

THE MIDNIGHT CRY!

VOLUME II.

NEW-YORK, FRIDAY, FEBRUARY 3, 1843.

NUMBERS 9 & 10.

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

BY JOSHUA V. HIMES.

WEEKLY—NO. 36 PARK-ROW.

READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

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THE MIDNIGHT CRY.

THIS PAPER

Is sent, gratis, to the clerk of nearly every Baptist Church in the Union, the name of which is in the Triennial Register. We hope it will be read and compared with the Scripture by ministers and people. It may be had for circulation at \$4 per hundred.

BROTHER BERNARD.

Whose letter appears to-day, is well known as the publisher of the revised Version of the Bible. It is only a few weeks since he commenced a thorough examination of the subject. He was "more noble" than some, in that he received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. He speedily saw the light, and gladly embraced it, without waiting to inquire how much reproach those who love this present world might heap upon him. We trust all who read his letter will follow his example.

CONFERENCE IN N. Y.

After the close of the Conference in Philadelphia, we expect to commence one in New York, of which we shall give more full notice hereafter.

OUR NEXT PAPER

Will contain but 8 pages, unless the Lord shall send us the means of printing a large sheet, without incurring debt. We are very anxious to insert a Review of Prof. Stuart, by Wm. Miller, a brief Reply to Mr. Dowling, and many other important articles.

LECTURES IN NEW YORK.

Brother Geo. Storrs, providence permitting, will lecture at Niblo's Saloon to-morrow (Saturday) at three o'clock and at 7 o'clock, P. M. which will close his labors there.

He will also lecture at the corner of Catharine and Madison streets, on the Sabbath, morning, afternoon and evening, at the usual hours, which will probably end his public labors in New York.

LECTURES IN BROOKLYN.

Brother T. Hyatt will commence a course of lectures next Sabbath morning, at 10 o'clock, at the National Hall, Brooklyn.

Meeting in Jamaica, Vt.

Brother S. C. Chandler, whose labors were so abundantly blessed in this vicinity, has commenced a series of meetings in Jamaica, Vt., with very cheering prospects.

A New Paper in Ohio.

Brother Fitch has issued, at Cleveland, one number of a paper called the "Second Advent of Christ." It is nearly filled with "The Restoration of the kingdom to Israel," a timely antidote to the Judaizing doctrines so prevalent among those who profess to be followers of Him who came to break down the middle wall of partition and make all one in Him.

CHEERING LETTERS.

From the hundreds of letters recently received, we can publish only a few brief extracts. They come to us daily from various quarters, calling for light. Of four letters received yesterday morning, one ordered 26 papers, weekly, in Ontario, Wayne, and Yates counties in this State.

One from Ohio, another from Michigan, and another from Georgia, enclosed money for publications, which we gladly sent. The P. M. in Georgia, says:—"I received a copy of the Midnight Cry, lately, but there are so many persons wishing to read it, that I have not had an opportunity of reading it myself."

A brother in Bridgeport, Ct., writes:—

"Brother H. A. Chittenden visited our city the 12th inst., and commenced a course of seven lectures, which resulted in the commencement of a most glorious work of grace. Scores have been induced to look to God for pardon of sins, and have found plenteous redemption in a once crucified Savior, and scores more are saying: 'What shall we do to be saved?' while thousands are rejoicing that the Midnight Cry has been sounded in Bridgeport."

Brother Chittenden himself, writes thus:—

I have been in Bridgeport and Danbury since I left New York. The good Lord has revived his work most gloriously in the former place. Probably from 150 to 200 have found the Saviour precious to their souls.

Danbury was a very hard place, but some souls were hopefully converted, and I expect to hear great things from that town soon. A story was started of my death at Danbury while lecturing, which made considerable of a stir in Bridgeport, New Haven and Hartford, (where it was announced in the Churches with appropriate remarks) and in the neighboring towns. It was a complete hoax—made out of whole cloth.

I spoke in this city, [Hartford] last evening, to a crowded house, and am going into the country this evening.

I am often astonished at the apparent success of my labors, a revival always follows, for which bless the Lord.

Brother Stoddard, a Second Advent lecturer, is speaking with great success; the blessing follows truth. But O how few will be ready when the Lord shall come!

From the Disciple.

PREPARE TO MEET THY GOD.

Reader, that meeting is an event you are certainly to experience! And it is soon to occur—how very soon, who can tell? Every step you take carries you towards it. Every pulse bears your spirit on towards its meeting with Him who gave it, and placed it in this life to glorify and enjoy him. Have you done it! Are you doing it? Only your frail breath that is in your nostrils detains you from that meeting with your God, to render the account of your stewardship. Your mortal life, your flesh and blood, is the curtain between you and the visible presence of Him who is a consuming fire to the guilty. That curtain will quickly drop—it may drop to-day—this hour—and your spirit sensibly meet Him who is a spirit. That meeting will be, on your part, ineffable bliss, if you are prepared for it. If unprepared, it will overwhelm you in agonizing remorse and eternal despair. O prepare for it NOW, while yet you may! The golden moments of probation may run out even sooner than the few remaining pulsations of your mortal life. Time itself may end even sooner than your frail breath, in the coming of the Judge of the living and the dead—who will say it will not be this day, this hour. Prepare to meet thy God! Repent—abandon all your sins, fully and forever. Believe on the Lord Jesus Christ, and receive the baptism of the Holy Ghost, unto the full sanctification of soul, body and spirit. Love God with all the heart, and your neighbor as yourself. Break off all fellowship with wickedness, and be ready to every good work. "Be ye holy, for the Lord your God is holy." Without holiness you are unprepared to meet him. Yet you must meet him—and O, how soon! Delay not a moment. Prepare! Prepare! PREPARE!

LETTER OF DAVID BERNARD.

(A BAPTIST MINISTER.)

ON THE SECOND COMING OF JESUS CHRIST.

JAN. 2d, A. D., 1843.

Very Dear Friend,—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND PERSONAL ADVENT FROM HEAVEN. You, doubtless, profess to believe this important truth of Divine Revelation. It is there recorded in plain and explicit terms. But, with the great mass of men, you may have, until now, felt, "my Lord delayeth his coming." With them, you may have supposed that God has given us no intimation in his word of the time when this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words—"of that day and hour knoweth no man"—and the false opinion that "Prophecies are not to be understood until after their accomplishment." If the words of Christ refer to the end of time, (which some doubt,) may they not accord with the event being made known to the People of God previous to the appearing of our Lord? Or is that day to come upon them unawares? There is a prediction in Daniel, xii: 4—9, which many believe refers to this event: the words (perhaps the import of them) were to 'be shut up' (kept secret) and sealed, "until the time of the end." Hence, at the time of the Saviour's incarnation the time of the event was not known—for the "time of the end" had not then come. But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the "wicked will do wickedly and none of the wicked shall understand," may it not be possible, as Daniel says, that the "wise shall understand?" (Dan. 12: 10.) And does not the Apostle say, "but ye, brethren, are not in darkness, that that day should overtake you as a thief?" Is it not possible, that there is a mistake concerning the time not being known? The wisest of uninspired men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend, that "we can know nothing about the time" and that "prophecies are not to be understood until after their accomplishment," are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say, that the prophecies predict, a time of universal peace and prosperity in the church and in the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for one thousand years, and that then there will be a declension by the influence of Satan, who will be "loosed out of his prison and go out to deceive the nations, (see Rev. 20 ch.) and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also

declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But is it certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come before 1846. Dr. Gill did not believe it—nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millennium, I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod (sceptre) of iron—will dash them in pieces like a potter's vessel, (Ps. 2: 8, 9.) It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come," (Matt. 24: 14.) But has not this been done already? Was it not "preached every where" to "every creature under heaven?" So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And it has had a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to "every nation and tribe and tongue and people"—cried "fear God and give glory to him, for the hour of his judgment is come." Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near!

The Bible says, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever." But this is after the sounding of the seventh trumpet, (which is the last,) at which time "the nations are enraged, and the wrath of God is come, and the time of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth."—(Rev. 11: 15—18.)

There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is too strong, and the blessings predicted too full and perfect for a temporal reign of Christ: for, while the prophet says, that God will make "unto all people a feast of fat things, and will destroy the veil that is cast over all nations"—he declares that he will SWALLOW UP DEATH IN VICTORY—will wipe away the tears from all faces, and will take away the rebuke of his people from all the earth," And at this time the sun will be confounded and the moon ashamed when the Lord dwelleth in Mount Zion before his ANCIENTS gloriously," (See Is. ch. 24.) Will not such language apply with more propriety to a celestial than to a temporal reign of the Messiah?

There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith, that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. "All Israel will be saved." "The Deliverer will turn away ungodliness from Jacob." But Israel has not obtained that which they have sought—but the election has obtained it, and the rest are blinded." "He is a Jew who is one inwardly and circumcision is of the heart." "If we are Christ's,

then we are Abraham's seed and heirs according to the promise."

The limits of this letter will not permit a full and thorough investigation of the whole subject. But I wish to say enough to induce you to examine it for yourself. If God has given us any intimations concerning the time of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, when he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God's general government, nor revelation itself, for him to inform us when he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject candidly, carefully, and prayerfully, and then judge.

Please to read carefully the entire book of Daniel. You will learn that the 'great image' of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the 'Medo-Persian'—the Grecian and the Roman: That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar: And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the last, the Babylonian kingdom is not represented.

I wish you to observe, that the 'great image,' representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) "filled the whole earth."

And that the "little horn" (Dan. 7: 8—11,) was succeeded by the coming of the "ANCIENT OF DAYS"—the slaying, destruction and burning of the Beast.

And also, that that same "horn" (7: 21, 22,) "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

How strikingly does all this accord with the account given by Paul, (2 Thess. ch. 2, of the "man of sin" and his destruction by the coming of Christ!

In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The "Man of Sin"—the "Papal power," then is to continue until the "end of the world." How little does this accord with the doctrine of a "Temporal Millennium!"

It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the time when the 2300 days commenced. It was on this point, then, he desired information. To instruct him, Gabriel was commissioned: "Understand the matter," said he, "and consider the vision." What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel 9: 24—27,) is not a vision, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its end can be demonstrated.

"Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people," &c.—"The seventy weeks are 490 days. "Days," in Daniel's prophecies, says Newton, "are put for

years." These 490 years, then, are cut off from the 2300 years. And as these 490 years are a part of the 2300, being cut off from them, and commenced at the time of the Decree of Artaxerxes, King of Persia, to restore Jerusalem. (see Ezra,) which was 457 years before the birth of Christ—the 2300 years commenced at that time, (457 B. C. or 490 years before the death of Christ,) which will bring us down to 1843.

In the year 1843, then the "Sanctuary will be cleansed." But what sanctuary is this, that is to be cleansed in 1843? A sanctuary is a place of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. 15: 17. Hence the earth is to be purified. "The elements will melt with fervent heat," and "we," according to his promise "look for a new heaven and a new earth, wherein dwelleth righteousness." (See 2 Peter, ch. 4.)

The other numbers in Daniel seem to correspond with the above. The "time, times and dividing of time," in Dan. 7: 25, and the "time, times and a half," in Dan. 12: 7, doubtless refer to the same period spoken of in Rev. 11: 2, 3. This is 1,260 years—the reign of Antichrist. In other words, the time of the Papal supremacy commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French.

