents are therefore obliged to deny the positions of the best expositors, and assume positions directly the reverse of those, which have long since been completely settled by the whole Protestant world.

THE NEW EARTH.

The article on the kingdom of God, in the last paper, may have startled some. Many shrink from the thought of a material earth restored, as if it were a sort of Mahometan heaven. As *one* of the many proofs that we are not alone in our opinions, we here give the admirable sermon of "THOMAS CHALMERS, D. D. & L. L. D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France." We give these tawdry appendages to the name of a man who needs no such artificial helps to greatness, because some are pleased with such toys.

We beg our readers to listen candidly to his eloquent presentations of God's truth, and to apply the doctrine with which he closes to their own hearts.

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

There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we *should attempt*, and that *most studiously*, to be wise up to that *which is written*. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But, still there are such disclosures—and on the principle of the things that are revealed belonging unto us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being like every other Scripture, "profitable both for doctrine and for instruction in righteousness."

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy which is to be reared for the accommodation of the blessed, there will be **MATERIALISM**, not merely new heavens, but also a **NEW EARTH**. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

I. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along

with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed Him under the very canopy that is over our heads—and spread around Him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity.

Man, at the first, had for his place this world, and at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trod the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took His place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape of audible sound or of tangible substance were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise.

Many forget that there is really no essential connection between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He

saw every thing that He had made, and behold it was all VERY GOOD. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then “the morning stars sang together, and all the sons of God shouted for joy.” They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of His worshippers.

No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after, at death, having quitted his body, would quit it conclusively. That mass of materialism with which it is associated upon earth, and which many regard as a load and an incumbrance, would have leave to putrefy in the grave, without being revisited by supernatural power, or raised again out of the inanimate dust into which it had resolved. If the body be indeed a clog and a confinement to the spirit, instead of its commodious tenement, then would the spirit feel lightened by the departure it had made, and expatiate in all the buoyancy of its emancipated powers, over a scene of enlargement. And this is, doubtless, the prevailing imagination. But why, then, after having made its escape from such a thralldom, should it ever recur to the prison-house of its old materialism, if a prison-house it really be? Why should the disengaged spirit again be fastened to the drag of that grosser and heavier substance, which many think has only the effect of weighing down its activity, and infusing into the pure element of mind an ingredient which serves to cloud and to enfeeble it? In other words, what is the use of a day of resurrection, if the union which then takes place is to deaden, or to reduce all those energies that are commonly ascribed to the living principle, in a state of separation?

As a proof of some metaphysical delusion upon this subject, the product, perhaps, of a wrong though fashionable philosophy, it would appear, that to embody the spirit is not the stepping-stone to its degradation, but to its preferment. The last day will be a day of triumph to the righteous—because the day of the re-entrance of the spirit to its much-loved abode, where its faculties, so far from being shut up into captivity, will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves, that, with man at least, *the state of a disembodied spirit is a state of unnatural violence*—and that the resurrection of his body is an essential step to the HIGHEST PERFECTION OF WHICH HE IS SUSCEPTIBLE. And it is

indeed an homage to that materialism, which many are for expunging from the future state of the universe altogether—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore—and there, inquisition must be made for the flesh, and the sinews, and the bones, which the power of corruption has perhaps for centuries before, assimilated to the earth that is around them—and there, the minute atoms must be re-assembled into a structure that bears upon it the form, and the lineaments, and the general aspect of a man—and the soul passes into this material framework, which is hereafter to be its lodging-place for ever; and that, not as its prison, but as its PLEASANT and befitting HABITATION; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity, to walk, embodied, among the bowers of our SECOND PARADISE—to stand embodied in the presence of our God.

There will, it is true, be a change of personal constitution between a good man before his death, and a good man after his resurrection; not, however, that he will be set free from his body, but that he will be set free from the corrupt principle which is in his body; not that the materialism with which he is now surrounded will be done away, but that the taint of evil by which this materialism is now pervaded, will be done away. Could this be effected without dying, then death would be no longer an essential stepping-stone to paradise. But it would appear of the moral virus which has been transmitted downwards from Adam, and is now spread abroad over the whole human family—it would appear, that to get rid of this, the old fabric must be taken down, and reared anew; and that, not of other materials, but of its own materials, only delivered of all impurity as if by a refining process in the sepulchre. It is thus, that what is “sown in weakness, is raised in power;” and for this purpose, it is not necessary to get quit of materialism, but to get quit of sin, and so to purge materialism of its malady. It is thus that the dead shall come forth incorruptible, and those, we are told, who are alive at this great catastrophe, shall suddenly and mysteriously be changed.

While we are compassed about with these vile bodies, as the apostle emphatically terms them, evil is present, and it is well, if through the working of the Spirit of grace, evil does not prevail. To keep this besetting enemy in check, is the task and the trial of our Christianity on earth: and it is the detaching of this poisonous ingredient which constitutes that for which the believer is represented as groaning earnestly, even the redemption of the body that he now wears, and which will then be transformed into the *likeness of Christ's glorified body*. And this will be his heaven, that he will serve God without a struggle, and in a full gale of spiritual delight; because with the full concurrence of all the feelings and all the faculties of his regenerated nature. Before death, sin is only repressed; after the resurrection, sin will be exterminated. Here he has to maintain the combat, with a tendency to evil still lodging in his heart, and working a perverse movement among his inclinations; but after his warfare in this world is accomplished, he will no longer be so thwarted, and he will set him down in another world, with the repose and the triumph of victory for his everlasting reward. The great constitutional plague of his nature will no longer trouble him; and there will be the charm of a general affinity between the purity

of his heart, and the purity of the element he breathes in. Still it will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil. It will not be the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

But the highest homage that we know of to materialism is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapt His unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that He should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which He now occupies, and where He is now employed in preparing the mansions of His followers—that He should have entered within the veil, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon His cross, and wherewith He ate and drank after His resurrection; that He who repelled the imagination of His disciples, as if they had seen a spirit, by bidding them handle Him and see, and subjecting to their familiar touch the flesh and the bones that encompassed Him; that He should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at His name, and every tongue to confess, and yet all to the glory of God the Father; that HUMANITY, that substantial and embodied HUMANITY, should thus be exalted, and a voice of adoration from every creature, be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed; or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honors, and prolonged in immortality throughout all ages?

It has been our careful endeavor, in all that we have said, to keep within the limits of the record, and to offer no other remarks than those which may fitly be suggested by the circumstance that a new earth is to be created, as well as a new heavens, for the future accommodation of the righteous. We have no desire to push the speculation beyond what is written; but it were, at the same time, well, that in all our representations of the immortal state, there was just the same force of coloring, and the same vivacity of scenic exhibition, that there is in the New Testament. The imagination of a total and diametric opposition between the region of sense and the region of spirituality, certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave, and to deaden all those sympathies that we else might have with the joys and the exercises of the blest in paradise.

To rectify this, it is not necessary to enter on the particularities of heaven—a topic on which the Bible is certainly most sparing and reserved in its communications. But a great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there will be beauty to delight the eye, and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other

with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information of our text, that after the dissolution of its present framework, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."

II. But though a paradise of *sense*, it will not be a paradise of *sensuality*. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mahometan paradise; not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it, but that all that is vile in principle, or voluptuous in impurity, will be utterly excluded from it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration—and with this speciality to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness."

Now, though the first topic of information that we deduced from the text, may be regarded as not very practical, yet the second topic on which we now insist, is most eminently so. Were it the great characteristic of that spirituality which is to obtain in a future heaven, that it was a spirituality of essence, then occupying and pervading the place from which materialism had been swept away, we could not, by any possible method, approximate the condition we are in at present, to the condition we are to hold everlastingly. We cannot etherealize the matter that is around us, neither can we attenuate our own bodies, nor bring down the slightest degree of such a heaven to the earth that we now inhabit. But when we are told that materialism is to be kept up, and that the spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it—this puts, if not the fullness of heaven, at least a foretaste of heaven, within our reach. We have not to strain at a thing so impracticable, as that of diluting the material economy which is without us; we have only to reform the moral economy that is within us. We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid perhaps, than those we shall hereafter wear. It is not by working any change upon them, that

we could realize, to any extent, our future heaven. And this is simply done by opening the door of our heart for the influx of heaven's affections—by bringing the whole man, as made up of soul, and spirit, and body, under the presiding authority of heaven's principles.

Our Saviour came down amongst us in the full perfection of heaven's character, and has made us see that it is a character which may be embodied. All its virtues were, in his case, infused into a corporeal framework, and the substance of these lower regions was taken into intimate and abiding association with the spirit of the higher. The ingredient which is heavenly, admits of being united with the ingredient which is earthly; so that we, who, by nature, are of the earth, and earthly, could we catch of that pure and celestial element which made the man Christ Jesus to differ from all other men, then might we too be formed into that character, by which it is that the members of the family above differ from those of the outcast family beneath. Now, it is expressly said of Him, that He is set before us as an example; and we are required to look to that living exhibition of Him, where all the graces of the upper sanctuary are beheld as in a picture; and instead of an abstract, we have in His history a familiar representation of such worth, and piety, and excellence, as could then only be stamped upon our own persons, and borne along with us to the place where He now dwelleth—instead of being shunned as aliens, we should be welcomed and recognized as seemly companions for the inmates of that place of holiness. And, in truth, the great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master who is in heaven. And we live under a special economy, that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fullness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us by the simple expedient of inspiring us where we now stand, with its love, and its purity, and its sacredness. We learn from Christ, that the heavenly graces are all of them compatible with the *wear of an earthly body*, and the CIRCUMSTANCES OF AN EARTHLY HABITATION. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that "therein dwelleth righteousness."

And had we only the character of heaven, we should not be long of feeling what that is, which essentially makes the comfort of heaven. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows." Let us but love the righteousness which He loves, and hate the iniquity which He hateth; and this, of itself, would so soften and attune the mechanism of our moral nature, that in all the movements of it, there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because He is unchangeable in being good, and upright, and holy. There may be audible music in heaven, but its chief delight will be in well-

poised affections, and of principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all His children; it will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise, is spiritual joy—and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.

Let us attend, then, to the way in which the services of the upper sanctuary are rendered; not in the spirit of legality, for this gendereth to bondage; but in the spirit of love, which gendereth to the beatitude of the affections rejoicing in their best and most favorite indulgence. They do not work there, for the purpose of making out the conditions of a bargain. They do not act agreeably to the pleasure of God, in order to obtain the gratification of any distinct will or distinct pleasure of their own, in return for it. Their will is, in fact, identical with the will of God.

Let the will of God, then, be done here, as it is done there, and not only will character and conduct be the same here as there, but they will also resemble each other in the style, though not in the degree of their blessedness. The happiness of heaven will be exemplified upon earth, along with the virtue of heaven; for, in truth, the main ingredient of that happiness is not given them in payment for work; but it lies in the love they bear to the work itself. A man is never happier than when employed in that which he likes best. This is all a question of taste; but should such a taste be given as to make it a man's meat and drink to do the will of his Father, then is he in perfect readiness for being carried upwards to heaven, and placed beside the pure river of water of life, that proceedeth out of the throne of God and of the Lamb. This is the way in which you may make a heaven upon earth, not by heaping your reluctant offers at the shrine of legality, but by serving God because you love him, and doing his will because you delight to do him honor.

And here we may remark, that the only possible conveyance for this new principle into the heart, is the Gospel of Jesus Christ; that in no other way than through the acceptance of its free pardon, sealed by the blood of an atonement, which exalts the Lawgiver, can the soul of man be both emancipated from the fear of terror, and solemnized into the fear of humble and holy reverence; that it is only in conjunction with the faith that justifies, that the love of gratitude, and the love of moral esteem, are made to rise in the bosom of regenerated man; and, therefore, to bring down the virtues of heaven, as well as the peace of heaven, into this lower world, we know not what else can be done, than to urge upon you the great propitiation of the New Testament—nor are we aware of any expedient by which all the cold and freezing sensations of legality can be done away, but by your thankful and unconditional acceptance of Jesus Christ and him crucified.