The 1290 days in Dan. 12: 11, may commence in 508, when Pagan Rome ended, by the conversion of the 10 Pagan Kings, and the commencement of the first Papal war.

The Pagan Rites were then abolished, and the "abomination that maketh desolate," or the Papal power, began with a strong hand to persecute the saints. The 1290 days end in 1798. "Blessed is he that waiteth and cometh to the 1335 days," (Dan 12: 12.) This period very naturally commences in 508, as no other time is given—and ends in 1843.

At this time, (at the end of the days, 1843,) Daniel is to "stand in his lot," (Dan 12: 13.)

Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The time of the cleansing of the Sanctuary—the time when Daniel will stand in his lot, seem to be the same, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world—the resurrection of the dead—the coming of the Lord?

But the "wicked will do wickedly, and none of the wicked shall understand—but the wise shall understand." "Behold, the Bridegroom cometh! go ye out to meet Him!"

And now, my dear friend, are you and I ready for this event? We have heard of it from the pulpit—we have read of it in the Bible, and perhaps with some interest. But has not the feeling always been—"it is far distant?" Owing to this sentiment, has not the impression been slight and transient as the morning cloud? But now, if the "coming of the Lord draweth nigh"—if in a few days—a few weeks at the longest—the end of all things will come, what an impression ought such truth to produce on the mind! God is to leave the mercy seat—Jesus

to close the intercession—the Holy Spirit to be withdrawn—the Gospel proclaimed no more—prevailing prayer no more to be offered—the day of mercy and time of salvation to end, and the *eternal destinies of all men, both saint and sinner, fixed*, and made known to an assembled universe!

O! my dear friend, this subject deeply affects my heart. Though a professor of religion, I cannot contemplate the probability of this event being so very near, without the deepest anxiety on my own account! I have a hope in the mercy of God, in Christ Jesus. And this is all my hope of being able to stand in that day. "I am not mad." But I think of this subject every moment—I cannot banish it from my mind—it is written as with a *pen of iron on my soul*. I have come solemnly to the determination, by the grace of God, to be ready, and to do all I can to induce others to prepare to meet the approaching God!! If the time should pass, and the sequel prove I am mistaken, I shall not be sorry for the *trial nor for the preparation*. For whether the last trumpet shall sound this year or the next—time with me and with all men will soon close! But should my expectations be realized—should the Lord indeed come, no language will be able to express my joy!!

And now, my dear friend, will you not give heed to this warning? The time is short, to make up your mind and prepare for such events as the BURNING OF THE WORLD—the JUDGMENT OF ALL MEN—and the RETRIBUTIONS OF ETERNITY!!!

DAVID BERNARD.

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

SIGNS.

Every word of God is true, and not one jot or tittle, (that is, not one letter or point) of his word shall fail.—The signs of the last days must all be fulfilled; yet, in the midst of their fulfilment, in the same "last days," scoffers will say, "Where is the promise of his coming?" "All things continue as they were." In view of this prediction, the attempt of philosophers to explain away the signs of these times, should excite no surprise. They do not know that they are themselves fulfilling the predicted signs of the last days, and making them complete. In our paper of Dec. 23d, we devoted a page to descriptions of those showers of "shooting stars," as they are called, which have appeared during the present generation, but of which there is no record earlier than 1779.

Those who wish to read further on the subject will be interested in the following extracts from Litch's Expositions, and from Jones' Letters.

From Litch's Prophecic Expositions.

Luke 21 : 25.—"There shall be signs in the sun, and in the moon." What these signs are, we learn from other parts of the Bible. Matthew, in referring to the same signs, says, "the sun shall be darkened, and the moon shall not give her light." Joel 2 : 31, that "the sun shall be darkened and the moon shall be turned to blood, before the great and terrible day of the Lord come."

Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the memory of many now living. I refer to the dark day of A. D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about 9 o'clock, A. M., and continued through the day, and also into, if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner time. Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such

evidence since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement.

"And in the moon." At the time of the dark day, May 19, 1780, there was a full-moon, or nearly so, [the moon full the 18th] yet the night was as dark as "Egyptian darkness." "The moon (did) not give her light."

The following extract from Gage's History of the town of Rowley, Mass., on "the dark day" of May, 1780, will set this point in a clear light.

DARK DAY OF MAY NINETEENTH, 1780.—Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, in some speculations upon the cause of the darkness, forwarded to "The Historical Society," in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

"The moon to blood." The following extract of a letter from Mr. Beadle, at Aleppo, and published in the Missionary Herald of June, 1842, page 234, will illustrate this point. It is an account of an earthquake at that place in 1822. He says, "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

The following description of the fore-mentioned earthquake is from the same writer:

"About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment are beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and woe from which the mind turns instinctively away.

"The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies, and fly amid

—ten thousands deaths on every side."

"And in the stars." The sign in the stars is, that "the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind." Rev. 6 : 13, and Matt. 24 : 29. Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimer, in Germany, is 10,800 miles; and from the same place to Herrenhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude, I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary. But, it is objected, meteors are not "stars." I would ask the objector, then, what it was which went before the wise men and guided them to the place of the Saviour's birth? Was it a fixed star? Can one of these fiery orbs fall on the earth, and not destroy it? Certainly not. Then they must be meteors.

But admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

Recapitulation. 1. The sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country. It being cloudy in the north and clear in the south of New England.

2. That the moon, although it full the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord: some in each time believing it had come; others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during the showers of meteors. To the people, generally, at the time they were witnessed, they were a sign. If they do not fulfil the prophecy, it cannot be fulfilled. For if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but would rather produce infidelity by the commonness of the phenomena. I must therefore, believe the signs to have already appeared.

From Jones' Letters.

"FEARFUL SIGHTS," "GREAT SIGNS," &c.

Mr. Editor.—It is known to those who have heard most of the falling stars of 1833, that Professor Olmsted of Yale College, has written the most concerning them, and has been probably the greatest observer of that phenomenon of all who have noticed them. A single communication of his, in the *American Journal of Science*, vol. 17, on this subject, occupies nearly a hundred 8vo. pages, treating it however as a matter of scientific, rather than of religious improvement; while, so far as I have learnt, he has given no sanction to the sentiment of these articles, that the phenomenon was a fulfilment of foretold "wonders," "sights," and "signs" of the judgment at hand. Yet the great attention he has given to this question, and the station he fills as a philosopher, astronomer and meteorologist, attach to his observations and opinions concerning it, a very special importance. Without room to quote largely from his writings, as might otherwise be desirable, I now give a few extracts therefrom, prepared to my hand, and copied from the *Signs of the Times*, Boston, of Nov. 30th, 1842.

Extracts from Professor Olmsted's Writings, of the falling Stars.

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the East, to the Pacific on the West; and from the Northern coast of South America, to undefined regions among the British possessions on the North, the exhibition of shooting stars was not only visible, but every where presented nearly one and the same appearance." (1)

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible till lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which time the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *region of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypotheses, but are necessary inferences from certain facts.

"The present generation may consider itself privileged in having witnessed grander displays of fiery meteors, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*; also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1827, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history." (2)

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, or from the planetary voids."

"Subsequent enquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion, that it was wholly independent of the earth." (3)

NOTES BY H. JONES.

(1) From my own researches and enquiries, I am satisfied that this testimony is correct in regard to the vast extent of territory, over which those wonders were exhibited. The witnesses of the phenomenon, therefore, are too numerous and two well agreed as to the "fearful" appearance of the sight to admit of its ever being regarded as unworthy of a place in the fulfilling of prophetic "wonder in the heavens," &c.

(2) No doubt, as the Professor observes, "The present generation," has "witnessed grander displays of fiery meteors" and "the GREATEST DISPLAY of celestial fire works," ever seen by mortals; because, occasionally they have seemingly brought before our very eyes, the fiery appearance of the last day, "when the heavens being on fire, shall be dissolved," "and the stars of heaven fall unto the earth," &c. Therefore, above all who have gone before, it becomes us to tremble at such fulfilled words of the Lord, and prepare without delay for his soon coming in "flaming fire," &c.

(3) Though it does not seem logical to suppose, as Professor O. does, that the falling stars are "visitants from OTHER WORLDS," we may suppose with him that their "source" "was far beyond the atmosphere," "and wholly independent of the earth." Then should not frail men, who "are but of yesterday and know nothing," cease their attempts to give a philosophical or second cause for that astonishing, very alarming and foretold wonder of 1833! But when the Almighty is thus speaking as with a voice of thunder and terrible alarm, not only by his word long ago given, but by its present striking fulfilment, in showing his coming to judgment at hand; does it not now specially become us all to "Be still and know that he is God," and that he "will" soon "be exalted in the earth," the "new earth," in the establishment of his everlasting kingdom?

A NEW YEAR'S ADDRESS

TO SECOND ADVENT BELIEVERS,
FOR 1843.

BY WILLIAM MILLER.

DEAR BRETHREN:—This year, according to our faith, is the last year that Satan will reign in our earth. Jesus Christ will come, and bruise his head. The kingdoms of the earth will be dashed to pieces, which is the same thing. And he whose right it is to reign, will take the kingdom and possess it forever and ever.

And the God of peace shall "tread Satan under your feet shortly." Therefore we have but a little time more to do as our good brother Paul was commanded, Acts xxvi, 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Let us then put forth our best energies in this cause, let every one of us try by persuasion, by the help and grace of God, to get one at least of our friends to come to Christ, in this last year of redemption, and if we succeed, what an army of regenerated souls may we not hail in the new heavens and new earth. I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies, we must not suffer ourselves to be drawn from this work. Yes, the glorious work of salvation, will, within a few short months, be finished forever. Then I need not exhort you more on this point—you yourselves know the value of this great salvation.

And another thing it is well for us to remember.

The world will watch for our halting. They cannot think we believe what we speak, for they count our faith a strange faith, and now beware and not give them any advantage of ground over us. They will perhaps look for the halting and falling away of many. But I hope none who are looking for the glorious appearing, will let their faith waver. Keep cool, let patience have its perfect work, that after ye have done the will of God, ye may receive the promises. This year will try our faith, we must be tried, purified and made white, and if there should be any among us, who do not in heart believe, they will go out from us: but I am persuaded there cannot be many, for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly minded, so far from the cold professor, the bigot and hypocrite, that none of them will, or can believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world.

I am therefore persuaded better things of you, brethren,

although I thus speak. I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering coals of wild fire among you; for if he cannot drive you into unbelief and doubt, he will then try his wild fire of fanaticism and speculation, to get us off from the word of God. Be watchful and sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.

Think not, my brethren, that I stand in doubt of your perseverance. I know your faith, your love, and hope, to be rooted and grounded on the word of the Almighty. You are not dependant on the wisdom or commandments of men; many, if not all of you have examined for yourselves, you have studied and found true, what at first was only reported unto you. You have found the Bible much more precious than you had before conceived—its doctrine to be congenial with the holy and just character of God—its precepts to be wise, benevolent and kind—its prophecies to be clear, and lucid, carrying conviction strong of the truth and inspiration of the Scriptures, a harmony of manner, and matter, from Genesis to Revelation. In one word, you have found a new Bible, and I hope and believe you have read it with new delight. I fear not that you can ever be satisfied with the views of our opponents. The manner of explaining Scripture, which they adopt, is too carnal to satisfy the devoted child of God.

Then let me advise a continual searching for the truth, both for faith and practice, and wherever we have wandered from the word of God, let us come back to the primitive simplicity of the gospel once delivered to the saints. Thus we shall be found ready at his coming to give an account of our stewardship, and hear our blessed Master say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Every truth we get from the blessed book prepares us better for his coming and kingdom. Every error prevents us, in part, from being ready.

Let us then stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year, the fulness of time will come, the shout of victory will be heard in heaven, the triumphant return of our great Captain may be expected; the new song will commence before the throne; eternity begin its revolution, and time shall be no more. This year, oh blessed year! the captives will be released; the prison doors will be opened, death will have no more dominion over us, and life, eternal life, be our everlasting reward.

This year, a glorious year! The trump of Jubilee will be blown, the exiled children will return, the pilgrims reach their home, from earth and heaven the scattered remnant come, and meet in middle air;—the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred, tongue and people, will meet to part no more. This year, the long looked for year of years, the best, it is come.—I shall hope to meet you all, through faith in God, and the blood of the Lamb.—Until then, farewell. May God bless you, and sustain you in the faith.

May you be patient in all tribulation and endure unto the end. May you this year be crowned with immortality and glory.

And finally, my brethren, "I pray God, your whole soul, and spirit, and body be preserved blameless unto the coming of the Lord Jesus Christ." W. M.

Low Hampton, Jan. 1, 1843.

LECTURE AT BROADWAY TABERNACLE.

Last Sabbath evening, Mr. Andrews, Pastor of the Congregational Church in the Broadway Tabernacle, gave a discourse on the Second Advent. That spacious building was densely thronged. To say the least, his discourse was lucid, convincing, and solemn.

He took his text from the 20th of Rev., and went on to prove the doctrine of a thousand years of glorious triumph to the church, when Christ should descend and crush the kingdoms of this earth, as a "petter's vessel," and live and reign with his people in this glorified state. He then presented a multitude of ancient and modern writers, from the apostles down to Sir Isaac Newton, Dr. Gill, Fletcher, etc., to show that this doctrine was both old and new, that it was not disputed in the church till the third century—that it was ever a kind of anchor, when in persecution, that Christ should again come as a Judge, and put his enemies under his feet, and that the disciples were exhorted "to comfort one another with these words."

Few could have passed away, without being instructed if not convicted, of the truth, that Christ is marshalling his host for the great battle of the Lord God Almighty, and "who shall be able to stand!"

Who can abide the day of his coming!

It is too late in the day for the church to be spinning her spider-web net of a spiritual millennium, introduced by Sabbath-schools, Bible-classes, tracts, and the multiplication of splendid churches: for while they are "busied here and there," the portals of the sky may open upon them, and manifest to their astonished eyes, the King in all his power and glory.

The above was written two weeks ago. Last Sabbath, Mr. Andrews lectured again, on the Scriptural argument, and showed conclusively that Christ's coming will be personal, introducing the perfect millennium on the new earth. He agrees with Dr. Chalmers, whose eloquent sermon on this subject, we published last week.

The Tabernacle, which holds about 4000 persons, was crowded, and multitudes were going away long before the lecture commenced, for want of room. He continues the subject two weeks from next Sabbath evening.

REMARKS ON DANIEL'S VISIONS.

In the Lord's teaching, he gives precept upon precept, line upon line, here a little and there a little. Thus to Daniel, he repeated truth under different symbols, all harmonizing, but some of them enlarging on one point, and some on another.

Christ refers to a thing foretold by "Daniel THE PROPHET," as yet to come when he spoke, and says: "Whoso readeth let him understand." To these sure words of prophecy we "do well that we take heed, as unto a light, shining in a dark place."

When the mighty Nebuchadnezzar "was troubled with dreams," and sought the meaning, "then was the secret made known to Daniel in a night vision." Nebuchadnezzar, as king of Babylon, was the head of "fine gold." In Isaiah 14: 4, Babylon is called "the golden city." Its wealth was immense. Its power reached "wherever the children of men dwell." After the head of gold arises "another kingdom." That was the Medo-Persian kingdom, for when "Belshazzar the king" was "weighed in the balance and found wanting," "his kingdom was given to the Medes and Persians." Grecia was the third kingdom which "bare rule over all the earth;" for the Bible and common history show that Persia was subdued by Grecia. Then come the iron legs, which "BREAK IN PIECES AND BRUISE." Matthew Henry says: "The Roman kingdom was strong as iron; witness the prevalency of that kingdom against all that contended with it for many ages. It broke in pieces the Grecian empire." Toward the latter end of it, it grew very weak, and branched into ten kingdoms, which were at the toes of these feet. Some of them were weak as clay—others strong as iron." Nebuchadnezzar saw this image, till a stone cut out without hands, smote the image upon the feet that were of iron and clay, and brake them to pieces; then all those solid metals became like chaff, and the wind carried them away, and the stone that smote the image became a great mountain, and filled the whole earth. This represents the fact, that when the Roman empire has been divided into ten kingdoms, "the God of heaven shall set up a kingdom which shall break in pieces and consume all these kingdoms, and it shall stand FOREVER."

Here we have the DESTRUCTION of all earthly kingdoms to be followed immediately by the setting up of Christ's everlasting kingdom, that kingdom of which the rich in faith are now "heirs," and which they will "inherit" when Christ shall come in the clouds of heaven. See Matt. 25: 34.

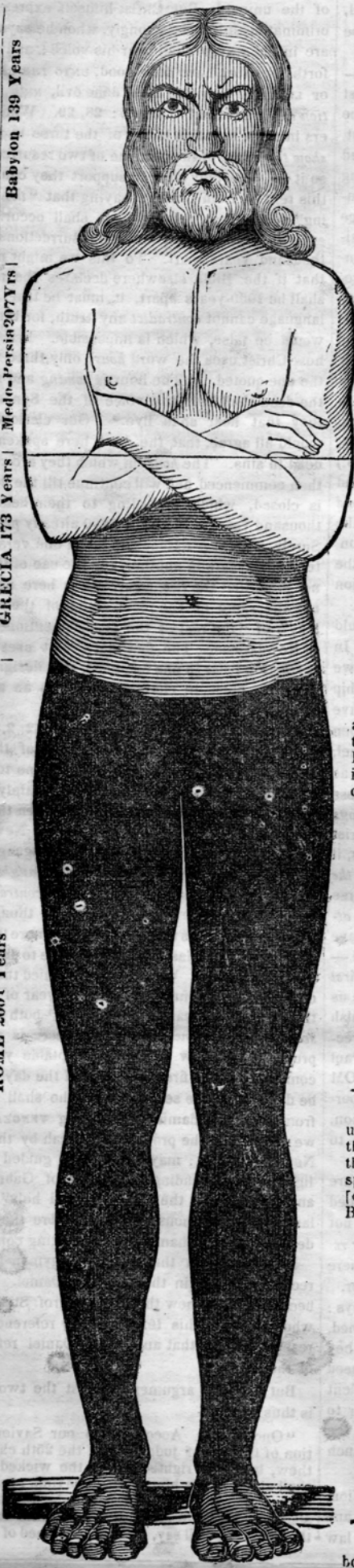
Forty-eight years afterwards Daniel saw the same kingdoms, which, to the earthly-minded king appeared as an image "whose brightness was excellent." To him they appeared as four beasts; three of them were among the most ferocious which God ever created, and the fourth more terrible still. These powers prevail till "the judgment is set," with wondrous power, "and the books are opened." Then it is that the fourth "beast is slain and his body destroyed and given to the burning flame." Concerning the rest of the beasts, we learn that their lives were prolonged when their dominion was taken away. The nations which composed the first three empires continued to exist though the dominion passed from one to the other till Rome "devoured the whole earth." Rome will rule, either as a consolidated empire, or in its ten divisions, or by its papal power, till, at the judgment, its life and its dominion cease together. Three expressive phrases describe its end. It is slain, its body destroyed, being consumed by the burning flame.

Passing into the 8th chapter we find Babylon left out, for the best of reasons, but Medo-Persia, Greece and Rome retained, and the angel who explains the vision says: "I will make thee know what shall be in the LAST END of the indignation;" and, "At the time of the end shall be the vision," and, "At the TIME APPOINTED shall THE END be." See Clue to the Time, for a further elucidation of this subject.

DANIEL'S VISIONS,

"NOTED IN THE SCRIPTURES OF TRUTH," "FOR OUR LEARNING."

Daniel lived about 600 years before Christ. The years seem to diminish in length at a distance from that point, like objects seen in a natural landscape.



BABYLONIAN EMPIRE, B. C. 677.

In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion-heart, becoming feeble and faint.



MEDO-PERSIAN EMPIRE, B. C. 538.

The two arms meeting in one breast,—the bear raising up one side, or dominion,—and the ram with two horns, are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity scarcely yields to the lion," says Paxton. Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well-known national emblem.



Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was after the fall of Babylon: hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia:—so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the pation" Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.

GRECIA.



MEDO-PERSIA.

Enlarged View of the Four Horns



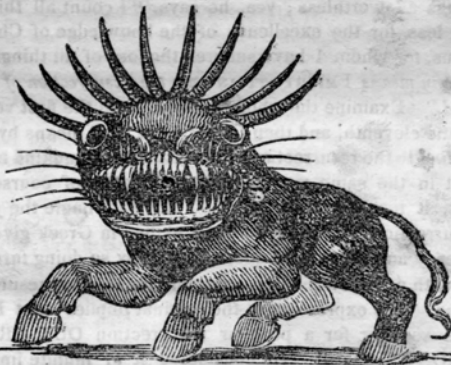
GRECIAN EMPIRE, B. C. 331.

This was founded by Alexander. It was like the leopard, active, crafty and cruel. The lion had 2 wings, but the leopard had 4,—Grecia being more rapid in his conquests than Babylon. But the goat was the known emblem of Greece. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.



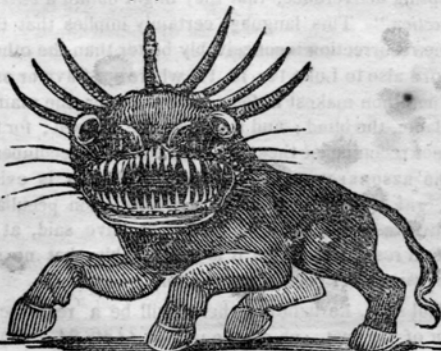
ROMAN EMPIRE, B. C. 158.

"Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it. It had ten horns."



"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:—that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows."

Papacy.



"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

That the power which is described next after these is Rome, is evident from these and many other reasons.

1. It rises "In the latter part of their kingdom,"—that is, of the four kingdoms. *So did Rome*, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.
2. It was "of fierce countenance." *So was Rome.*—See Deut. 28: 49, 50.
3. It was "little" at first. *So was Rome.*
4. It waxed "exceeding great," towards the east and towards the south." *So did Rome.*
5. "From this horn increasing towards the south and east, particularly Sir Isaac Newton sagaciously infers, that it arose in the northwest corner of the Goat's dominion, i. e. in Italy,—which points directly to the Romans."
6. It cast down some of the host and of the stars to the ground. *So did Rome*;—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.
7. "He magnified himself even to the Prince of the host." *So did Rome*, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." *Thus did Rome*, when both Herod and Pontius Pilate conspired against the holy Jesus.
8. "He shall destroy wonderfully, and shall destroy the mighty and holy people." *Thus did Rome.*
9. "He shall be broken without hand." *So will Rome.* (See ch. 2.) "Broken by the stone cut out without hands."
9. Rome was the *only* power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. *Finally*. As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen *twice before*, it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding* them.