A correspondent of the Norwich Aurora, introduces an article against the "Millerites," with the statement that within a few days, as many as eight or ten persons in Hartford have been sent to the Retreat for the Insane, who have been deprived of their reason by the frightful doctrines of Miller! It is hardly necessary to say that this crazy story is wholly destitute of truth.—*Hartford Patriot.*

CHRONOLOGY.

AGE OF THE WORLD.

The belief that the world is six thousand years old this year, is startling to many, and has occasioned much inquiry. We therefore give Mr. Miller's chronology in two forms, to which we invite close scrutiny. There may be difficulties in them, but they are such only as are inseparable from the subject, and not peculiar to Mr. Miller's view of it. Large books have been devoted to the defence of the common chronology, and still it is liable to weighty objections, from which Mr. Miller's chronology is free.

When we consider how much the Old Testament deals in dates and periods of time, it may seem strange that there should be so much difficulty in fixing the length of time from the Creation to Christ.

In Watson's Bible Dictionary, under the word "Age," it is said: "The period preceding the birth of Christ has been generally divided into six ages. Those who follow the Septuagint or Greek version, divide this period into seven ages, viz.—1. From the Creation to the Deluge, 2262 years. 2. From the Deluge to the Confusion of Tongues, 738 years. 3. From this Confusion to the Calling of Abraham, 460 years. 4. From this period to Jacob's descent into Egypt, 215 years; and from this event to the Exodus, 430 years, making the whole 645 years. 5. From the Exodus to Saul, 774 years. 6. From Saul to Cyrus, 583 years. 7. From Cyrus to the vulgar era of Christians, 538 years; the whole period from the Creation to Christ containing 6000 years, thus:

1. Before the Flood,	2262 years.
2. To the Confusion of Tongues,	738 "
3. To the Calling of Abraham,	460 "
4. To the departure from Egypt,	645 "
5. To Saul,	774 "
6. To Cyrus,	583 "
7. To Christ,	538 "
	<hr/>
	6000

The common reckoning of modern times cuts off 2000 years from these 6000, thus:

1. From the Creation to the Deluge,	1656 years.
2. To Abraham's entrance in the promised land,	426 "
3. To the departure from Egypt,	430 "
4. To building of Solomon's Temple,	480 "
5. To Babylonish captivity,	424 "
6. To Christ's birth, (four years before the common era,)	584 "
	<hr/>
	4000

Here is a wonderful difference, and it is not strange that many people are puzzled to decide which is right. Thanks be to God, the candid Bible reader may learn that the truth lies between them, and neither is exactly right. The modern chronology is undoubtedly nearest the truth, and we are willing to consider all the periods nearly correct, except the fourth, which allows but 480 years from the departure out of Egypt to the building of the temple.

But that seems to be undeniably proved by 1 Kings vi. 1. "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord." Nothing would be clearer than this verse, if there was not Bible authority for believing that some error had crept into it during the 2500 years since it was written. This number, (480,) was of course obtained by adding several shorter periods together. Now, if a series of small numbers were given us, each one designating a certain period, and the total were also given, and it should be found too small, we should at once conclude there was an error in adding the numbers, or in copying the total.

To show how easy an error might be made in a date in Hebrew, we here give an extract from Watson's Answer to Paine, who had denied the truth of the book of Ezra, because the total amount of those who returned from Babylon does not correspond with the particulars. That able defender of the Bible replies:

"You know, undoubtedly, that the Hebrew letters denoted also numbers, and that there was such a great similarity between some of these letters, that it was extremely easy for a transcriber of a manuscript to mistake a \beth for a \daleth , (or 2 for 20,) a \gimel for a \kaph , (or 3 for 50,) a \mem for a νn , (or 4 for 200.) Now what have we to do with numerical contradictions in the Bible, but to attribute them, wherever they occur, to this obvious source of error—the inattention of the transcriber in writing one letter for another that was like it?"

The particulars given us in the Bible, for this period, amount to 621 years, instead of 480, as may be seen in the annexed table, where chapter and verse are given for each item, or else scriptural dates are referred to, which establish it, with a single exception, where the authority of Josephus is referred to. Here our commentators have found themselves in a dilemma, where the rational course would be to acknowledge an error in the whole number, and adhere to the twenty-four particulars as God has given them; but they have done just the reverse, making the text in Kings the standard, and lapping the periods together till they had disposed of 112 years. That this text is a very unsafe standard, is manifest from a note in Jahn's Hebrew Commonwealth, a work of the highest authority in questions relating to the early history of the Hebrews, where the Bible leaves us in doubt. The following is the substance of his note.

"The chronology from the departure out of Egypt to the building of the temple, stands thus:

Moses,	40
Joshua,	17
Joshua to Saul,	450
Saul,	40
David,	404
Solomon to the building of the temple,	4

Total, from the departure to the temple, 591½

But in 1 Kings vi. 1, this period is mentioned as only 480 years. That some error must, in very ancient times, have crept into the copy here, appears evident from the following considerations:

1. Josephus reads in this place 592 years, in his Antiquities, (viii. 3, 1,) and he also seems to compute in the same manner in his Jewish Wars, (iv. 9: 7.) See Michaelis Alt. Orient Th. xii. 31, 32.

2. Paul (Acts xiii. 20,) reckons the period of the Judges at 450 years, and without doubt, his teacher, Gamaliel, allowed the same space of time, but so many years could not have been allowed if, at that time, the Palestine manuscripts had read, (1 Ki. C. 1,) 480, and not 592.

3. The reading 592, is farther confirmed by the circumstance that it is so reckoned by the Jews of China, who wandered thither through Chorasán and Samancand, A. D. 73. Consequently, at the time of their emigration, the passage must have read 592 and not 480."

Let the reader compare the authority of this text with the testimony of Paul in the synagogue at Antioch, remembering that ONE of them MUST BE GIVEN UP.

Paul was thoroughly taught, under the most learned teacher of the times, and he could not speak ignorantly. He spoke by the Holy Ghost, and did not speak falsely. In presence of the rulers of the synagogue, he would not speak carelessly. His inspired testimony is recorded by the inspired historian Luke, and there is no suspicion that it has not been accurately preserved.

But the objector says, Paul did not say the Judges continued exactly 450 years, but, "He gave them Judges about the space of 450 years, until Samuel the prophet." On turning to the verse above, we find Paul said: "About the time of forty years suffered he their manners in the wilderness." This period, we know, was EXACTLY forty years,—even to a day—and he would not be thus exact in one sentence, and depart 100 years from the truth in the next. The world has therefore existed more than 100 years longer than our common reckoning allows.

The reader will now permit us, we trust, to take Paul's testimony, together with the book of Judges, and ascertain the age of the world. The result is given in the table on the next page. A paper called the Truth's Advocate and Prophetic Expositor, published at Pawtucket, R. I., by Ray Potter, quotes an article from the Midnight Cry of Nov. 22, of which the following is the substance:

"Two things are generally impressed on the public mind: first, that the world is but 5,847 years old; and, second, that it must continue about 6,000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to appeal from Archbishop Usher, (the great standard in Chronology,) to the Bible. He spent three days in tracing the times of the Old Testament, and, to his surprise, found 4,157 years, clearly proved from the creation to Christ, leaving but 1843 to complete the 6,000 years! Do you ask how this can be! Consult the texts he has referred to for yourselves, and see if the argument is not too overwhelming to be trifled with!

"The world will be SIX THOUSAND YEARS OLD in 1843, if we reckon its age mainly by the common chronology, except the time from the death of Moses to the building of the temple, and there follow the Bible in its plain reading. Dr. Clarke says this text in Acts (13: 20) has been called *Cruz Chronologorum*. It crucifies some men's notions."—*Midnight Cry.*

On this article friend Potter makes the following hasty and ill-considered remarks :

"The reader will particularly observe that the writer of the above asserts that Mr. Miller found to his surprise 4,157 years CLEARLY PROVED from the creation to Christ. Well, how is this point so clearly proved? By guess work. I repeat it, by nothing better than guess work. Let the reader turn his eye to this Chronological Table, and he will there find 24 years given to Samuel. And where is his authority for this? Guess work, and nothing better. In a note on this he says :

"Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king."

"Now I put it to Mr. Starkweather, Mr. Fitch, Mr. Hawley, if they mean to give their countenance to such an imposition on the credulous? They have identified themselves with the theory of Mr. Miller, and they are, to my mind, in honesty bound to condemn it."

Let us see if we have nothing better than guess-work. We know from 1 Sam. 4: 18, that Eli had judged Israel 40 years, when he died at the age of 98. Samuel was born, one year or more after these 40 years commenced, as may be seen by the history. The ark of God was taken the same day that Eli died. It was kept seven months by the Philistines, and 20 years at Kirjath-jearim. Now read the 7th, 8th, 9th and 10th chapters of 1 Samuel, and see if the events there recorded could by any possibility have taken place in less than three years. If not, then the whole 24 years are "clearly proved."—We are willing to admit that Samuel might have judged Israel more than 24 years from the death of Eli to the crowning of Saul, but our opponents cannot prove it. If they should, they would show that the world is more than 6000 years old, instead of less.

There is one other period, which is not precisely marked by the Bible,—from the death of Joshua to the time of the first judge. We have the following hints from which we must infer that it was not less than 18 years : "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel." Joshua 24: 31, "And all that generation were gathered unto their fathers. And there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord and served Baalim." Here the time might seem to be more than 18 years, but if it was, the world is more than 6000 years old already.

In Horne's Introduction, this period is called 18 or 20 years. If we are wrong, here, so are the learned men who adopt the common chronology.

We come, then, to this conclusion, that though the age of the world may possibly vary from 6000 years, IT CANNOT BE LESS, though it may be more. No argument can therefore be raised, from the supposed age of the world, to show that it may not be destroyed in 1843, and God's everlasting kingdom set up. Repent, and be ready, instead of dreaming that the world, as it now is, has not yet been defiled and cursed long enough to be purified by fire.

Since the above was written, we have received some queries which require notice.

"1. How is it, if Mr. Miller's chronology is correct, so much time has been lost in the common chronology, and where was it lost? SINCERE ENQUIRER."

Ans. It was lost in the times of the Judges, as may be seen by comparing this chronological table with the common table in the Family Bibles, which gives no time at all for Joshua, the elders, and the oppressions of Cushan, amounting to 51 years; it then leaves out Eglon, 18 years, and reckons but forty years between Ehud and Gideon, instead of 67; it then gives but 20 years for the 40 mentioned, Judges 13: 1, and gives no time for Samuel—making all this havoc in dates for the sake of agreeing with that doubtful number in 1 Kings 6: 1.

2. "Mr. Miller puts down the reign of Jehoram at 5 years, when the text he refers to, says he reigned 8 years. Will you explain this? B. W. K."

Ans. In 2 Kings 8: 16, we learn that Jehoram began to reign, (in the fifth year of Joram king of Israel) while his father Jehoshaphat was yet alive. We were told, 2 Kings 8: 1, that Jehoram, (or Joram,) king of Israel, began to reign in the 18th year of Jehoshaphat. Of course his fifth year must have commenced nearly, if not quite, three years before Jehoshaphat died, for Jehoshaphat's whole reign was 25 years. These three years being included in the time of Jehoshaphat, must not be counted again in the reign of his son Jehoram, who reigned alone only five years. Townsend gives him but four years, but this is cutting off more time from his reign than the Scripture will warrant.

Here we remark again, that if Jehoram's reign was more than five years, it lengthens the whole period beyond 6000.

It could not possibly have been quite six years, and therefore we call it five.

This chronology is objected to, principally on the ground that it is too long by 153 years; but a writer in the Luminary recently contended that it is not long enough by 145 years, which he contends should be added to the 430 designated as the Exode, &c. To him, Mr. Miller replies :

LOW HAMPTON, Dec. 23, 1842.