THE TWO RESURRECTIONS.

The Congregational Journal, the organ of that denomination in New Hampshire, contains a sermon or essay, in opposition to our views, "Written in compliance with an appointment of the Deerfield Association, and read before the same at their meeting at Deerfield, Nov. 8, 1842, by Rev. NATHANIEL WELLS:—Published in the Journal at the request of the Association" It is not calculated to shake the faith of those who understand the subject, but it may excite prejudice in those who do not.

The chief argument is founded on the belief that there is to be but one resurrection. The reader will take notice that they derive this belief from *prophecy*, which they profess, *on this point, to understand*. Here, then, is an important principle, assumed at the outset: viz. *Unfulfilled Prophecy may be understood*. The article which we shall consider as the production of an association, and not of an individual, commences thus:

"Vain would be the attempt to follow Mr. Miller through all his hypotheses, assumptions, and strange combinations of very important truths with his own *groundless conjectures*."

On the subject of the two resurrections they proceed to quote from Mr. Miller's lecture on Rev. 20: 6. They do not name the text, however: "Blessed and holy is he that hath part in the FIRST RESURRECTION, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." If there is a FIRST resurrection, there must be another, and of course, the doctrine of two resurrections is clearly proved by this one text, unless it can be explained away. Instead of attempting this difficult task, they quote three other passages from which they infer there is to be but one resurrection, but not one of which proves it. They therefore leave us the easy task of balancing between the authority of God's express declarations on the one hand, and their inferences on the other. We will therefore leave them for the present, and consult God's word, with this question in our minds: *Do other parts of the Bible teach that the righteous and the wicked will be raised at different times?* We beg our readers to let God answer this question, and not intrude their own answers before reverently listening to His.

See 1 Thessalonians, 4: 14, "For if we believe that Jesus died and rose again, so them also that SLEEP IN JESUS will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of our Lord, shall not prevent [go before] them that are asleep. For the Lord himself shall descend with a shout, with the voice of the archangel, and the trump of God, and the DEAD IN CHRIST shall rise FIRST."

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

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

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

Of course, the righteous dead are raised AT Christ's coming, and the rest of the dead "live not again," till after "the END," whatever it may mean, which comes "THEN." Paul does not tell us how long after the first resurrection the second will come, but John says it will be a thousand years. Both spake by the same Spirit. Their words harmonize without the least violence. Shall we add to the words of Paul and explain away those of John, because they do not accord with our notions? Paul

must be speaking of a literal resurrection in which the righteous *only* have a part. In the progress of his discourse we learn that it introduces the subjects of it into a kingdom which flesh and blood cannot inherit, (verse 50,) and it shall be "in a moment, in the twinkling of an eye, at the LAST TRUMP, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (verse 51.)

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

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

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

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

Paul says, he believes there will be a resurrection, BOTH of the just, AND of the unjust, (Acts 24: 15,) and this is among the "things which are written in the law

and in the prophets." Christ had mentioned the "resurrection of the just." Paul here adds that he believes in the resurrection of the unjust, also. Why is this discriminating phraseology always used, if there is not a discrimination between the resurrections of the just and of the unjust? But Christ himself expresses this discrimination still more strongly, when he says: "All that are in the graves shall hear his voice; and shall come forth, they that have done good, UNTO THE RESURRECTION OF LIFE, and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. Would our readers imagine that this is one of the three texts quoted to show the falsity of the doctrine of two resurrections! Yet so it is. The only color of support they can derive from this text is, from Christ's saying that "the hour is coming" when these resurrections shall occur. From this expression they infer that the resurrections cannot be a thousand years apart. To this we might merely reply, that if the Bible elsewhere declares the resurrections shall be 1000 years apart, it must be true, and Christ's language cannot contradict any truth, for then his words would be false, which is impossible. Let us see then how Christ uses the word *hour*, only three verses above the one quoted. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Our clerical opponents, would all agree, that the dead here spoken of are the dead in sins. The *hour* in which they are converted had then commenced, and will continue till the door of mercy is closed, which, according to their belief, will be a thousand years besides the 1800 already passed away.—Surely, if an *hour* extends so far in one verse, it may extend 1000 years in another, and the use of the word does not prove that the two resurrections here spoken of are not the same as the resurrection of the "blessed and holy" of "the rest of the dead," mentioned in the 20th of Revelations. The fact that Christ uses the word resurrection twice in one sentence, and designates the two by such opposite characteristics, is an argument not easily disposed of in any other view.

They also quote the text in Daniel (12: 2,) which says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." They certainly give great weight to the prophecies of Daniel, when they undertake to prove that a doctrine taught in the New Testament cannot be true, if Daniel records the language of an angel on the subject, in which it is not also taught. They certainly will not contend that Gabriel contradicts the doctrine of two separate resurrections, though it was no part of his business to teach anything more than that some would rise to everlasting life, and some to shame and everlasting contempt. When it is prophesied that Christ shall come to "proclaim the acceptable year of the Lord and the day of vengeance of our God," both phrases might seem to mean one period, but there is nothing in the prophecy to show that the acceptable year might not commence at his first coming, and the day of VENGEANCE be deferred to the second, when he shall be "revealed from heaven in flaming fire, taking VENGEANCE." Thus we understand the prophecy in Isaiah by the light of the New Testament: may we not be guided by the same light in understanding the words of Gabriel to Daniel, and thus see that the "blessed and holy" rise to everlasting life one thousand years before the "rest of the dead" "rise to shame and everlasting contempt?"

It will be seen that these clergymen find the resurrection revealed in the book of Daniel. They had not been taught the new theology of Prof. Stuart and others, who deny that this text has any reference to the final resurrection, or that any text in Daniel refers to the end of the world.

But the main argument against the two resurrections is thus stated—

"Once more. According to our Savior's representation of the day of judgment, in the 25th chapter of Matthew, both the righteous and the wicked of all nations shall stand before him at the same time; and a final separation shall at that time be made, the righteous being placed on his right hand, and the wicked on his left. To the former he will say, 'Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world.' To the latter he will say, 'Depart, ye cursed, into everlasting fire prepared for the devil and his angels.' And in the closing scene it is said, that 'these latter shall go away into everlasting punishment, but the righteous into life eternal.' But it cannot be necessary to repeat again what a different representation Mr. Miller's doctrine gives of this tremendous scene."

Here, again, these ministers should have understood the fashionable theology which is brought up against us; viz., that all this was fulfilled at the destruction of Jerusalem. They admit the important truth that it relates to the judgment.

Can any one believe that all the scenes of the judgment will be finished in a day of twenty-four hours! Of course not. A single scene is therefore introduced to show the *object* and *nature* of that judgment. Matthew Henry says, on this discourse: "Some passages in it are *paraboli- cal*, as the separating between the sheep and the goats, and the *dialogue* between the Judge and the persons judged." Here it seems as if the wicked would speak to defend themselves, but from another parable we learn that they are "speechless." In the parable, (Luke 16) the rich man in hell is represented as being within speaking distance of Abraham, whom he "SAW," but this, according to Scott, does not "determine whether condemned spirits actually know or see what takes place in the realms of bliss." It is an admitted principle among theologians, (see Horne's Introduction,) that the plain language of Scripture is to be the standard with which parables are to be compared, and no doctrine can be established merely from an expression in a parable.

But this discourse of our Lord cannot prove any thing on the subject of the resurrection, till it is first proved that it relates to the resurrection. The learned Dr. Mather says: "The process of judgment on the sheep and goats, in the 24th chapter of Matthew, has not one of the *raised from the dead* concerned in it, but is a quick division and decision made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them." Now, when theologians can raise such opposite doctrines from this language, and it certainly is not declared that any are raised from the dead to take part in the scene, we should certainly be careful not to make our *inferences* on this passage the standard by which to cut down the plain language of other Scriptures.

The transactions of the judgment cannot be supposed to be all described in a few short verses, but all the descriptions of it must harmonize together. In Rev. 20: 13, we have this scene introduced—"And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." We might at first imagine that this was a comprehensive sketch, reaching from the beginning to the end of the judgment. But *after this*, we have the following scene described;—how long it occurs after the other, we must learn elsewhere.

"And the sea gave up the dead which were in it, and death and hell, [or, the grave, as in the margin,] delivered up the dead which were in them, and they were judged every man according to their works. . . . And whoever was not found written in the book of life, was cast into the lake of fire."

Observe the difference between these descriptions. In the first, we have the dead, "small and great," which includes infants, for "of such is the kingdom of God." In the second, they are not mentioned. In the first, the book of life is said to be opened, but *not* in the second; nor is it said that any in the second scene meet any other doom than to be "cast into the lake of fire." The second scene, we may therefore conclude, is connected with the second resurrection, which is the "resurrection of damnation."

In John 6: 40, the promise to those who believe in Christ is this: "I will raise him up at the last day." Why was this special promise to those who believe in Christ, if all are to be raised up together!

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

Other passages might be referred to which clearly imply two resurrections, but till some Scriptural *proof* is brought in opposition, it is not necessary to do more than to state this single proposition—NO DOCTRINE CAN AGREE WITH ALL THE TEXTS ON THIS SUBJECT, BUT THE DOCTRINE OF TWO RESURRECTIONS: consequently, no other doctrine can be true, for *that* DOES AGREE with every text.

This, then, is the conclusion to which the Scripture so clearly guides us, viz.: When Christ comes the second time, which will be personally, in the clouds of heaven, all living believers in him will be caught up to meet him, together with all who have slept in Jesus, when all rejecters of Christ will be burned, and the rest of the dead will live not again, till a thousand years are finished, when they will rise to be adjudged worthy of the second death!

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

For the Midnight Cry.

MILLERISM REFUTED, &c.

It will probably be recollected by most of our readers, that in No. 20, of the Daily Midnight Cry, we published a long article under the above heading, written against our views, by a theologian of New Haven, Ct., signing himself "B.," in connection with a reply. A "review" of our reply, has just come to hand, which perhaps should have a passing notice. We associated this "B." with one, of which we had occasion to say something in No. 16, under the head of "Wrath and Bitterness," but we are happy to learn by the article now before us, that *this* is quite another "B.," and we are not at all surprised that he is anxious to have the fact known.

As it regards the "Review" before us, we can find but little that bears the semblance of argument, or deserves a reply. The writer takes exceptions to our remarks on Ps. ii: 8. He makes a quotation from Mr. Scott's *opinion*, which, by the way, is as much, or rather more, in favor of the view we gave of it, than it is in favor of the view he advocates. The following is a specimen of the harmony, or rather confusion of our friend "B's" article. He says, "They, (the heathen) are not given to him (Christ) not in order that he may dash them to pieces, but in order that he may govern them by his rule," &c. He then adds, "It is nevertheless true, that all who do not embrace the religion of Christ, will be broken with a rod of iron, and dashed in pieces like a potter's vessel." Now, this is conceding to us all we claim—our entire argument. All that are converted to Christ of course *cease to be* heathen. Now let the reader look at Ps. ii: 8, 9, and he will no doubt be fully satisfied of the correctness of our position on this point.

We will here introduce one more specimen of our author's argument, the imbecility of which, we do not attribute at all to a lack of ability, but the utter untenableness of the cause he advocates.

Speaking of our "copious argument" proving that the 8th and 9th chapters of Daniel refer to the same subject, he says, "This I do not deny. But granting it," he adds, "it will not prove that the two periods, (i. e. the 70 weeks, and the 2300 days) commence at the same time." Now this is a naked assertion, without even an attempt at argument. When we say, that if the 8th and 9th chapters refer to the same subject, it *does* clearly prove the identity of the starting point of the two numbers, our *say so* is just as good as his. And our premises admitted, I believe every candid logician would not deny that it is a conclusive argument. But now for a little argument. I ask what sense would there be in Daniel 9: 24, if it did not refer to the vision of the 8th chapter, of the 2300 days? The Angel says, 9: 22, 23, 24, "O Daniel, I am now come to give thee skill and understanding. Therefore understand the matter, and consider the vision. Seventy weeks are determined (cut off) upon thy people," &c. First Gabriel came to make him understand the vision, of the 8th chapter, of course, for there is no vision in the 9th chapter. And all of the 8th chapter had been explained, but the 2300 days. Second, if 70 weeks were *cut off*, they must be cut off from

some greater number, and the 2300 days is the only number given. Mr. "B." has conceded us so much of our premises, that his argument is like throwing dust against the wind—it returns to his own eyes.

Speaking of our date for setting up the little horn, which we make A. D. 538, he says, "There are many other periods which have more probability for the dates, &c." But there is one argument which we have never seen assailed for fixing the date of the setting up of the little horn, or Papacy, at 538. The ten horns represent the ten divisions of the Roman Empire, which were established between the years 356 and 483. The little horn came up among these ten, three of which *fell before* it. Now if they were rooted up by the little horn, the latter must have come up just about the time the third one fell, which was A. D. 538. Now is it probable that the little horn which uprooted the three, the last of which fell in 538, did not itself come up till 606? Mr. Croly says, "The annalists of Rome, spurn the idea that Phocas was the founder of the Supremacy of Rome. They ascend to Justinian as the only legitimate source, &c."

It is unnecessary here, to repeat the law of Justinian, with the dates, &c., they having been so often presented to our readers. We are not obliged to come down to 1798 and count back to find the point, but we find it in history in 538, and then in 1798 we find an event corresponding to the great subject, and we find it so perfect, that it will work both ways; we can count to it, or from it.

The following paragraph indicates a candor which we hope will lead to a discovery and acknowledging of the truth:

"In conclusion, we unite with the writer in saying, 'look well to the subject.' It will do you no harm to examine Mr. Miller's theory; but examine it with prayer, and with a careful study of the Bible; and do not embrace it without a careful examination. Many have ridiculed Mr. Miller, and called him an ignorant fanatic. This we entirely disapprove. We believe there are few individuals in this country who have as good a knowledge of Scripture and those parts of history relating to prophecy, as Mr. Miller."

For ourself, we say, if we err, let it be in looking for the coming Lord too soon. But we entertain no fears that God will not fully justify his word, and take care of his despised and taunted people, who are willing to forsake every thing for Christ. O sinner, get ready, for the coming of the Lord draweth nigh. L. D. F.

THE LUNAR PHENOMENON.

The beautiful Lunar Phenomenon which was seen at Newark on the evening of the 15th inst. was gazed upon by hundreds with thrilling admiration. It was first observed between eight and nine o'clock in the evening, the moon being about at its zenith. It was surrounded by three concentric circles, beautifully marked with all the varied colors of the rainbow, of the most brilliant hue, the centre space within the circumference of the lunar circle, being of beautiful silvery whiteness.

The opposers of the speedy coming of Christ seem to have been somewhat agitated by this phenomenon, and anticipated an application of it for us.

A clergyman at Newark, on seeing it, said, "I suppose the *Millerites* will see something of *Miller* in it."—Probably he "*supposed*" we were not philosophers enough to see God in it!!

An elderly lady, who despises "*Millerism*," on seeing it, made the following beautiful prophetic observation—"The Lord has promised that he will not drown the world with water any more, and he has set the rainbow in the clouds for a sign. But now he has closed the bow, and is going to burn the world with fire."

SCOFFERS.—Who are they? Those who shall arise in the last time and say where is the promise of his Coming.—It would seem as if the glorious doctrine of Christ's personal coming to reign on the earth were to be revived in the church a short time before the reality should take place.—Witnesses for this truth would arise who would proclaim it throughout the length and breadth of Christendom. But as it was in the days of Noah, so shall it be again. Ridicule, and jest, and witticism will attack what reason cannot overthrow. These are the weapons which those will use who "love not his appearing." The wicked servant who says, "My Lord delayeth his coming," and the scoffer who cries, "Where is the promise of it," can neither of them pray with sincerity. "Thy kingdom come," for that in which alone the answer to their prayer consists they revile, viz.: His coming to take to himself his *great power* and to reign.—*Millenarian*.

SECOND ADVENT.—We understand that the *French Catholics* in Canada, are adopting to a very considerable extent, the views of Mr. Miller—also the Protestant Methodists and Freewill Baptists, both clergy and laity, are said very generally to believe and teach the same doctrines.—*W. R. Cabinet*.

LETTER FROM MICHIGAN.

A brother in Brooklyn has sent the Midnight Cry to his son-in-law in Michigan, from whom he has received a letter, portions of which we are permitted to publish :

"I send you my sincerest thanks for the key you have sent us, with which we have unlocked the heretofore hidden mysteries of revelation; I mean the Midnight Cry. I doubt not, however, but you will be repaid for your trouble, by learning that after a careful examination of the subject, my wife and myself have both embraced the doctrine of the second advent of our blessed Saviour this year, and so great is the call for information on the subject here, that we did not get time to read all the papers before our neighbors carried them off. Some of them have been to Northville, four miles and a half from here. Elder Wisner, a Baptist preacher in that place, read an extract from one of them to his congregation. It is said to have been listened to with great solemnity. I presume if a copy of the Cry was sent to Rev. Mr. Wisner, Northville, Wayne County, it would be the means of doing much good. I do not know as Elder Wisner is a believer in the second advent at hand, but I understand from Deacon Flint, who is a member of his church, that he has spoken well of the paper. The clergy in the back woods are not corrupted by popularity so much as I presume many in the cities are. I hope Dr. Brownlee will not in future ridicule Mr. Hatfield's Antiochus doctrine, for of all things I detest civil wars. It is bad enough for people to kill their enemies, but when they fight their friends it is horrible. The first question to be considered, it appears to me, is, does a prophetic day mean a year? If so, then, does the 70 weeks of Daniel 9th commence at the same time with the 2300 days of Daniel 8th? Then, if the 70 weeks end at the crucifixion, and who can doubt it, and the 2300 days end at the second coming of Christ, we have but to go back from the crucifixion, 490 years, to find a starting point, which will bring us to 1843, without the help of Antiochus or Rome either. Could a nation succeed us as we have the Jews, they would look back on the blindness and obstinacy of unbelievers of the present day with as much astonishment as we look on the conduct of the Jews, who would not believe when they saw the dead come forth from the grave at the command of our Saviour.

"As for myself, you are aware that I have long been a believer in universal salvation, as I was well aware there was much of the Scriptures the most learned did not pretend to understand, so it was an easy matter to set down all such passages as prove future punishment to the account of 'sealed visions,' or inexplicable Scripture;—but when I came to see the vision unsealed, and to realize that 'all Scripture is given by inspiration, and is profitable,' &c., (2d Tim. 3 : 16.) I was obliged to give up the doctrine; and I now look for the second coming of the Judge of the whole world with joy and hope. I rejoice that there is a prospect that an end will be put to sin and oppression, and that 'man's inhumanity to man' will no longer make 'countless thousands mourn.' Indeed, it seems to me that it is impossible for this Earth to remain much longer without some more terrible revolution than has ever yet agitated it. The corruptions of public officers, the pride, arrogance and oppression of wealth, particularly in England, where the poor are starving and the rich rioting, are becoming insupportable. But those who are so unspeakably happy as to have on the wedding garment when the 'Bridegroom cometh,' have reason to rejoice in the hope of soon being beyond the reach of afflictions, where they will sing the new song for ever and ever. In view of this glorious state of things, what are riches, fame, and worldly honors, which have so long engaged my attention? They are at best but empty bubbles, which afford no real pleasure.

"The Aurora borealis, spoken of in the Midnight Cry, and which was seen in London, was also seen here. I saw the said Aurora on Tuesday evening, the 3rd of September, 1839. It was truly a grand spectacle, but it conveyed to my mind the idea of beauty and sublimity, rather than fear."

The writer proceeds to mention a luminous sickle, apparently among the stars, which was distinctly seen by himself and brother-in-law, in 1838; also another singular appearance in the Spring of 1841. "This was a bright bow, of a reddish cast, which spanned the heavens from west to east; the ends being dim, were curved towards the north. It was seen at the same time at Kenyon College, in Ohio."

The Lord has told us he would send us signs, and though multitudes have been already recorded, so that all are without excuse who slight them, yet we do not feel at liberty to decline publishing additional well authenticated facts of this kind, however much we may be offered at for so doing.

A DREAM.

A few weeks ago, the editor of the Midnight Cry heard of the fact that a girl in Brooklyn, aged about twelve years, had an interesting dream. It conveyed an impressive lesson to her, and we publish it that others may heed the instruction it gives.

In November last, I had a singular dream. I thought some person sent a message to us to prepare to go to a certain city which had lately been discovered. We were told we must have our clothes all washed clean, or else we could not enter. We sent after a certain woman, who had often helped us, to come and wash our clothes. She said she could not wash them clean—and besides, she was going herself, and must wash her own. Then we sent out for another person, who came, but she could not do all the washing alone. Then mother and myself took hold and helped.

The washing was finished, and the morning came, on which we were to start. It was a fine morning. The sun shone bright. We started about 10 o'clock. We first went over to New York. We went up a little way from the wharf, and came to a large block of buildings. It had many magnificent houses. We walked around it several times, and kept looking up and talking. Presently the sun was darkened, and we found it was caused by a cloud of smoke that rose from the buildings. We immediately started for the river, and in a few minutes a boat came up. It was long enough to reach across the river. It had a white awning over it, but had neither sails, engine, or wheels. As the boat came up, we went on without being told!

As the people ranged themselves under the awning, each one placed himself in front of an anchor, of which there were just as many as there were passengers. Some were large and some were small, but they were all very bright and shining.

A man soon came with two rolls. He was a pleasant-looking man, dressed in white, and had silvery hair. When he came on the boat, he opened the paper roll and read it. He then told them all to sit down and get their strings ready to give him.

He then gave me the other roll, and told me to wind the strings they should give him, on that.