Dear Bro. Himes.—I have read the communication you cited me to in the New York Luminary, headed "The end of the world not yet," written by A. W. Blakesley. I do not know the writer, but one thing I do know, that Paul can put this champion down quicker than ten doctors can raise him up. Gal. 3: 16—18, "Now to Abraham and his seed were the promises made. He saith not, And of seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Now see Gen. 12: 1—4, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him, and Lot went with him; and Abram was seventy and five years old when he departed out of Haran." Here was the blessing given to Abram. Then the law was given to Moses the first year after they came out of Egypt. Then the Exode was 430 years according to Paul, and Mr. Miller agrees with the apostle Paul, an inspired writer. What an overthrow of Miller's chronology this must have been!!! As the writer has seen fit to give me his advice, I will do him as good a turn, and advise him to read his Bible more, and obey God rather than seek to please men.

Let me then say, Abram went out into a strange land, four hundred and thirty years before the law was given on Mount Sinai. Heb. 11: 9, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacle; with Isaac and Jacob, the heirs with him of the same promise." Twenty-five years after, Isaac was born; five years afterwards, Ishmael mocked Isaac and was thrust out, he being born of an Egyptian woman. Then the seed of Abraham was afflicted in a strange land 400 years, to the giving of the law. Isaac and Jacob were strangers in the land, not having received the promises.

From the blessing of Abraham to Isaac,	25 years,	Gen. 12: 4, 21: 5
Isaac was 60 when Jacob was born,	60	Gen. 25: 26.
Suppose Jacob 65 when Levi was born,	65	Gen. 26: 34.
Suppose Levi 60 when Kohath was born,	60	Gen. 46: 11.
Suppose Kohath 70 when Amram was b'rn,	70	Ex. 6: 18.
Suppose Amram 70 when Moses was born,	70	Ex. 6: 20.
Suppose Moses 80 when he left Egypt,	80	Ex. 7: 7.
Total,	430	Ex. 12: 41.

The reader will also notice that the 430 years from the giving of the promise to Abraham, Gen. 12: 1—4, to the law on Sinai, was literally fulfilled according to Paul, Gal. 3: 17, and Ex. 12: 40, 41, and by the above texts is perfectly understood.

Again, it is evident that it could not be 400 years from Jacob's going into Egypt unto the time of Moses, for Kohath was the son of Levi, Amram was the son of Kohath, and Moses was the son of Amram. Ex. 6: 16—20.—We know Kohath was born in Canaan before they went into Egypt. Gen. 46: 11. Kohath was 133 years old when he died. Ex. 6: 18. Amram was 137 years old and died. Ex. 6: 20. Moses was 80 years old when they went out of Egypt. Ex. 7: 7. Now suppose they went into Egypt when Kohath was born, and Amram was born at his father's death, and Moses was born when his father died, which is too much to suppose.—Then the sum total would be 133+137+80=350. Therefore the writer shows his ignorance of the Bible, and weakness in chronology. The end may come as yet.—Beware, sinner!

WILLIAM MILLER.

Thus Mr. Miller's chronology stands, in spite of these opposite objections, and it conducts us to the startling truth that this year completes 6000 years of the world's history. That long-expected time has arrived, when THE SEVENTH, or GREAT MILLENNIUM, commences.

MILLENNIUM.

Of all those who have dictionaries at their elbows, how few are aware of the true definition of this word. Webster defines it thus :

"MILLENNIUM *n* [from the Latin *mille*, thousand, and *annus*, year.] A thousand years; a word used to denote the thousand years mentioned in Rev. xx., during which period Satan shall be bound, . . . and Christ SHALL REIGN ON EARTH with his saints."

This was the doctrine of the early church; and the contrary doctrine of a spiritual, and not personal reign, and that it will be before the resurrection, and not afterwards, is so very recent, that it is not found in the dictionaries.

Walker, indeed, tries to throw doubt on the Bible authority on which the ancient doctrine rests, but he defines Millennium as "the thousand years, during which our blessed Saviour shall reign with the faithful on earth, AFTER THE RESURRECTION."

In 2 Pet. 3: 8, it is said that "one day is with the Lord as a thousand years, and a thousand years as one day."

Partly from this passage of Scripture, and partly from an ancient tradition among the Jews, the early Christian writers supposed that as God created the world in six days, and rested the seventh, so there should be six Millenniums, or six thousands of years during which wickedness should prevail; but the seventh Millennium should be the glorious Sabbath of the world. This opinion, as we may easily conceive, was much strengthened by the account in the twentieth chapter of Revelations, of the binding of Satan for a thousand years.

Of the Christian writers of the first century, who allude to this subject, Barnabas in his epistle speaks thus :

"And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it." Consider, children, what that signifies, he finished them in six days. This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. And he rested the seventh day: this signifies, that when his Son shall come, and shall abolish the season of the wicked one, (Antichrist,) and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that seventh day."

Irenæus, who wrote in the second century, in his work against heresies, speaks as follows :

"In whatever number of days the world was created, in the same number of thousands of years it will come to an end. And therefore the Scripture says, that the heavens and the earth were completed, and all their embellishments. And God finished on the sixth day the works which he made. And God ceased on the seventh day from all his works. This is a narration of the past, and a prophecy relative to the future; for the day of the Lord is as 1000 years."

Among more modern writers, we find that Luther, Calvin, Melancthon, and Knox, preserved substantially the ancient faith, and did not believe in the conversion of the world before Christ's coming. Thus, so far from our doctrines being new and heretical, they are the republication of the sentiments of those champions of the Reformation.

LUTHER, in his Commentary on John 10: 11—16, "Other sheep I have," &c., writes thus : "Some, in explaining this passage say, that before the latter days, the whole world should become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language : "I am persuaded that verily the day of judgment is not far off; yea, will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds : "The voice will soon be heard: 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be now expiring.

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says: "We condemn those who circulate the judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says : "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailing."—This was the millennium he looked for.

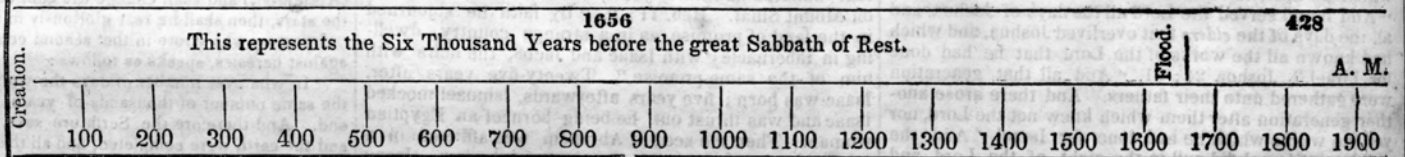
JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says : "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

CHRONOLOGICAL CHART OF THE WORLD.

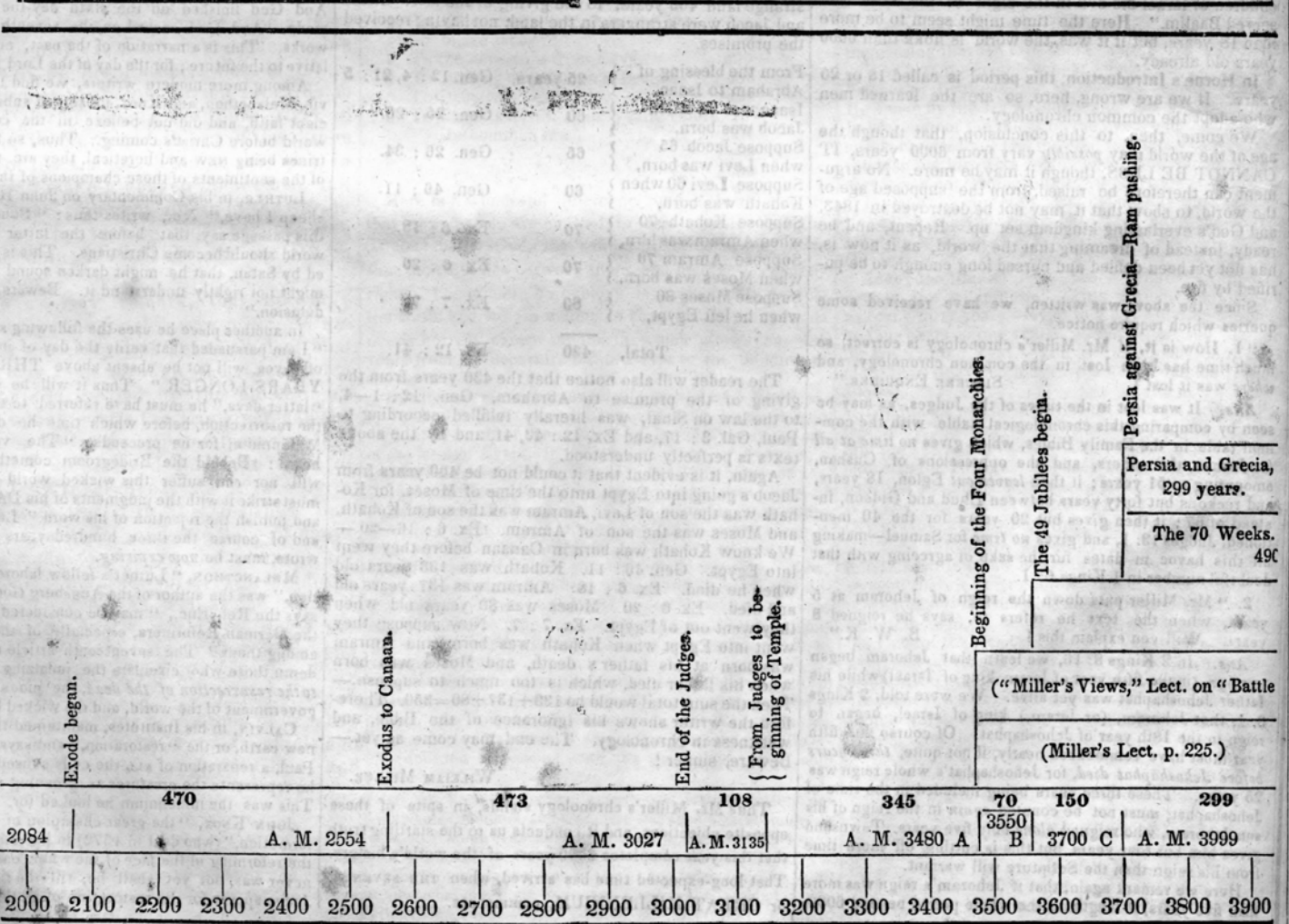
EXPLANATIONS.

- 677. B. C. A.** This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. **Moses's "seven times"** and Ezekiel's seven years begin here.
- 607. B. C. B.** The captivity begins under Jehochim. The beginning of the forty-nine Jubilees.
- 457. B. C. C.** Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.
- 158. B. C. D.** The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6: 1-3. Luke 13: 31-33
- 4157. A. M. E.** Birth of Christ.
- 33. A. D. †** The Crucifixion. End of the seventy weeks.
- 508. A. D. F.** Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.
- 538. A. D. G.** Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.
- 1299. A. D. H.** One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, by Othman, (Gibbon, vol. 4, p. 299,)—or the "five months." Rev. 9: 5.
- 1449. A. D. I.** The Sixth Trumpet begins to sound. Mohamet II. attacks the Greeks at Constantinople, and destroys the empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9: 15.
- 1840. A. D. J.** Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."
- 1588. A. D. K.** The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.
- 1798. A. D. L.** End of the Papal power over the kings in Europe.
- 508. A. D. }
to } 1000. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17: 12.
538. A. D. }**
- 1798. A. D. }
to } [] Rev. Chap. 10. Opening of the Little Book. 45 years to the End.
1843. A. D. }**

NOTE. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "Views." The page is given on the Chart.



THE CHRONOLOGY.—We here give Mr. Miller's Chart of the Chronology of the world, and of the prophetic periods. By a faithful examination of these, the Bible student will be able to get a thorough knowledge of the whole evidence on which the theory of Mr. Miller, relating to time, is founded. Let every one study the subject for himself. Take nothing upon trust.—"Search the Scriptures," and if the Chronology, both of the *age of the world*, and the *prophetic times* are not sustained by them, then reject it. But if it be sustained, then see to it that you reject not the counsel of God against yourselves.—**ED.**
DIRECTIONS.—The Chronology is here cut into three pieces, that it may correspond to the pages of the paper. In tracing the periods, commence at the No. 100, on this page, let your eye pass along to 1900; then proceed with the No. 2000, at the bottom of the page, and trace the numbers through to 6000. After passing the cross of the Christian era, are placed above those representing the world's age, where it will be seen that the year of our Lord 1843, is the year of the world 6000. The line above, in which are the Numbers 1656, and 428, &c., contains references to important periods of the world's history. After A. M. 3480, the letter A refers to the "Explanations" on this page. Then, the references will be seen in their order, referring to the succeeding explanations marked B, C, D, E, &c.



A BIBLE CHRONOLOGY FROM ADAM TO CHRIST

EXPOSITION OF MILLER'S CHRONOLOGICAL CHART.

I. THE SCALE of the Chart represents 6000 years from the creation.

II. The first space on the chart represents the six millenniums, before the "Great Sabbath of rest." See "Miller's Views," page 157, Lecture on the Great Sabbath, where this subject is fully explained.

This space is also divided into different parts, showing the chronology of the most important events in the history of the world and the church.*

1. The flood, in the 600th year of Noah's age.
2. From the flood to the Exode, 428 years.
3. The Israelites enter Canaan—470 years from the Exode.
4. Administration of Joshua and the Judges began, A. M. 2554, and continued 473 years—ending
5. Beginning of the Temple by Solomon, being a period of 108 years from Samuel the prophet, or end of the Judges.
6. The beginning of the four monarchies represented in Nebuchadnezzar's dream, Dan. ii. 31—35, vii. 2—14. At this period the people of God became permanently subject to the kingdoms of the world, as a punishment for their rebellion against God. The ten tribes were carried into captivity by Esar Haddon, king of Assyria—and were broken, scattered, and ceased to be a nation: Manassah, king of Judah, was carried to Babylon in fetters of iron, making a period of 345 years from the foundation of the Temple.

* The critical student will readily observe the different periods in this exposition marked on the twelve spaces of the Chart, so that we have no need to make distinct reference to them in every period described.

Peri. B. C. A. D.		
od.	4157	1843
8000		
Periods between important events.		
From the creation.		
Before the birth of Christ.		
Peri.		
ods.	A. M.	B. C.
1656	1656	2501
428	2084	2073
470	2554	1603
473	3027	1130
108	3135	1022
345	3480	677

7. The seventy years captivity began under Jehoiachim in the third year of his reign, by Nebuchadnezzar, king of Babylon. This included a period of 70 years. Here the Jubilees of the Jewish institution ceased. From the time of the keeping of the last Jubilee by the Jewish nation, to 1843, is just 49 Jubilees, or 2450 years; which brings us to the Grand Jubilee of Jubilees.
8. Seventy weeks of Daniel ix. 24—27 begin. The time of the going forth of Artaxerxes (in the seventh year of his reign) to Ezra, to restore the law and the captives; under the administration of Ezra and Nehemiah, the walls and streets were built in troublesome times. At this date the vision of the ram pushing—Persia against Grecia, commences. It being a period of 150 years from the great captivity.
9. Beginning of the Roman government; or the period of its connexion with the people of God, by the league formed. A period of 299 years, during the governments of Persia and Grecia.
10. The birth of Christ, a period of 158 years from the league with the Romans.
11. The crucifixion—Death of the Messiah, a period of 33 years from his birth.
12. The end of Pagan Rome. The ten kings converted to the Christian faith, and become of "one mind." Here the daily sacrifice, or Pagan Rome, was taken away. Daniel's 1290 days, the 1335 days, both begin at this period. The 1335 days carries us down to the time when Daniel will "stand in his lot," in the "first resurrection." Dan. xii. 11—13.
13. The reign of the ten kings

Peri. A. M. B. C.		
ods.		
70	3350	607
150	3700	457
299	3999	158
158	4157	
33	4190	33
476	4695	508

14. Beginning of the Ottoman power, under the Fifth Trumpet. In Rev. ix. 5—10, we have the history of 150 years of the Fifth Trumpet, in which the four angels were bound in the river Euphrates, one hundred and fifty years.
15. Sixth Trumpet, which was to sound 391 years and 15 days. Rev. ix. 13—21. Here the four angels were loosed, viz., the Turks, Tartars, Arabs, and Saracens. Mehemet II. attacked the Greek empire, and in the year 1453 he took Constantinople, and constituted it the capital of the Ottoman empire.
16. The Seventh Trumpet. Here the Ottoman power, or the great River Euphrates was dried up, (see Rev. xvi. 12) and the seventh trumpet begins to sound. Rev. ix. 15—19.

Peri. A. M. A. D.		
ods.	4735	508
30		
761	5456	1299
150	5606	1449
391	5997	1840
3	6000	1843

Beginning of Daniel's 4th Kingdom.

(Miller's Lectures, p. 115.)

Fifth trumpet. (Rev. 9: 5.) 150 years of the Fifth Trumpet. 391 years and 15 days, Rev. 9: 15. Sixth Trumpet sounding.

End of Pagan Rome.

The Church in the Wilderness, 1260 years. Rev. 12: 6—14. (Miller's Lect. p. 204.)	45
The Two Witnesses clothed in sackcloth 1260 years. Rev. 11: 3—14. (Miller's Lect. p. 190.)	45
Papal Rome, blasphemous power, continues 42 months. Dan. 7: 25. Rev. 13: 5. (M. Lec. p. 76.)	45
The 1335 years of Daniel 12: 12. (Miller's Lect. p. 100.)	45
1290 years (Dan. 12: 11,) ends here.	

First thousand years of the Roman government, or one day. The second thousand, or second day. Hosea 6: 1—3.

(Miller's Lect. p. 76.)

Rev. 17: 12.
10
Ki.

(Miller's Lect. p. 86.)

The Ten Kings reign again at the close of Papacy 45 years.

Pagan Rome, 666 years. Rev. 13: 15.

Papal civil power begins 538, and ends 1798, being 1260 years. Rev. 13: 5.

45

Daniel 9: 24. 1810 carries us to the cleansing of the sanctuary—or the end of the world.

years. (Miller's Lect. pp. 39 and 59.)

Daniel's vision of the three last kingdoms. 2300 days. Dan. 8: 13, 14.

From the last Jubilee kept by the Jews to the End, is just forty-nine Jubilees, or 2450 years. 2 Chron. 34: 31—33.

of Gog," p. 67.) Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations, Ezek. 39: 9.

Ezek. 39: 12. 45

See Jer. 15: 1—9. Dan. 7: 25. Dan. 12: 17. For the Chronology, see 2 Chron. 33: 9—12.

This represents the "seven times," (Lev. 26: 14—46,) in which the people of God were to be punished under the Jewish and Christian dispensations.

158	33	475	30	761	150	391	3	
D 4157	E 4190	4665	F 4695	G 4730	A. M. 5456	H 5606	I 5997	J 6000
4000	4100	4200	4300	4400	4500	4600	4700	4800
4900	5000	5100	5200	5300	5400	5500	5600	5700
5800	5900	6000						

1843

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verse.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	"	v.	3	
2.	Seth	105	235	3922	"	" "	6	
3.	Enos	90	325	3832	"	" "	9	
4.	Cainan	70	395	3762	"	" "	12	
5.	Mahalaleel	65	460	3697	"	" "	15	
6.	Jared	162	622	3535	"	" "	18	
7.	Enoch	65	687	3470	"	" "	21	
8.	Methuselah	187	874	3283	"	" "	25	
9.	Lamech	182	1056	3101	"	" "	28	
10.	Noah	600	1656	2501	"	vii.	6	To the Flood.
	The Flood	1	1657	2500	"	viii.	13	
11.	Shem	2	1659	2498	"	xi.	10	
12.	Arphaxad	35	1694	2463	"	" "	12	
13.	Salah	30	1724	2433	"	" "	14	
14.	Heber	34	1758	2399	"	" "	16	
15.	Peleg	30	1788	2369	"	" "	18	
16.	Reu	32	1820	2337	"	" "	20	
17.	Serug	30	1850	2307	"	" "	22	
18.	Nahor	29	1879	2278	"	" "	24	
19.	Terah's life	205*	2084	2073	"	" "	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode &c	430†	2514	1643	Exodus	xii.	40, 41	
21.	Wilderness	40	2554	1603	Joshua	v.	6	
22.	Joshua	25‡	2579	1578		xiv. 7; xxiv. 29.		
1.	Elders and Anarchy §	18	2597	1560	See Josephus.			† Exode in Egypt from Abraham to wilderness state.
2.	Under Gushan	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	"	" "	11	‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years.
4.	Eglon	18	2663	1494	"	" "	14	
5.	Ehud	80	2743	1414	"	" "	30	
6.	Jabin	20	2763	1394	"	iv.	3	
7.	Barak	40	2803	1354	"	v.	31	
8.	Midianites	7	2810	1347	"	vi.	1	§ Judges begin. See Judges ii. 7—15.
9.	Gideon	40	2850	1307	"	viii.	28	
10.	Abimelech	3	2853	1304	"	ix.	22	
11.	Tola	23	2876	1281	"	x.	2	
12.	Jair	22	2898	1259	"	" "	3	
13.	Philistines	18	2916	1241	"	" "	8	
14.	Jephthah	6	2922	1235	"	xii.	7	
15.	Ibzan	7	2929	1228	"	" "	9	
16.	Elon	10	2939	1218	"	" "	11	
17.	Abdon	8	2947	1210	"	" "	14	
18.	Philistines	40	2987	1170	"	xiii.	1	
19.	Eli	40	3027	1130	1 Sam.	iv.	18	This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	24 ¶	3051	1106	"	vii.	2—17	
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xiii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	"	" "	10	
7.	Jehoshaphat	25	3257	900	"	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	"	" "	26	
10.	Athaliah, his mother	6	3269	888	"	xi.	3, 4	
11.	Joash	40	3309	848	"	xii.	1	
12.	Amaziah	29	3338	819	"	xiv.	2	
	Interregnum**	11	3349	808	"	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	"	" "	2	
14.	Jotham	16	3417	740	"	" "	33	
15.	Ahaz	16	3433	724	"	xvi.	2	
16.	Hezekiah	29	3462	695	"	xviii.	2	
17.	Manasseh	55	3517	640	"	" "	1	
18.	Amon	2	3519	638	"	" "	19	
19.	Josiah	31	3550	607	"	xxii.	1	
20.	Jehoahaz, 3 months	-	3550	607	"	xxiii.	31	
21.	Jehoiakim	11	3561	596	"	" "	36	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	2 Chron.	xxxvi.	2—16	
	Cyrus	6	3637	520	Rollin, vol. i.	" "	page 354	
	Cambyses	7	3644	513	"	" "	" "	366
	Darius Hystaspes	36	3680	477	"	" "	" "	9
	Xerxes	13	3693	464	"	" "	" "	" "
	Artaxerxes Longimanus	7	3700	457	Ezra	vii. 10—13		
	Birth of Christ ††	457	4157					†† See Ferguson's Astronomy; also Prieux's Connection.
	Add present year, 1840	1840	5997					
	To 1843	3	6000					

THE TIME OF THE CRUCIFIXION is a fixed point in Chronology. It was when the first full moon next after the vernal equinox (March 22,) came on Friday.—On this point Ferguson, the astronomer, says, "The dispute among chronologers about the year of Christ's death is limited to four or five years at most. I find by calculation the only passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The year 1843 is the 6556th year of the Julian period. Subtract 4746 from 6556 and 1810 remain. Thus the great time-measurers in the heavens undeniably prove that this year is 1810 years from the crucifixion, which was in the 33d year of the common era. "But Christ was born four years before the common era," says the objector. We admit it, but the same kind of astronomical evidence which proves the fact, proves also that he was "cut off" 37 years afterwards. Thus this great point to which the prophecy of Daniel refers to seal the vision, is FIXED by astronomy, the most EXACT SOURCE OF PROOF.

EXPOSITION OF DANIEL, 8TH CHAPTER,

OR,

The Vision of the Ram, He-goat, and Exceeding Great Horn.