A woman came on with two dogs, and staid outside the awning. The man clothed in white told her to go in and sit down with the rest. She refused, but she sat down by the door until the fire came close to her. Then she got up and went in the middle of the boat. The man then went around and got the strings, each family by themselves, and tied them in a singular knot, and gave them to me to wind. When he came to that woman, he asked her for her string. She said she had none. He then told her that she must go off. She started, but her dogs did not follow. She soon came back and cried for her dogs. He got them for her, and then she went out and sat down on the dirty dock, with her dogs each side of her. The pleasant man, with the silvery hair, continued to collect the strings. I saw Mr. Miller in the crowd, who looked very happy as he held out his string, and said, "Take it—here it is." His string was very long, and the man tied a singular knot in it.

He then came to a young man who was standing outside of the awning, and said to him, "Friend, why do you stand here? Why don't you go in and sit with the rest? Have you got a string?" The young man answered, "No." "Then you must go off," said the man in white. He went off, but turned and looked back wishfully, and then walked on.

After he had collected all the rest of the strings, the man asked me for mine. I told him that I left it on the dock. The thought then struck me that it had fallen in the water. He asked me how far it was. I said it was not very far. He told me to make haste, for the boat might start, so that I could not get in after all. I went after it, and found one end hanging towards the water. I picked it up and hurried back, for fear the boat should be gone. It had not started. I gave him the string, and he tied it on with the rest. He then gave me the roll, and told me to keep it. Then turning round, he asked what time it was. He was answered, "In half an hour the time will be up."

When it was time, the boat started. As it glided from the dirty shore of the burning city, we could see the fire raging fast, and the people darting about, hitting each other; when all at once a white sheet rolled down, and hid it from our view.

We passed on smoothly, and in a few minutes we came to where we saw some beautiful flowers. One was of a light color, and it shone. It was surrounded by many others, which were not so large and bright. As we walked on, I saw little infants walking as if they had been grown people, with their strings in their hands. We all stood in little groups, talking, when my mother's younger sister came up alone, and began to converse with her.

Presently, I heard beautiful singing. It sounded like

the hymn I have often heard sung—"See the Judge descending." Then I awoke.

Reader, you know not how soon your Lord may come, when you must perish with a burning world, if you are not ready to go with Him to the beloved city. Are you ready now?

OTTOMAN SUPREMACY GONE.

The departure of the Ottoman, or Mahomedan supremacy, it was long since believed by Mr. Miller, would mark the close of the sixth trumpet. Brother Litch's lecture on this subject was published in 1838, maintaining that the sixth trumpet would cease Aug. 11, 1840, if the prophetic period, Rev. 9 : 15, was to be understood "a day for a year." The event fully justified the interpretation. The papers at the time headed their columns of eastern news, "The Ottoman Power Down"—"The Turkish Empire fallen." Now, that they see the application of the fact, many are denying that such an event ever took place. Mr. Bellamy, pastor of the Baptist Church worshipping in Stanton street, recently said, if the Turkish empire was down he had yet to learn it—He might have read in the N. Y. Observer, Aug. 1841, "The Turkish Empire is but a mere corpse."

But the truth will often come out on a subject, when one has occasion to refer to it incidentally.

The Baptist Advocate of Jan. 28th, says :

"The Turkish government in Syria appears to give little satisfaction either to the inhabitants or to the Allied Powers who RESTORED IT."

What occasion had they to restore a government, if it was not down? Again, the editor says :

"The inherent weakness of the Turkish Empire becomes every day more apparent. England and Austria wish to sustain it as a bulwark against the encroachments of Russia. But a body that CANNOT STAND OF ITSELF, is a weak bulwark."

THE LITTLE HORN PUSHING.

"And the same horn made war with the saints, and prevailed against them until the Ancient of days came." Dan. 7 : 21, 22.

* Nothing is more clear, than that the spirit of the little horn is disseminated through the Protestant as well as the Romish church; and it will prevail against the saints till the personal coming of our blessed Lord. While the cry is heard in every direction, "WATCHMAN, WHAT OF THE NIGHT!" with the deepest intensity, the watchmen, (too generally,) are saying, We know nothing about it. Hear the word of the Lord—Ezek. 33 : 6, "If the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and any be taken away in his iniquity, his blood will I require at the watchman's hand." See from the first to the twelfth verse.

What a fearful responsibility rests with the watchmen on the walls of Zion. We fear that the watchmen feel more concern for their particular sect, than they do for the crowning hope of Israel, and the salvation of souls.

The following article, which we find in last week's Christian Advocate and Journal, gives a painful illustration of the spirit of many of those who are placed as watchmen. It is from the pen of a Methodist clergyman of Newark, N. J.

"The Millerites have organized a church (1) in this city. A few (2) Methodists are involved in the fanaticism, some of whom, silly doves, if doves at all, have condescended to receive the Sacrament from the hands of a Christian [Unitarian (3)] minister. S. WINNER."

1. They have not organized a church, but a Second Advent Association, from among all denominations.
2. Not a few, but many.
3. Will brother Winner tell us what he means by a Unitarian?

Are such the best arguments our opponents have to offer against our views? If so, we predict that many more "doves, if doves they are," will plume their wings, and claim the privilege of flying where they can feed upon the grains of eternal truth, uncaged and unscared : where they can study—believe—and talk about what they esteem as truth, unmolested.

[NOTE.—In March, 1842, an article appeared in the Christian Review, published at Boston, entitled "Remarks on the Book of Daniel," extending through 46 pages of that Baptist Quarterly. It was written by the learned Prof. Chase, of the Newton Theological Institution. A commendatory notice soon after appeared in the Christian Watchman. To this, Bro. Hersey, a plain mechanic, belonging to the same denomination with the learned Professor, prepared an immediate reply, which first appeared in the Sign of the Times. We re-publish it because it shows the absurdity of some of the arguments now advanced by Messrs. Stuart, Dowling, Bellamy, Cookson, Perkins, Hatfield, and others. The reader will perceive that the writer could not put forth his whole strength, as he was cramped both for want of room, and want of freedom given him to express his thoughts, in the Watchman, for which his article was prepared.]

A BRIEF REVIEW OF REV. IRAH CHASE'S "REMARKS ON THE BOOK OF DANIEL." BY LEWIS HERSEY.

MESSRS. HIMES AND LITCH:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. R.'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. R.," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the re-perusal with earnest attention. But I did not get the satisfaction from it that "C. P. R." expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader will fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection; none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. R.," and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say, I shall endeavor to be governed by the book of Daniel; for when we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a praying heart, to the Standard of Truth, willing to see and believe all that that teaches, we are sure of getting the truth; and after finding it, the praying heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii. 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." Now, if these quotations fail to prove that Grecia is the third kingdom, and that Alexander is only the first king, I might as well stop here: but believing that it will convince every praying, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it:

and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above inspired description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was strong as iron; wherein it was diverse from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the inspired description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pul, 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is not the third, and his successors' the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz., that his third conquered the whole earth, for his fourth: whereas the above words of inspiration show us that the fourth devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer united, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this looks a little like perverting the meaning. Does the professor need to be informed, that the clay comes not up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word diverse in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, that is all the Spirit meant to convey to our minds, by using this word, diverse, in each of these verses—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this diversity in several respects; in its different forms of

government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also, was different: so also were their weapons. The Roman broad-sword, which, in the hand of a skillful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arms and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third; the legs of iron—terrible beast, and he-goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire? Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a succession of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth," and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are certainly put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that these four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, "four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the latter days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed together," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a fulfilment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the KINGDOM to his saints; then it follows incontrovertibly, that the little horn cannot be Antiochus; and equally certain does it follow, that it must be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision: (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true; that it was to be shut up; and to be for many days. [Query. Is it likely Gabriel would call three and a half years many days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man: for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, that could be called the last end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the last end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the last end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are one; that it is true; that it was to be shut up; and to be for many days. That they are one in substance, may be further proved, by noticing the word after, in the first verse of this chapter. I do not see how Daniel could mean after, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean like the first. That it is like the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is true, no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infi-

del; that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for many days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was long;" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering,] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the books were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, "how long before all the nations of the earth shall be destroyed, and the judgment set?" and had the answer been "Unto 2300 years; then shall the end of this world come:" now, I should like to know, could it have been closed, shut up, and sealed from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the vision of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is certainly none; and equally certain is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I had seen in the vision at the beginning," (spoken in the past tense), "touched me, about the time of the evening oblation: he informed me, talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee: therefore understand the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, seventy weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for one week. The professor says, "What a period in the world's history were those seven years—the central point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week,

the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "also the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the heart of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. "Hold there!" says the objector; "does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?" Yes, he does say so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at THAT TIME shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall

Scoffer's Corner.

"There shall come in the last days scoffers, walking after their own lusts."—PETER.

The Miller tabernacle is going up at Boston. The beams and rafters are now laid, and the roof will be on shortly. There will be a large congregation at the dedication of this temple of folly, we doubt not.—*Daily Express*.

SEVEN WEEKS MORE.—The editors of the *Midnight Cry*, the Millerite paper in this city, refuse to take subscriptions for more than seven weeks, when they expect the cry will be heard as well as seen. Seven weeks, however, is an ominous period in prophetic numbers.—What if these seven weeks should turn out, like the seven weeks of Daniel, to be weeks of mystical years—each one a year of years? It is well that the time is so near when the question will be settled. What will then become of these Miller dupes? If the result is like that of many similar fancies, not a few of them will reject the Bible, and turn infidels, because the predictions of the Bible, as interpreted by them, have failed of fulfilment.—*Journal of Commerce*, Jan. 28, endorsed in part by *N. Y. Express*, Jan. 30, and *Tribune*, Jan. 31.

[A few months ago, it was a standing theme of scoffing that we were taking subscriptions one year in advance, when the fact was that our terms were \$1 per volume—the volume extending six months. We have now published the *Midnight Cry* several months, making our terms for three months only, that no one might say we wished to get money for which we expected to render no equivalent. The consequence is, that our opponents turn prophets and manufacture future infidelity, just as they have heretofore manufactured riots and lynching.]—Ed.

[Jonah preached the destruction of Nineveh, and was as mad as a March hare because the Lord repented and saved the city. Old Miller will be terribly disappointed, and grievously annoyed, if his prediction should prove untrue. We will lay a small bet he'll swear like a pirate if this good world of ours heaves not from its firm base in April.—*N. Y. Tattler*, Jan. 30.

THE MILLER DELUSION.—The biggest lie that can be told comes to be believed as a Gospel truth, if boldly and continually asserted, and there is nobody at hand to contradict it. Thus it happens, that any opinion or doctrine, however repugnant to reason or common sense, is sure to find believers and followers; thus mountebanks and impostors have ridden upon the necks of men and women from the earliest records of society. This is a well-known principle of human nature, but its effects are nowhere so widely apparent as in matters of religion. A perversion of the uses for which the sacred record was designed has led many to speculate upon such passages as are deemed to be prophetic of future events, and to attempt to predict from them the hidden mysteries of coming time. The ignorance of such an attempt is equalled only by its profanity and gross impiety. The Sovereign Ruler of Nature, revealed to us in the holy volume, we know also through His visible creation around us. Not that these laws transcend the power of His omnipotent will, but His wisdom refrains from marring the harmony of nature by an interruption of them, and they are sufficient for the accomplishment of His own inscrutable purposes.