BY GEO. STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the same truths, to make the deeper impression on our minds. Thus the dream of Pharaoh, Genesis 41: 1-7, was doubled to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts 10: 9-16, the "sheet was let down to earth," and the voice three times calls upon him to "rise, kill and eat;" and as many times tells him, "What God has cleansed, that call not thou common." Thus God enforces important truths by a repetition. This was the case in the visions of Daniel. We have already seen that the vision of the seventh chapter was like that of the second, with, however, additional circumstances, viz. the sitting of the judgment, and the "little horn." In the last chapter, then, while the same truths are brought to light as in the second, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

Verse 2-4.—"And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The angel informs Daniel, at the 20th verse, "The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia." Thus it exactly agrees with, or is like the "breast and arms" of the image, chap. 2, and the "bear" in the seventh chapter. Daniel sees nothing of Babylon in this vision: that was now passing away; and his attention was particularly called to the "ram pushing." It would seem that that circumstance was to mark the commencement of the vision.

Verse 5-8.—"And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and break his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."

The angel explains this, verses 21 and 22. "And the rough goat is the king [kingdom] of Grecia: and the great horn that is between his eyes is the first king; not Alexander merely, as some suppose, for Alexander was not strictly the first king; but he belonged to the kingdom in its undivided state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was united in one, which union continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—"Now that being broken, whereas four stood up for it, four kingdoms [not kings, as some try to make us think] shall stand up out of the nation, but not in his power," [not in the power of Grecia united.]

Alexander conquered a part of Europe and all Asia in the short space of about twelve years, and the kingdom under him may well be represented as running in the "fury" of its power, and "touching not the ground" with an army of not more than thirty thousand, he overthrew Darius, king of Persia, who had six hundred thousand, and thus "brake his two horns" or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, viz. Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is like the "leopard" of the previous vision, and the "brass" division of the image.

Verse 9-12.—"And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

The angel explains these verses thus—

Verse 23-25.—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but three opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal. Each of these I shall examine.

I. Mahomedanism. This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism: first—Because, the "little horn stood" up against the Prince of Princes, v. 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against the church, and therefore may be said to stand up against the Prince of Princes, because our Lord considers that done against himself which is done unto his people—I reply, that interpretation, in this case, would make the prophecy use a vain repetition; for, it expressly says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, in person, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter, is a description of Mahomedanism. Read the fourth verse of that chapter, and see if Mahomedanism stood up against the true church of God. "It was commanded them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [mark it] only those men WHO HAVE NOT the seal of God in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the true church; and, of course, did not "stand up against the Prince of Princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," viz. over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does violence to the whole subject. How is this vision like the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto: and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not like the other vision by more than two thousand years; for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17, "For at [unto] the time of the end shall be the vision." What end? Evidently the end spoken of in the vision it is like, chap. 7: 26—"They shall take away his dominion, to consume and destroy unto the end." 2 Thess. 2, "That wicked, whom the Lord shall destroy with the brightness of his coming." The end, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the last end of the indignation." Surely none will pretend the death of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus, has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are entire days, and others, that they are to be reckoned half days, or 1150 days, because the expression, in the original, is 2300 "evening-mornings." But let them count as they will, they cannot match it with Antiochus. Professor Stuart admits that the time is 2300 entire days; but after attempting to match them with Antiochus, he has totally failed. He reckons back from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he finds what? Why, he finds the 5th of August, 171 B. C.!!! Yes, reader, he finds that marvellous day, but he finds no event to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it must begin then. Now it "Millerites," as they are called by their opponents, should attempt to make their theories pass, by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us facts, from history, that the 2300 days begun when you "guess" they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C., is marked with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days, of the 2300; and when he has attempted to match that number with the history of Antiochus, he comes out within about 55 days of making a fit. He admits he wants 55 days; and that he cannot make them out for want of not being "informed by any historian exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Caslen, when Jupiter was worshipped in the temple." But Mr. D. supplies this defect, in history, by a "guess;" for he adds, "Had we been thus informed, [I] have no doubt, [I] that we should find that time to be [I] exactly [I] fifty-five days." "If and if," that is a fatal affair for Mr. D.; the naughty historian should have been more particular. But, seriously, Mr. D. admits two facts that prove fatal to his argument. 1st. That he has no history to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by his "no doubt," i. e. his "guess."

The fact is, the "little horn," and 2300 days, never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose a great name to great names. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. 8: 9-12, 23-25, he says—

"A horn of a beast is never taken for a single person: it always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns; and the little horn was a fifth, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus.—His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practiced;' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end.—They were to last till the sanctuary which has been cast down should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e. at the end of the 1335 days, chap. 12: 12, 13, which are admitted to be a part of the 2300. Did Daniel stand in his lot at the death of Antiochus, 164 years B. C.!? That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression. But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by placing "the abomination that maketh desolate." Our Savior, Matt. 24: 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." Now, unless it can be proved that Antiochus' desolations were after Christ, instead of 200 years before, the attempt of our opponents, to make Antiochus the scape-goat, to bear away all the sins of Papal Rome, and their modern apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the absurdity of applying the little horn to Antiochus:

"First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—of Grecia,—are represented each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythina. Now, Antiochus Epiphanes was but one of twenty-five individuals, who constituted the Syrian horn. Could he, at the same time, be another remarkable horn?"

"Let us give the degrees of comparison, according to the angel's rules, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.
"How absurd and ludicrous is the following!		
Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

"Third Absurdity.—The Medo-Persian power is simply called 'GREAT,' (verse 4.) This power, the Bible tells

us, 'reigned from India to Ethiopia, over a hundred and seven and twenty provinces' This was succeeded by the Grecian power, which is called 'VERY GREAT,' (verse 8.) Then comes the power in question, which is 'EXCEEDING GREAT.' Was Antiochus exceedingly (or abundantly) great, when compared with the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer: 'Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect LARGE SUMS, which he had AGREED TO PAY TO THE ROMANS.' Surely, we need not question, which power was exceeding great, that which exacted tribute, or that which was COMPELLED to pay it.

"Fourth Absurdity.—The power in question was 'little' at first, but it waxed or grew 'exceeding great, toward the south, and toward the east, and toward the pleasant land.' What can this describe but the conquering marches of a mighty power? Rome was almost directly north west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore was not the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was never WORSE applied. The whole series of his life will show that he deserved much more than of Epimanes, (mad or furious,) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *me* is bestowed upon him; then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they took up arms to defend their temple, and gave him a shameful REPULSE.

"Fifth Absurdity. The crowning absurdity of all is, to suppose that Rome is left out of a vision which extends to 'the LAST end of the indignation.' Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

"There the 'latter days' commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see nothing relating to them? Will he not see that 'exceeding great' power, under which the Jews 'fell by the edge of the sword, and were led away captive into all nations,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity, and spoil,' during 'many days' since? O whv, beloved brother in the Lord, why do you run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was 'shut up' till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, 'How completely it fits!'

III. The way is now prepared to enquire, distinctly, what power is represented by the little horn? Can there be any doubt of its being Rome?—Rome Pagan and Papal? Let us first look at its origin, v. 9; and let us remember, that in the Old Testament, nations are not brought into prophecy till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of herself 169 years B. C.; so that Rome could as truly be said to be "out of one of them," as the ten horns of the fourth beast, in the 9th chapter, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the time it comes up.

23d v. "When the transgressors are come to the full." It is clear that God designed that His people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges, 2: 2, "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the

year 158, B. C., they entered into a league with the Romans. See 1 Mac. 8th and 9th chapters. See Dan. 11: 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e. come to rule, as first noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is after Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the character and acts of the little horn. It is of "fierce countenance. See Deut. 28: 49, 50, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth: a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted, from Deut., we are told the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "The learning of Rome is proverbial." The "power" of the "little horn" was to be "mighty." How unlike Antiochus! How like Rome! The little horn was to wax "exceeding great." How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It stands up against the Prince of Princes.—Our Lord was crucified under the reign of Rome. If it be said, "the Romans did not put the Saviour to death, but that it was done by a Jewish mob;" I reply, let the objector read Acts 4: 26, 27.—"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed both Herod and Pontius Pilate with the Gentiles," &c., "were gathered together." This settles that point.

The "little horn" cast down some of the host and of the stars to the ground, &c., v. 10. Compare this with Rev. 12: 3, 4, "A great red dragon," &c., "and his tail drew the third part of the stars of heaven and did cast them to the earth." All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn?

"He shall destroy wonderfully." Do any say, "this is applicable to Antiochus?" I reply: If Antiochus destroyed wonderfully, Rome, pagan and papal, destroyed "SEVENTY AND SEVEN-FOLD" more so. For, while Antiochus destroyed a few of the Jews, Rome has destroyed millions of them, and more than fifty millions of Christians besides. Rome truly has "destroyed wonderfully." Mark another fact:—"By peace shall" he "destroy many." Antiochus did no such thing: but, papal Rome, under pretence of being the viceregent of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its end: "Broken without hand." How clear the reference to the stone that smites the image "cut out without hands" Rome is not only designated by its origin, time of its standing up, character and acts, but by its end. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thes. 2: 8. "Broken without hand."

This construction makes the vision in truth like the first. The application of it to Antiochus originated with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own prophetic Portrait out of sight; and Protestants have put on the "Babylonish garment," and wear it as though it was the spotless robe of salvation; for, if that robe fails them, the end of the world is upon them in an hour they think not.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?—And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let us now decide if we can what "sanctuary" it is that is to be "cleansed," or "justified," as the margin has it.

Several things are called a sanctuary in the Bible.—

1. The Lord, Isa. 8: 14.
2. Heaven, Ps. 102: 19. Neither of these can be meant in the verses before us.
3. Judah, Psa. 114: 2. But Judah is utterly cut off. See Isa. 65: 15, "The Lord God shall SLAY THEE, and call his servants by another name." Literal Judah then is not to be cleansed, but is slain.
4. The Temple is called a sanctuary, 1 Chron. 22: 19. But that is destroyed, and hence cannot be cleansed.
5. The Holy of Holies, Lev. 4: 6. That also is destroyed; and besides it is superseded. See Heb. 9: 1—12.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one "trodden under foot" with "the host." If the "Prince of the host," v. 11, is the Lord Jesus Christ,

then, there can be no doubt, his true church is "the host." By whom, or what was the host to be trodden under foot? Two desolating powers, called, "The daily, and the transgression of desolation." The word "sacrifice" is not in the text, and has no warrant for its insertion, except the mere opinion of the translators. The whole period of these desolating abominations, as noticed in this vision, from the Ram pushing, [for there the vision commences] is 2300 days, then was to terminate the treading under foot. In the detailed explanation of the vision, in chapters 11 and 12, we have the time from the taking away of the first of these abominations to the removing of the second, viz. 1290 days; Dan. 12: 11, then we are assured that 45 days more was to bring us to the "end of the days;" then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the church, then it is to be cleansed, or as the margin has it, justified, at the resurrection of Daniel with all the saints.

The church is sometimes called a sanctuary, or temple of God, See 1 Cor. 3: 16, 17, and Eph. 2: 21, 22. If, then, by "sanctuary," the church is to be understood, what is meant by its being cleansed, or justified? To justify, signifies "To absolve, or declare one innocent."—To justify an individual is to acquit him. The term is applied to the acquittal of a sinner through faith in Christ; but the full discharge from all the consequences of sin does not take place till the resurrection of the just. See Rom. 4: 25, "Who was delivered for our offences, and was raised again for our justification." Compare this with 1 Cor. 15: 17, 18, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." See also Isa. 45: 25, "In the Lord shall all the seed of Israel be justified, and shall glory."—till then, the church groans being burdened,—for that event she waits. See Rom. 8: 18—23, "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

When will this justification of the church take place? See Phil. 3: 20, 21, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body," &c. See, also 1 John, 3: 2, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him," &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanctuary to be cleansed, or justified, it is at the end of this world."