We have been led to these reflections by noticing the very wide prevalence which the Miller delusion has obtained throughout the country; and as a part of the history of the times, and as serving to illustrate the nature and extent of human credulity, the subject is worthy of attention. Not that there is anything remarkable in this particular delusion, for the whole history of society is full of accounts of similar vagaries. Dreaming, idle people, who have not enough to do to keep their minds employed, are very apt to be run away with by their imaginations; hence every age has had its pretended prophets and apostles; some of them honestly believing themselves gifted with supernatural powers; but the greater part mere cheats and impostors. These things, it is true, generally correct themselves after they have run their course, but they nevertheless occasion a great deal of private mischief during their progress. Millerism especially is likely to do a great deal of harm in this way, and we have heard of a number of cases of people giving up their ordinary occupations to wander round the country, hearing and preaching these nonsensical doctrines.—This must lead to the breaking up of families, and to habits of idleness and profligacy.

These things belong to the infirmity of human nature, and they are to be treated as one would treat the conceits of an idiot or crazy man. It is folly to use reason with any but reasonable people, and the attempt to convince a Millerite of his error by argument and grave appeals to common sense, would only serve to render him more obstinate in his belief, and by magnifying its importance, give it further currency among the ignorant and unthinking.—*N. Y. Sun*, Jan. 28.

awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, further west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "and at that time." What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is after Antiochus has come to his end, and none to help him.) And at that time deliverance comes to all whose names are written in the book; the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS"; or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman not one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have not "assumed the office of a pilot," yet, how could we see "the waves strewn with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blest to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of
L. H.

How can any man of common understanding read this description of the he-goat's coming on the wings of the wind, from the west, casting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the fourth kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and conquering the second kingdom: (By the way, I had thought this fourth empire embraced the whole East, even as far as the Indus.) We must not forget, it was the GOAT that came from the west, the GOAT that was moved with cholera against the ram; the GOAT that brake the horns of the ram; it was the GOAT that cast him down, and stamped upon the ram; and Professor Chase says the GOAT is the "fourth kingdom upon earth." I know it was the "first king" that directed his movements; but it was no less the goat on that account. While this was going on between the second and fourth kingdoms, where, I would ask, was the "third kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the fourth. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the GOAT still.

2 The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass; four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, suitableness and proportion.

2 If the Roman is not the fourth universal empire, then it must be the fifth; but I defy any man to find any fifth universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up when the clay, iron, brass, silver, and gold of the image are broken to pieces together; and when the fourth beast is slain, and his body destroyed, and given to the burning flame; and when the little horn is broken without hand; and if it is ETERNAL, then its subjects must be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "Remarks," and looking over Professor Stuart's "Hints on Prophecy," I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; so as to raise a universal shout of exultation among the wicked; even to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious;—"my Lord delayeth his coming" was too visible in every line of their "Remarks," and "Hints," for the eagle eyes of the "wicked servants" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen," say all the Universalists in the land. "It is all moonshine," says Dr. Sharp: "Good," says Mr. T. Whittemore; "the doctor is a man of sound understanding." "The world will stand centuries, and hundreds of centuries to come," says Mr. Rogers: "True," say Fiction Norris and Chameleon Lovell, of the "Olive Branch;" the world is yet in its infancy, and will exist to a good old age." "It is only unlearned men wresting the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand,] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder. Dan. ii. 44. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of that passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more fully and vividly in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! only, INTERPOSING in behalf of the Jews!! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in 1843!

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

WISE SUGGESTIONS FROM "REASON."

A writer in the Cincinnati Republican deserves the thanks of its readers for the plain way in which he rebukes the scoffing of the age, by suggesting a better train of thought. Hear him:

"MR. EDITOR,—I know not whether this communication may meet your approbation, your paper being more political than religious, yet viewing it as a medium through which a useful hint may be transmitted, I see no reason why it may not find a place.

"With this premise, permit me to enquire if you have examined the so-called 'Miller doctrine?' Of course, I presume you have not; but that with the immense mass, are content to glide listlessly with the current of popular cant—along with the *Atheist and Scoffer*, whose poisoned shafts are often gilded by impious wit.

"Is there a God? Were there Holy Prophets? Have any of their prophecies been realized? And are there yet any to be fulfilled? These are questions which all should lay to their hearts, in connection with this subject, lest they suffer corruption by the ill timed jests, and callous sneers of the day.

"That the second advent of Christ has been foretold by the inspired prophets—preached by Jesus Christ and his apostles—and believed in by the Jews, are matters familiar to every one conversant with the Bible; and constitute the hope of both Christian and Jew. It is true, that upon this, as in other matters, there is some difference of opinion. What we (Christians) term the second advent—the Jew considers the *first*; whilst both Millerite and Jew look for a literal fulfilment of the prophecies—a respectable portion of Christians look merely for a spiritual change, or Christ's Kingdom.

"It is altogether an erroneous impression that the present view of the matter is new, or originated with Mr. Miller—the so-called 'weak old man,' 'fanatic,' &c. It was sufficiently established in the last masterly lecture of the Rev. Mr. Winthrop, that it was not only the doctrine taught by the Apostles and their disciples; but that for many centuries after their time, no other interpretation was thought of than a personal and literal reign of the 'Messiah with his saints upon earth.' Eventually, however, a new doctrine sprang up, of a spiritual reign, and appears to have swayed the Christian community until, comparatively speaking, a few years back. The revival of this old, but now called new doctrine, originated with certain Episcopalian Clergymen in Scotland. Mr. Miller having the moral courage, and Christian zeal first to preach these views, has so identified himself with them in America, as to be considered their founder—and is really looked upon, and spoken of by sensible men, and men professing Christianity, as a wild, theoretical dreamer.

"Why do men thus seek to delude themselves? Why this cowardly shrinking from investigation, so essential to their hopes of future happiness and life! Do you believe the recorded truth of the Bible? If so, you must believe that this Globe was literally created—was literally deluged—and most beligerently 'purified by fire'—for so says the word of God. This must transpire some time. Why may it not occur as well in our time, as any other time? Are there any philosophical or revealed reasons why it should not? I believe those who will examine the subject will find strong reasons to believe it will.

Some men will scarce believe anything connected with religion. They deny that the world will ever end,—was ever deluged,—or was ever created. Yet will they believe any record in profane history. Others believe, yet delay their repentance until it may be too late; and many good Christians, even—wrapping themselves within the mantle of their own salvation—moot not this terrible question; but by their silence and smiles engender indifference, and yield that encouragement, so insidious and so ruinous. Are these things justifiable in the sight of God, who,—be it in '43, '47, or later—will sit in judgment on their actions? Is it not the duty of every reasonable man to examine this matter, whether he be a professed Christian or not,—and to examine for himself, and not pin his mind to the faith of any man, or to the false and garbled statements so current in the publications of the day?

I am sure Mr. Miller's calculations and explanations are interesting and instructive; and should he peradventure form a *PROPER INFERENCE* from the revelations and indications of the times, *CAN MEN ESCAPE BY CLOSING THEIR EYES FROM LIGHT AND KNOWLEDGE?*

"REASON."

"P. S. My purpose was really to solicit, through your paper, the publication of Mr. Winthrop's Lectures; but accidentally hear they are to be published. I am very glad to hear it; as they are calculated to do much good, and should be read by every one.

The Political Examiner, at Georgetown, Ohio, is publishing Br. Litch's excellent work, on the Second Advent, occupying two pages weekly. Who will copy this noble example? We will give the books for repudiation.

REVIVALS.

We rejoice to hear of so many revivals in different quarters. The Lord is pouring out his Spirit, and we hope no professed Christian will stand in the way of the Lord's work. Those who are preaching against what they call "Millerism," would do well to inquire whether they are thereby promoting the cause of God. Here are a few notices of recent revivals:

CLAREMONT, N. H.

A writer in the Congregational Journal, who probably gave Mr. Miller no countenance while he labored in Claremont, gives the following sketch of the revival that followed his labors there:

"While ministers and people felt that something must be done, Mr. Miller came and gave a course of his lectures. And as the result of his labors, not of his efforts to sustain his peculiar views, but of his solemn exhortations, some were awakened, and at the close of his lectures, the ministers of the Baptist and Methodist churches and myself, had an interview, and agreed upon a united effort. Accordingly we commenced evening meetings, in the three houses of worship in rotation, and continued them, (Sabbath days and evenings excepted) for several weeks. The result was most glorious. More than 150, I think I may safely say, were brought into the service of God from the service of Satan."

It is pleasing to observe that sectarian walls were broken down. That was one good step. It is not strange that the blessing followed.

WILLIAMSBURG, L. I.

Brother Chandler commenced a course of lectures in the M. P. Church there, on Christ's Second Coming, about eight weeks ago. The meetings, in the church where he lectured, had previously been very thinly attended. A deep and pervading interest was soon awakened, and the meetings have been continued without interruption. Brother Smith, the pastor, says:

"I have an account of no less than one hundred and sixty-five souls who have professed to have experienced the forgiveness of their sins through the atoning blood of Christ, one hundred and thirty-three of whom have united with us in church fellowship. Last evening, when the invitation was given to all who were seeking the salvation of their souls to present themselves to the altar for prayers, it appeared that each was anxious to be before his neighbor, or to secure a place at the altar before it was filled up. The consequence was, that the females were entirely excluded from the altar, it being filled from one end to the other with males. This has been the case two or three nights in succession. There is no sign as yet that our protracted meeting will close soon, or the revival stop."

A political paper in the village, dated Jan. 25th, says:

"The attention to eternal things, which we noticed in a former number, still continues in our village. Many of all ages are now in possession of that hope which is full of immortality. The change among our inhabitants is so striking, that the most careless must be compelled to admit, that 'there are more things in heaven and earth than their philosophy hath dreamt of.' We have heard similar cheering news from Brooklyn, and some parts of the city of New York.

REVIVAL AT PLYMOUTH.

DEAR BROTHER HIMES,—In this place, on the 17th of last month, Bro. Calvin French commenced a course of lectures on the second coming of our Lord in 1843—Elders Lane, Harvey and Hermans were in attendance,—our meeting house was crowded during the lectures, and at the close many expressed their belief in the coming of their Lord during the present year. Bro. French confined himself principally to the absorbing subject that induced him to leave his home and family. Brother Lane went on as formerly and taught the people "what they should do to be saved," that they might be prepared for that coming. Through the united efforts of our brethren, and the blessing of our God, many have been hopefully converted from the error of their ways. Elder Lane has immersed two hundred and fifty since Lord's day the 18th of last month, and the work is still going on.

Many people appear determined to strive to have "part in the first resurrection," believing that "on such the second death hath no power." I will close by saying that a great many are convinced that our Lord's personal coming is near at hand, but the effect of that belief has not been such as many had anticipated. The people were calm and solemn,—no violent outbreaks,—but the utmost order and propriety was observed in all our meetings, and I think much good has been done. There is every appearance of *real reformation*. Your friend and brother,

H. GAYLORD.

Plymouth, Luzerne Co., Pa., Jan. 7, 1843.

WORLDLINESS REPROVED.—A clergyman in one of our large cities lately addressed his people thus:—"My dearly beloved brethren, let me solemnly assure you that some of you might appropriate five, some ten or fifteen, some twenty thousand dollars, for charitable and benevolent purposes, and still retain enough to ruin your children." What a lesson! How little regarded by parents in general! How fully borne out by the career of a large number of those who inherit independent fortunes, without the necessity of attending to business.—*Christian Reflector*.