Let us now see if we can find any other sanctuary to be cleansed. The earth, or land is called a sanctuary.—See Ex. 15: 17, "Thou shalt bring them in, and plant them in the mountain of their inheritance, in the place, O Lord, which thou hast made for thee to dwell in: in the sanctuary, O Lord, which thy hands have established." See also Psa. 78: 54, "He brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." Compare these with Eph. 1: 14, "Which is the earnest of our inheritance, until the redemption of the purchased possession." See also Rom. 4: 13, "For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Thus, we see, the earth is the inheritance, the sanctuary of Christ and his saints. Has it been defiled? and does it need cleansing? See Isa. 24: 5, "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." God created the world to be a mountain of holiness: but the wicked have corrupted it, so that the Lord is to purify it by destroying "those who destroy [corrupt, as the margin reads] the earth." See Rev. 11: 18. The very ground is now under the curse in consequence of sin. See Gen. 3: 17, "Cursed is the ground for thy sake." This world has been trodden under foot by wicked men and wicked governments unto this day. See Dan. 7: 23, "The fourth beast shall be the fourth kingdom upon earth—which shall devour the whole earth, and shall TREAD IT DOWN and break it in pieces." Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

How will the earth be cleansed? I answer—By fire. See 2 Pet. 3: 7, "The heavens and the earth which are now, by the same word are kept in store, reserved unto

FIRE against the day of judgment and perdition of ungodly men."

When will this earth be cleansed? We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts:—Titus 2: 13, "Looking for that blessed hope, and the appearing of the great God and our Savior Jesus Christ." Psa. 50: 3, "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Also, Psa. 46: 6—9, "The heathen raged, the kingdoms were moved: he uttered his voice and the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." See also Psa 97: 3—5, "The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." See Nahum 1: 5, 6, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation! and who can abide his anger? his fury is poured out like fire and the rocks are thrown down by him." See Mat. 13: 40—43, "As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Lastly, see 2 Pet. 3: 10—13, "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Having now decided what the sanctuary is—that it is to be cleansed at the end of this world; and that it is to be done by fire, the way is now prepared to show when the END of this world will come.

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed."

The inquiry, "How long the vision," clearly related to the "Ram" and "Goat," as well as "little horn"—and, The 2300 days are given in answer to the question,— "How long the vision?"

It was the meaning of the vision, Daniel sought—v. 15, "It came to pass, when I had seen the vision, and sought for the meaning," &c.

It was to make Daniel understand the vision Gabriel was sent—v. 16, "I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision."

It was to make Daniel understand the vision Gabriel came—v. 17, "So he came near where I stood: and said unto me, Understand, O son of man."

The first thing Gabriel would have Daniel understand, was, that the vision was down to the end,—v. 17, "At [or unto] the time of the end shall be the vision." He would have Daniel understand that the end intended, was the last end of indignation,—v. 19, "Behold, I will make thee know what shall be in the last end of the indignation;" and he would have Daniel know that, "at the time appointed the end shall be."

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now, let us inquire into what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He Goat, and Little Horn. But Daniel tells us in the last verse, "I was astonished at the vision, but none understood it." What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What "Sanctuary" was intended in verse 13. 2d. He did not understand how to reckon on the days: and 3d. Where to commence his reckoning. As Gabriel is not to be charged with disobedience to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what he promised Daniel he would do.

Let us now look into the 9th chapter. Daniel there

informs us that he found out "by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." We might here inquire, Why did not Daniel "find that out before?" It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvellous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were nearly accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the "Sanctuary" at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the sanctuary. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be "cleansed;" but Gabriel comes flying "swiftly," to stop Daniel in the midst of his prayer.—See v. 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Gabriel, why this haste? Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

"Gabriel, whom I had seen in the vision," says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently no where but in the vision of 2300 days. "Well," says Gabriel, "I am now come forth to give thee skill and understanding—therefore understand the matter, and consider the vision."

How is it possible that any thing can be plainer than that both Daniel and Gabriel have the vision in mind, that "none understood," at the close of the eighth chapter. "Now," says Gabriel, "understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [cut off], so the word signifies] upon thy people." "Cut off from what?" Surely not from indefinite space; but from some time previously given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. For what are they cut off? Several objects are specified; but one especially, viz., "to seal up [or, as the word signifies, see Dan. 6: 17, make sure] the vision." That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall all the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are all the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e. in one year and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years?—See Ezekiel 4: 4—6, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Here, then, we have an example of days being put for years. The 70 weeks, then, may be reckoned a day for a year, or 490 years. But, say some, the expression is "Seventy sevens," and means seventy sevens of years, or 490 years." Thank the objector; for he only strengthens my argument; for they are cut off from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are years, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel is, where to commence his reckoning. This he does at the 25th verse. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in

the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Here we observe, that the point of beginning is at the commandment to restore and build Jerusalem, and the termination of the 70 weeks is at the cutting off of Messiah: the angel then briefly states, that "the people of the prince that shall come," i. e. the same power denoted by the "exceeding great horn," "shall destroy the city and the sanctuary;" thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be utterly destroyed. The angel, also, runs down in his explanation to the "consummation" of the whole 2300 years.

It will be seen that the 70 weeks are divided into three very unequal parts, as follows:

7 Weeks; 7 times 7 are 49 Years.

62 Weeks; 7 times 62 are 434 Years.

1 Week; 7 times 1 are 7 Years.

70 Weeks, 490 Years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term, Messiah, signifies "anointed." When was Jesus anointed? At his baptism, when the Holy Spirit descended upon him, and the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." Then when our Lord came preaching, Mark 1: 15, he says, "the time is fulfilled." What time? Clearly, the 69 weeks: no other time had been given for his manifestation. One week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles, shows that his ministry lasted seven years. Turn to your Polyglott Bibles, and you will see, Matt. 2: 1, "Now when Jesus was born"—the note by the translators, in the margin saying, "4th year before the account called Anno Domini." Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Now, as we have settled the point that the 70 weeks, or 490 years, are cut off from the 2300, we have only to subtract, thus:

2300 Years the whole length of the vision.

490 Years to the death of Christ, or the year 33.

1810 Remain from the Cross. 1810 years, from the year 33, will terminate in 1843.

This year, then, the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. This year, Daniel will stand in his "lot," or have his resurrection, and all the saints with him. This year, the elements will melt with fervent heat, and the earth also; and the works that are therein, shall be burned up. This year, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2: 22. This year—"the day of judgment and perdition of ungodly men" will come. 2 Pet. 3: 7.

Are we ready for the solemn, the tremendous events! Have we repented of, and forsaken our sins! Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and closed FOREVER!!

EARTHQUAKES.

The earthquake, which was on Wednesday night, 4th instant, at Cincinnati, Augusta, and Charleston, was felt at Nashville, Tenn., about nine o'clock the same night, and is thus described by the Union—"For a few moments the earth seemed to be rocking to and fro like a ship at sea, and the shaking which followed for about one minute subsided in a quick and continuous tremor." It was also accompanied by a noise like distant thunder.

The steamer Chieftain arrived at Cincinnati on the 10th from New Orleans, which place she left on Dec. 29th and reports that she felt the shock at half-past nine P. M. It was accompanied by a dull rumbling noise, as if the boat was running over a log on the bottom of the river. A passenger taken on board, shortly after, at Mills's Point stated that the shock was so severe there as to throw down chimneys, and the bricks were toppled down from several others. It was reported at various other points on the river that the shock was heavy, and it was also said the ground was sunk in several places at New Madrid.

BIBLE EXAMINER.

This is the title of an occasional sheet, published by Br. Storrs. Three numbers have been issued. We are permitted to copy the first number entire. We do it, that our readers may see the conclusions of a diligent Bible Student on a portion of Scripture which has puzzled commentators in every age. We believe it is the first time our Lord's discourse in the 24th of Matthew was ever harmonized, so as to appear consistent, throughout, with self, and the continuation of it in the 25th chapter. We

BIBLE EXAMINER.

When this paper is sent without being ordered, no charge is made for it. The person receiving it is requested to read and circulate. For the most part, the design is to give them away; if any are disposed to aid by donations, or otherwise, they can do so. It will be published as often as the judgment of the editor shall dictate.

Its main design is to examine the Scriptures, independently, on the subject of Christ's second coming; but other points of Scripture doctrine will be investigated.

The article which fills the Examiner this week, is one upon which the editor has thought much, and examined with prayer. He believes the interpretation usually given to the 24th of Matthew, has been dictated by Papal corruptions of God's word, and adopted by Protestants to the great injury of the cause of God and truth, as it has tended to bolster up Universalism, and turn off men's eyes from the revelation of the Lord Jesus Christ in the clouds of heaven.

To those who wish to pay for a quantity to give away, or sell again, this number can be had, for cash, at one dollar per hundred, by addressing "BIBLE EXAMINER," 35 PARK ROW, NEW YORK CITY.

EXPOSITION OF MATTHEW, XXIV. CHAP.

BY GEO. STORRS.

In contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed before the end of the world, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "the temple" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his future coming; and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "the destruction of Jerusalem," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its utter demolition. The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the end of the world, when he would come again. In this view it appears to me, the question (for I consider the question one) was asked, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"

"These things"—what things? Christ's coming and the end of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse he gives them a kind of general description, or synopsis of events to take place, at no very distant period after his leaving them.

Verse 4. "Jesus said unto them, Take heed that no man deceive you." He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might profess to come in Christ's name, to lead them out of their troubles.

Verse 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 and 7. Here our Lord tells his followers of wars, &c., and cautions them against being "troubled." These wars did come—Jerusalem was destroyed in one of the first, if not the very first of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "the end come" to paganism, or the "daily," as Daniel calls it.

Verse 9. "Then shall they deliver you up to be afflicted, and shall kill you," &c. "Then"—when? While these commotions are going on in the Roman empire.

Verse 10. "Then shall many be offended, [stumbled, apostatize,] and shall betray one another, and shall hate one another."

do not say our brother is right in all points, but we know our readers are willing to receive light from any source, and will be thankful, especially to one who directs them to the great source of light, and removes many difficulties which have been caused by the imperfect mediums through which the light has reached us.

B. W. R. who sent us a communication respecting the days of Noah will please notice the remarks on verses 36 and 37. He will also look at 1 Thes. 5: 1-4, where it is plainly taught that the day comes as a thief or un-

It does not come within my design to show particularly how this prophecy was fully accomplished under heathen, or pagan Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11. "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that iniquity abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3: thus preparing the way for the appearing of the "man of sin."

Verse 13. "But he that shall endure unto the end [death—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but faithfulness "unto death" should be rewarded with "a crown of life."

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—The end of what? Some say, the end of the Jewish economy, or of their nationality; others say, the end of the world. I cannot adopt the first position; because, it appears to me, our Saviour was speaking of an end that was to come after a bloody persecution of his followers, and a falling away in consequence of the abounding of iniquity, [v. 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See v. 6.

I cannot adopt the interpretation, that the end spoken of in the 14th verse is the end of the world. Not that that interpretation is an objection to the end of the world being now at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th v., "I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." And again, in Colossians i. 5, 6, "The truth of the gospel, which is come unto you, as it is in all the world." And again, at the 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven; whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "end" of something is spoken of, in that verse, which, it would seem, was brought about by the agency of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or testimony, some kind of a change, or revolution was to be effected that should bring an "end" to something. The inquiry returns—what is that something? In my opinion, it was that persecuting power of which the Saviour had spoken in the previous verses; in other words, it was Pagan Rome, paganism, or the same power, called by Daniel, "THE DAILY."

Let us see if we can determine what we are to understand by the "daily sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "sacrifice," connected with "daily," is in italics, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. vii. 13, is simply "the daily, and the transgression of desolation;" and in the 11th chap. 31st verse, it is: "They shall take away the daily, and they shall place the abomination that maketh desolate." This language shows that "the daily" is a daily, or continual abomination, or desolating power, that should desolate the people and church of God till it was taken away, and that then should come up another abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the time is given us from the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking away the dominion [Dan. vii. 26] of this last abomination.

expectedly to those who say: "Peace and safety," and it brings "upon them" sudden destruction, but to believers Paul says: "Ye are not in darkness, BRETHREN, that that day should overtake you as a thief."

At the time of the flood, and the destruction of Sodom, those only were saved, who heeded the warning given.—The warning now given we are assured is in accordance with Christ's instructions, who has told us to "know that the kingdom of God is nigh at hand," or as Matthew records the words, is "even at the doors."

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as still future.

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to stand in his lot, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "daily" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or continual abomination of paganism, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D. 508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the champions of the Catholic faith." Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "hindered" the revelation of the "man of sin," or "abomination that maketh desolate," i. e., Papacy. What event transpired 1290 days from the taking away of paganism, or the "daily," in 508? 1290 years from that time, viz., in 1798, Berthier, a French General, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "war with the saints" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—this was the "dominion" of Papacy taken away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will stand in their lot, i. e., will be raised from the dead.

"The daily," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An end comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must first be published among all nations." This was done in the apostles' days, as we have already seen, but the influence of it did not at once work the revolution by which paganism fell: but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "taken away," till about A. D. 508, when "Vitalian, with an army of Huns and Bulgarians, mostly idolaters, declared themselves the champions of the Catholic faith." That mighty revolution caused the taking away of the pagan rites at Rome, as we have seen, and thus "the end come" to the pagan persecuting power. But, observe, this was not till after "a falling away," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman Emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "The end come" to one abomination, or persecuting power "spoken of by Daniel," viz.: "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its standing "in the holy place," viz., the church; or as Paul saith, "sitting in the temple of God." See 2d Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or pagan; now it is professedly Christian. Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The fulfilling of Scripture," says, on 2d Thess. 2d chap., "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the heathen empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the terror they had of that adversary, who, according to the word, they knew was to fill his room."

The end, then, spoken of by our Saviour, was the end of the "daily," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30.

"He shall return, and have intelligence with them that forsake the holy covenant." Compare this with Matth. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." also 2d Thess., 2, "There shall come a falling away first." Now, see again Dan. xi. 31, "They shall take away the daily." Matth. xxiv. 14, "Then shall the end come." 2d Thess. ii. 7, "He who now letteth [hindereth.] will let, until he be taken out of the way." See again Dan. xi. 31, "They shall place the abomination that maketh desolate." Matth. xxiv. 15, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." 2d Thess. ii. 3, 4, 8—after the falling away "that man of sin" shall "be revealed, so that he, as God, sitteth in the temple of God. Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the identity of the times, and of the characters represented by these three witnesses, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each explains and confirms the other.

The way is now prepared for an examination of Verses 15 to 28. Our Lord here calls attention particularly to a desolation which was to extend down to, and be connected with the signs of his immediate appearance; and notices this desolating power particularly, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent; because, I have never been able to make such an interpretation harmonize with what appears to me to be true.

1st. Our Saviour calls attention expressly to the "abomination of desolation, spoken of by Daniel the prophet;" and adds, "Whoso readeth, let him understand." Understand what? Why, that the abomination I speak of is not the "daily," but the "abomination of desolation." What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future; nor was it the "daily abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abominations, plural; whereas our Lord speaks of a particular abomination, singular, and cautions against a misunderstanding. It has often enough been shown that the "daily," spoken of by Daniel, is not the Jewish sacrifice, but that it is the pagan, or continual abomination, and relates to a desolating power that should desolate the people and church of God till it should be "taken away," and there should come up, in its place, another power called the "transgression of desolation" [chap. viii. 13], and "the abomination that maketh desolate" [chapters xi. 31, and xii. 11.] Though they were both desolating powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomination of desolation spoken of by Daniel," but under the reign of the "daily" or pagan abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "sign" to Christians; but it was to be so only when they should "see" it "stand IN the holy place." Where was the holy place at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE holy place." The holy place was not only in the city, but in the temple at Jerusalem. But that was not the holy place at the time that wicked city was destroyed; for God had departed from that wicked people,—Christ had ascended into the true holy of holies, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not see the Roman or pagan abomination "stand in" it at the time they fled out of the city—the Romans had not yet entered the city; besides, the Roman or "daily" abomination never did "stand in the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a sign which in fact never took place, either before or after the Christians left Jerusalem?

3d. The connexion shows that the fleeing was of a more general character than of those in the city. "Neither let him that is in the field return back to take his clothes," v. 10. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour

was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was a greater tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up;" when "all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up."

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

6th. Lastly. Our Saviour says, v. 29: "Immediately after the tribulation of those days shall the sun be darkened," &c.; and he adds, v. 30, "Then shall appear the sign of the Son of Man in heaven—and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now, as this was not literally true, immediately after the destruction of Jerusalem, we must resort to a figurative interpretation (which would leave us in the wide fields of conjecture), or understand our Lord as speaking of a different matter from Jerusalem's downfall.

I now ask if it is likely that our Saviour would speak so much at length, and particularly of the destruction of Jerusalem, and only darkly hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the Papal abomination. By its standing in the holy place, I understand its rising up in the church; and is none other than Paul's "man of sin" who "sitteth in the temple of God." Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, v. 12, "The love of many shall wax cold." Paul says, 2 Thess. ii. 3, "There" will "come a falling away first." Saith our Lord, v. 15, "The abomination of desolation" shall be seen standing "in the holy place." Paul says, the "man of sin" shall "be revealed," "sitting in the temple of God." Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power "stand in the holy place"—the church—"then let" all Christians, wherever that anti-Christian power should hold sway, "flee," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes"—then "wo to them that" have little children, &c., in those times of persecution and flight from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day," i. e. that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church] such as was not since the beginning of the world to this time [how true], no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness" [see Rev. xii. 6]; the kings began to make war on that desolating power [see Rev. xvii. 16], 200 years before the whole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.

Verse 23. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."—"Then." When? Under this Papal abomination. The Pope has claimed to be Christ's vicegerent, i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See 2 Thess. ii. 4.

Verse 24. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, Rev. xiii. 13: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do." See also Rev. xvii. 8: "They that dwell on the earth shall wonder [whose names were not written in the book of life," not "the elect,"] when

they behold "the beast," &c. Papacy has shown, or pretended to show, "great signs and wonders," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been deceived, any more than they would remain in any other church that lords it over God's heritage.

Verse 26. "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of seclusion from the world—"go not forth; Behold, he is in the secret chambers"—convents—nunneries—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to doubt on the subject, for his coming will be as the lightning—sudden, and visible to all.

Verse 28. "For wheresoever the carcass is, there will the eagles be gathered together." This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27–30. Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her appetite; so when Christ comes, as the lightning, men will be divided according as their affections are on things above or things on earth. If their hearts are on Christ, they will fly up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to be burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th–24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark; the latter having called attention to the "abomination of desolation," which is no other than the papal abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to old Jerusalem or it may not; if it does, it is only by glancing over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of two witnesses settles the point that it was THAT abomination, and not the "daily" abomination; nor yet are BOTH abominations included; for our Lord uses the singular, abomination, and designates which one he is speaking of, and enforces it with an emphatic "Whoso readeth, let him understand." By Jerusalem, then, in Luke, I understand the same that Paul in 2 Thess. ii. 4, calls "the temple of God," i. e., the church of God. By its being "compassed about with armies" [not army], I understand the civil power, in the hands of Papacy, wielding the sword, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies; and when you see him thus stand in the church, know that the desolation thereof is nigh—then flee—yea, depart out of it, for she has then become Babylon; then come out of her, my people, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the fleeing people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they fell "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall by the sword, by flame, and by captivity, and by spoil many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2: "The holy city shall they [the Gentiles] tread under foot forty and two months." Here we have the time of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "times of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains," according to Luke—the church was to "fly into the wilderness," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to flee, if old Jerusalem was the subject of discourse? Surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but comparatively few Christians. But, says the objector, "All the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion?

Why, "Josephus." And how did Josephus know that "all the Christians fled" at that time? Strange, that Josephus had so much knowledge as to know every individual Christian in Jerusalem, and know they all fled!!—he must have been almost omniscient. I strongly suspect it was the "LITTLE HORN THAT HAD EYES," spoken of by Daniel the prophet, that saw all the Christians "fleeing out of Jerusalem;" and that it saw that just as it has seen "Antiochus Epiphanes" as the LITTLE HORN; i. e., Papacy must find something to which to apply the "abomination of desolation" of which our Saviour spake, Matt. xxiv., and it conjured up old Jerusalem, and Christians fleeing out of it, to turn off eyes from itself; and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.

Verse 26. "Immediately after the tribulation of those days," &c. Mark says, "In those days, after that tribulation," &c., "shall the sun be darkened," &c. I understand this to be a literal event, or sign of Christ's coming. How exactly does the history agree with the prophecy? "In those days," i. e., the 1260 allotted to the "abomination of desolation," and yet after the tribulation of the church, from that power, had passed, the sun was literally darkened. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve, people had to light candles to dine—labourers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

"The moon shall not give her light." The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. "Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet." An eye-witness says, that when the moon first became visible, it had precisely the appearance of "blood." The prophet Joel, ii. 30, 31, says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, "This darkness can be accounted for upon natural principles," I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could not be accounted for upon natural principles. It has taken place as he said; nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

"Fire and pillars of smoke," says the prophet Joel. Has this sign been seen? It has. Luke calls it "fearful sights and great signs from heaven." The Aurora Borealis, or Northern Lights, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of ancient history in support of that idea? It is true, that some modern writers have asserted that there is; but have they been able to put their finger on such anciently written history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our modern historians, that in March, 1716, these lights were first seen with great brilliancy and astonishment in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "fire and pillars of smoke."

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday evening of Sept. 3d, especially of the aurora; in the western part of New York, and is described by various papers of this city as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearance in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

FROM LATE LONDON PAPERS.

"London, Sept. 5th.—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The conster-

nation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Watling street, Waterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical: myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "strong delusions" to follow all his signs, that men who do not love the truth may believe a lie. They ask for lies, and God suffers them to have them, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did likewise. "It can be accounted for upon natural principles," cries Pharaoh, and all the anti-types, that, Pharaoh-like, condemn all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such men signs that they cannot scoff at, till the last sign, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost for ever.

"The stars shall fall from heaven." This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of this kind was ever seen before 1779. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"Blood" is one of the signs given us by Joel, to precede the "terrible day of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the moon, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the snow having exactly that appearance. And it is but two or three years since the newspapers gave us an account of a shower of blood that passed over some parts of Kentucky, which was the cause of much speculation at the time, and some of our modern "magicians" pretend to account for it—at least enough so to turn off the eyes of men from seeing that it was one of the signs of "the great and terrible day of the Lord," now at hand.

"Pestilences" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating cholera, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"Earthquakes in divers places" was to be another sign. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a whole city, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved from the ruin.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is

the "coming" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "sign," v. 30. But what is that sign? I pretend not to know with certainty, but perhaps we may get a clew to it from Numbers xxiv. 17: "There shall come a Star out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and destroy all the children of Sheth," or the wicked.

"A Star" was the sign to the wise men of the East at our Saviour's birth: may not the "Sceptre," or sign of Royalty, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "return," when his "enemies, who would not that" he "should reign over them," shall be SLAIN "before" him.

What is the sign of Royalty? One sign would be a multitude of attendants; and we should expect to see them before the Prince appeared in sight. The Lord Jesus is to be "revealed from heaven with his MIGHTY ANGELS"—they are his attendants, and the sign of his Royalty; and they may first appear, showing that the Lord of Glory is at hand, now coming: "Then shall all the tribes of the earth mourn;" not the saints;—for they are to "look up, and lift up their heads," which denotes rejoicing, for their "redemption draweth nigh." Blessed day to them; they have passed through "great tribulation;" the end of their sorrows has now come: but the wicked will "mourn"—the day of mercy now is over—their scoffing is now at an end—their wicked, insulting language to high Heaven, saying, "Where is the promise of his coming?" &c., is now turned to lamentation; for the insulted Son of God has come in his own glory, and the glory of the Father, with his holy angels. "The great day of his wrath has come" to his enemies, and the enemies of his people.

Verse 31. "He shall send his angels with a great sound of a trumpet [see 1 Cor. xv. 52], and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their ONCE SUFFERING but NOW GLORIFIED Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

Verses 32, 33. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just so certain we may know that the coming of Christ is now at the door.

Verse 34. This verse is supposed to form an objection to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term generation is applied not only to an age, but a class or race. First, to the righteous, see Ps. xiv. 5: "God is in the generation of the righteous." See also Ps. xxii. 30; xxiv. 6; and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the wicked as a class. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be gathered unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; then, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last indignation is poured out upon 'he wicked.' See Isaiah xxvi. 19-21.

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated fulfilled occurs forty-eight times in the New Testament, and in only one other connexion is it translated fulfilled, but is a word which signifies "progression"—"accomplishing"—"not completed." And here signifies that before that age or generation should pass away, the chain of events spoken of should commence their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are now all fulfilled. What are we to look for next? The Lord Jesus Christ "in the clouds of heaven."

Verse 36. This verse is supposed to form another objec-

tion; and we not unfrequently hear persons say, "Christ has said no man shall EVER know anything about his coming." And we are told that those of us who pretend to know anything about the time, "give Christ the lie."

We will see presently who it is "gives the lie" to inspiration, we or our opponents. Our Lord says: "Of that day and hour knoweth [in the present time; not 'never shall know'] no man," &c. Of what day and hour? Clearly the day and hour when the Son of Man will be revealed. Well, I know of no man that pretends to know the day or hour of Christ's appearing; I am sure I do not. "But, do you not believe the world will come to an end in 1843?" Certainly, I do: but I believe also that our Lord will appear before the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the final conflagration of the world. Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be true to his principles; do not let him flinch when he is tried; he says: "Our Lord's words authorize him in saying that no man shall ever know anything about Christ's appearing till he actually comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ himself will never know anything about it till he finds himself here!! For our Lord says, Mark xiii. 32: "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man knoweth;" for, if it is true, that no man ever shall know, it is equally true that the "Son" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it as man," for it is the "Son of Man" that is to appear "in the clouds of heaven;" and I ask again, if he is never to know anything about the time of his appearing, till he finds himself here? The fact is, the time was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the time of the end;" and at the 9th verse Daniel is told, "The words are closed up and sealed till the time of the end;" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand"—when? In "the time of the end." That time has come. And, besides, our Saviour says: "When ye see all these things [viz., the signs he had given them], KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "know it is at the door," or our opponents, who declare we can know nothing about it? Let the candid judge.

Verses 37-39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "knew not?" Not Noe: for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. But why did not the wicked world know it? Not because they had not been warned, but because they did not believe. Noe had warned them, and done it practically too, by building the ark; but they doubtless counted him a fanatic, a fool, a madman—called his notions all "moonshine," and a "humbug;" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "ignoramus," or he would not talk such "nonsense;" and then they would laugh at him when the time had passed by. Thus men were deluded—the flood came and took them all away—and they knew it not till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "Lord, Lord, open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.

Verses 40 and 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

Luke xvii. 34-36. It is said: "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left:—Two shall be in the field; the one shall be taken, and the other left."

Thus it appears it will be night in some parts of the earth, and day in others. There, a pious wife, who has endured the scoffs of a wicked husband, will be taken, and

he will be left; or a pious husband will be taken, and a persecuting wife will be left—there, a pious brother is taken and a wicked sister left—or a pious sister is taken and a scoffing brother left—there, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child left—or pious children are taken and ungodly parents left—there, the little babes,—for they will all go up in that day,—are taken from their wicked parents' arms, and those parents are left!—LEFT!! LEFT!!! Left to what? Not to the next cars, for the last train, that will ever run for glory, has gone—GONE—GONE for ever!!! Left to what?—Left to the burning day: "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Mal. iv. 1, and Jer. xxv. 33. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire."

Verses 42 to 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ coming at death. They speak only of two comings of the Lord Jesus: once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear THE SECOND TIME without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and be ready.

Verses 44 to 47. In these verses the happiness of the faithful servant is set forth. He is a "wise servant"—understands his Lord's words. [See Daniel xii. 10: "The wise shall understand." When? In "THE TIME OF THE END," verse 9.] He not only understands but imparts knowledge; "gives meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

Verses 48 and 49. Here the evil servant is described. First: He "says in his heart [dare not at first speak it out], "My Lord DELAYETH his coming."—"Where is the promise of his coming?"—"Can't come yet?"—"Must be a gathering of the Jews first?"—"Must be a temporal, or spiritual millennium?"—"Can't come these thousand years yet." At last he speaks out; he says: "No scholar in the world can believe that the world is coming to an end next April. It is utterly impossible! If it does, THE ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such moral food as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H.—, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him: "I have no money to give, but if you will go to the tavern with me. I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "believed a lie that they might be damned," because they received "not the truth" that they might be saved, "but had pleasure in unrighteousness," see 2 Thess. ii. 10-12.

Verses 50 and 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a day WHEN HE LOOKETH NOT FOR HIM, and in an

hour that he is not aware of, and shall cut him asunder, and appoint him HIS PORTION with the HYPOCRITES; there shall be weeping and gnashing of teeth."

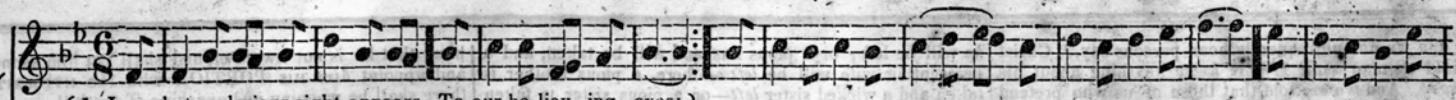
Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!"

END OF THE WORLD THIS YEAR!!

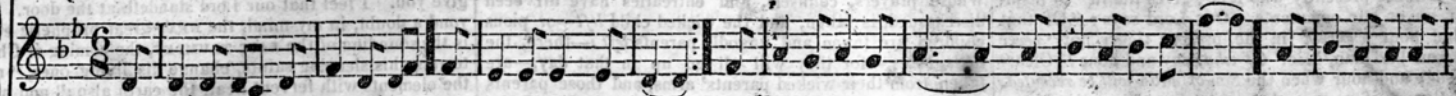
SOME TIME in the course of this year, being one thousand eight hundred and forty-three years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of Man," who "came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. This year I expect to see that day come, spoken of by Malachi the prophet, "That shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This year I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. This year I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

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

NEW JERUSALEM.



{ 1. Lo, what a glorious sight appears, To our be-liev-ing eyes; }
 { 'The earth and seas are passed away, And the old roll-ing skies! } And the old rolling skies! . . . And the old rolling skies! The earth and seas are



{ 2. From the third heaven, where God resides, That holy happy place, } Adorned with shining grace, Adorned with shining grace, The new Je-ru-sa-
 The New Je-ru-sa-lem comes down, Adorned with shining grace.



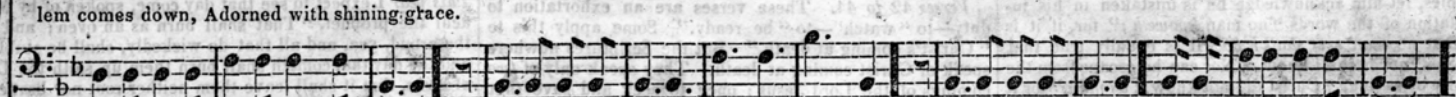
{ 3. At-tend-ing angels shout for joy, And the bright armies sing, }
 { "Mortals, behold the sacred seat Of your descending King! } Of your descending King! Of your descending King! Mortals behold the



passed away, And the old rolling skies! O that will be joy-ful, joy-ful, joy - ful, O that will be joyful, When we meet to part no more,



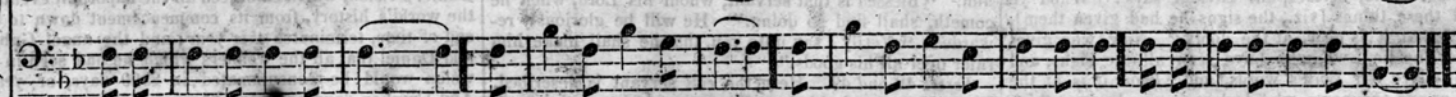
lem comes down, Adorned with shining grace.



sacred seat Of your descending King!



When we meet to part no more, . . . On Canaan's happy shore. 'Tis there we'll meet at Jesus' feet, When we meet to part no more.



4
 "The God of glory down to men
 Removes his blest abode;
 Men are the objects of his love,
 And he their gracious God.

5
 "His own soft hand shall wipe the tears
 From every weeping eye;
 And pains, and groans, and griefs, and fears,
 And death itself shall die."

6
 How bright the vision! O, how long
 Shall this glad hour delay!
 Fly swifter round ye wheels of time,
 And bring the welcome day.

THE TABERNACLE AT BOSTON.

A story is current here that the building of it has been stopped by the city authorities: The following are the facts, as we learn from the Signs of the Times. Those who have circulated the erroneous report will please make such correction as their sense of justice may dictate.

The Advent Brethren in that city have found their place of worship too strait for them. Multitudes who have a desire to hear on this subject, are obliged to go away without being able to gain admittance. The brethren have therefore been obliged to look elsewhere for a place of worship, that would accommodate the thousands who flock to hear. There is no church which is open to them; for one that is usually rented for such purposes, they offered one hundred dollars per week, so long as they should need it, but were unable to procure it; and they were unable to obtain any hall or other place that would begin to accommodate them. Under such circumstances they concluded that their duty to their fellow men demanded that they should erect a cheap and suitable place of worship. They have accordingly hired a lot at a reasonable rent, and for the lowest possible amount that it could be obtained, and for the very shortest period of time that the owner would rent it for such a purpose, and are erecting a cheap and commodious Tabernacle which will be nearly the size of the great Tent, being about 115 feet in diameter.

The law of the city forbids the erection of any wooden building within its limits, which covers more than 1500 square feet, unless surrounded by a brick-wall. The

place where the Tabernacle is being erected, was already surrounded by such a wall on three sides, so that it was necessary only to build a wall 12 feet high on the front side; within this place they will erect a plain, cheap, and substantial building, that will accommodate a vast audience.

The erection of this Tabernacle furnishes a fine opportunity for scoffers to vent their spleen, and they are exclaiming, "What do these feeble Millerites?" As a specimen, we quote the following from the Daily Mail.

"The great Miller Temple, in Howard street, has progressed as far as finishing the walls, and sticks there.—The slight foundation upon which they are laid, has in several instances given away, and so warped the walls that large cracks are left. These are partly concealed from the public by piling lumber up in front. Hundreds of people visit the place every day, and stand gazing upon the spot as if fixed to it by some spell. Few people will have the temerity to trust themselves in the shell when it is finished."

The above reminds us of the contempt which Tobiah and Sanballat poured upon Nehemiah, and the Jews, when they builded the wall of Jerusalem. Nehemiah iv. 1—3: "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."

Hundreds are almost continually on the ground, looking with perfect wonder at the enterprise, and the press are endeavoring to convince the city, that if a fox run over our brick wall it will tumble down. The public need not, however, be alarmed for any such contingency, as the building will stand independent of the wall, and well fortified, notwithstanding all their insinuations. The work is going rapidly on, and will probably be soon finished.

LAMENTABLE.—Four females, living within a short distance of each other in Somerset, we learn, have within a few weeks become deranged in consequence of the preaching of the Millerites. One is since dead—one has been sent to the Insane Asylum at Worcester, and two remain with their friends.—*Fall River Argus.*

This story has been very extensively copied. Here is a correction by a paper which has no special sympathy for "Millerism."

ANOTHER FALSE STATEMENT CORRECTED.—There is a story going the rounds in the papers that there are four insane persons in Somerset, Mass. whose insanity has been produced by *Millerism*. I am requested to say by an intelligent gentleman from Somerset, that this story is false in its most essential feature. It is true there are four insane persons in that town, but not one of them ever heard a discourse on Mr. Miller's peculiar views of the world, except to hear them spoken against. They never attended a Second Advent meeting. Slander and falsehood will never refute even a false system. Let us have nothing but the truth on "Millerism," or any other subject.—*Christian Herald.* R.

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