Many followers of Christ seem to forget that He said: "Wo unto you that are rich." Lay not up for yourselves treasures on earth." We recently heard of two professed Christians in an eastern town, who owned residences each worth two or three thousand dollars, but they were building houses worth fifty thousand dollars apiece. On mentioning this fact, lately, a brother remarked that he knew a Presbyterian elder in Philadelphia, who was building a house for himself, worth \$175,000. These are but specimens of facts almost beyond number.

Let them be compared with the reports of our Missionary and Bible Societies, harrassed with threatened bankruptcy, and compelled to withdraw or withhold missionaries from places which send the most affecting appeals. Do not many professors proclaim that they love fine houses, furniture, clothing and carriages more than they love the bodies and souls of those for whom their great Pattern suffered poverty, reproach and death!

REPORT FROM THE WEST.

CONDENSED FROM THE HOME MISSIONARY.

IOWA.—At every important point on the Mississippi, the Catholics have commenced their work and stationed their men. The amount which they have expended in the territory, in the erection of buildings is greater than that of all other denominations united.

Rev. Mr. Burnham, a native of New Hampshire, supplies four churches, and wishes a devoted itinerant would come to his relief in a field promising a great harvest.

Joe Smith recently sent out 300 men, two and two through the country, to counteract the disclosures made of his profligate conduct by Gen. Bennett. *Error of every kind is full of life and activity.* Iowa is already one of the most inviting sections for emigration and missionary labor. A territory has recently been purchased of the Indians and added to that of Iowa double the size of Massachusetts! Host upon host of emigrants have gone to take possession, but not a single Congregational or Presbyterian minister. If the churches of the east will furnish the funds, the American Home Missionary Society says it "will make proof of the spirit of every unoccupied minister, who is fit for the work, by giving him a fair invitation to enter upon it."

WISCONSIN.—Many of the most important churches are destitute of pastors, whilst congregations and churches to an indefinite extent might be gathered in the teeming territory. A minister cries out in agony of spirit:

"O if the ministers at the East did but know the importance of now occupying this ground, and did but realize the influence they might wield here for the cause of Christ, and if they had withal the spirit of Paul, there would be, to use a western phrase, 'a general rush' to this field. If the whole truth were seen and felt on this subject, in all its force, it would be difficult to keep ministers enough in the older States to supply their wants."

ILLINOIS.—Campbellism, Mormonism, and other errors, are vigorous and prevailing on the beautiful prairies of Illinois, as well as in other western States. The demand for more ministers is pressing.

The ministers of the West complain of their discouragements and trials from the evil example of many professors from the East. They neglect connecting themselves with any church. They desecrate the Sabbath; they shun the sanctuary, and in many instances embrace fatal errors, as well as fall into vicious conduct.

SCARCITY OF FUNDS.—The January number of the Missionary Herald shows an alarming deficiency of funds contributed to the A. B. C. F. M. All our Bible and missionary operations appear to be in danger.

The donations and legacies received during the month of November amount to \$17,000. Last year, during the same month, they amounted to more than \$49,000.

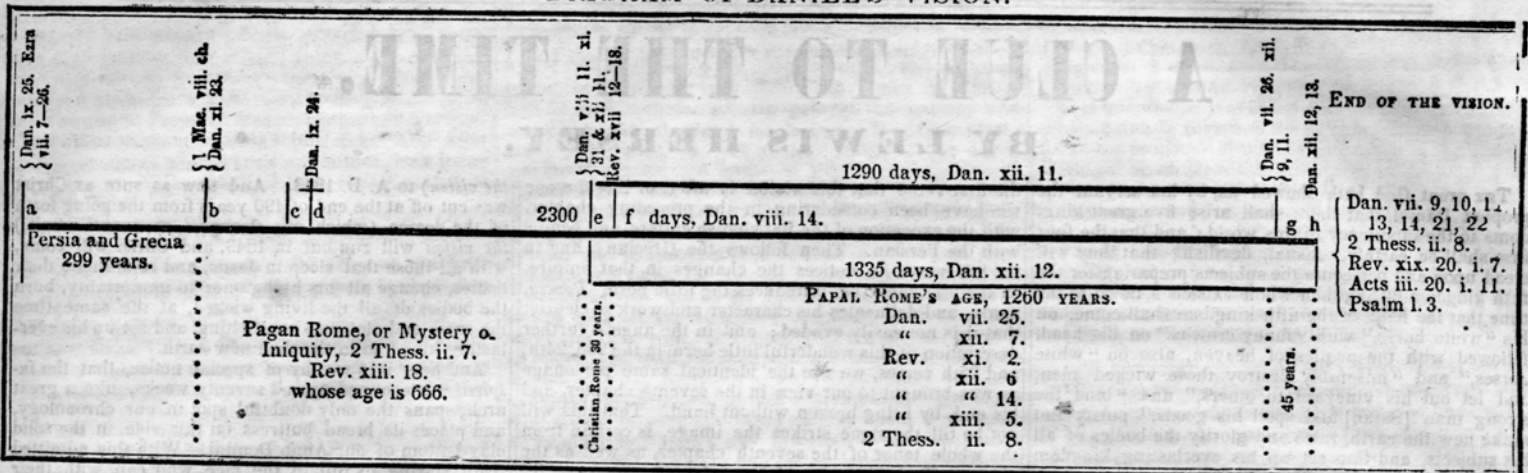
With November closed the first third of the current financial year. The receipts for these four months fall below \$64,000; while last year they exceeded in those months \$114,000.

The necessary expenditures during the last four months have exceeded the receipts by more than \$26,000.—*Bap. Adv.*

The N. Y. City Tract Society is in debt more than 800 dollars.

[NOTE—The author of this diagram has been, for a number of years, an humble member of a Baptist church in Massachusetts. Three years ago he became fully convinced of the doctrine he now preaches, and gave himself up to the work of proclaiming the midnight cry. Revivals have attended his labors, in which great multitudes have been converted. For the result of his labors in Plymouth, Pa., see notices of revivals.]—Ed. MID. CRY.

DIAGRAM OF DANIEL'S VISION.



EXPLANATION OF THE ABOVE DIAGRAM.

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

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

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

c d is the life of Christ, 33 years.

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

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

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27. 1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

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

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

70 490 years.

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

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

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

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

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

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490" " " " " and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

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

It has been ascertained that the line **d h**, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines **d h** and **e h** end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from **d h** = 1810 years, take **e h** = 1335 " " " "

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

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

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

Now from **e g** = 1290 days, the time that the abomination that maketh desolate is set up, take **f g** = 1260 the reign or age of papal Rome, and we have **e f**, the age 30 days, each day a year, of Christian Rome. Add **c e** = 508 and we have **c f** = 538, the A. D. that the papal

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

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

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

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

Years.

Line **a b** = 299. From the commencement of the vision to the league, Dan. xi. 23.

" **b c** " 158. From the league to the birth of Christ.

" **c d** " 33. Christ's age.

" **d e** " 475. From Christ's death to taking away daily sacrifice.

" **e f** " 30. Christian Rome.

" **f g** " 1260. Papal Rome.

" **g h** " 45. The time of the end.

" **a h** = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a 457 B. C.

b 158 " "

c Christ's birth.

d 33 A. D. Christ's death.

e 508 Daily sacrifice taken away.

f 538 Papal power set up.

g 1798 Civil power of the pope taken away.

h 1843 End of the vision, or Second Coming of Christ.

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

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

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

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

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

A CLUE TO THE TIME.

BY LEWIS HERSEY.

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

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

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

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

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

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

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

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

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

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

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

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

THE CAUSE IN ENGLAND.

The editor of the Disciple, an excellent paper printed at Dover, N. H., has just received a letter from Thomas Smith, of Bradford, England, of which here is an extract:

"You have seen, I believe, some copies of my little publications on money. I now enclose three others on other topics. The Second Advent question is making very rapid progress in England. I think a thousand people have received the true view—that it is to be pre-millennial—in meetings I have very recently held. More correct views as to Property, Peace, Oaths, and Temperance, are also making cheering progress. And what cheers my own mind most, I trust a primitive, holy flame of ardent love to THE CRUCIFIED REDEEMER is being enkindled."

On this, the editor of the Disciple remarks:

"The Tracts he sends, treat principally of the near Advent of Christ, and the terrible events immediately connected with it. No exact time or year is specified, but the events are regarded as close at hand. And why should they not be? Has not the world had a sufficient probationary trial? Our Lord foretold the end would come when his gospel should have been preached in all the world for a witness to all nations. We believe that witness has been borne through the world—and the world now appears as the ground which, having received the rain of heaven, yet bearing only thorns and briars, is rejected, 'nigh unto cursing, and whose end is to be burned.' Has it not produced sin, and misery, and death enough? Thomas Smith's Tracts on this subject contain most excellent encouragement and instruction to his suffering countrymen, ground down to toil and starvation under the tyrannical Government and monopolists. The slaves and oppressed poor of this country are proper objects for the same encouragement and instruction. We shall do what we can to have them enjoy the benefit of them, copying them into our paper, in this and future numbers, and perhaps publishing them otherwise."

"Amidst the cheering reforms progressing in England, the writer of the above letter is cheered most by the evidence that a 'primitive holy flame of ardent love to the crucified Redeemer is being enkindled.' This expression greatly gladdens our heart. In proportion as he is truly loved, and believed on, and learned of, reform will progress. Where the preaching, in the power of the Spirit, of Christ and him crucified, fails—all must fail. The foolishness and weakness of this preaching is the wisdom and power of God for human reform and redemption. No substitute will answer. And we trust that primitive love and faith is enkindling, insomuch that when Christ shall come, he will find a spark, a little flame at least, upon the earth."

BETTER DAYS ARE COMING.

[This is one of the Tracts by Thomas Smith, of England, sent us with his letter copied in another column. Its warnings and consolations are applicable to our countrymen as well as to his. We would be glad to speak these words to every slave and slaveholder—to all the "good distressed," and to all that distress them—to low and high, to the virtuous and the vile.—*Ed. Disciple.*]

Fellow countrymen, ere long there will be peace and plenty throughout all the world. Better and brighter days are coming!

Ere long, the crimes of the wicked, and the groans and sighs of the wretched shall come to an end. The noise and clamor of war shall soon be hushed. The struggle after power and wealth, now almost universal among all classes, shall soon cease, and the holy, happy, ransomed nations of the earth, shall delight themselves in the abundance of peace, and flourish so long as the sun and the moon endure.

But, my fellow countrymen, a most dark and dreadful day is also coming, and it is coming first. The Lord of heaven and earth will make a short work upon the earth. He tells you that his "determination is to gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy. And then will he turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3: 8, 9. This is the rapidly approaching destiny of the world in which we live. And now for evidence that what I say is true.

The Bible says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles," the times now passing away, "be fulfilled." And then, immediately after the tribulation of those days, Matt. 24: 29, "there shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven with power

and great glory." Luke 21: 24 to 27. The Lord God shall then come, and all the saints with him. And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. Zech. 14: 5 to 9. He "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God," and destroying "the man of sin by the brightness of his coming." 2 Thess. 1 and 2. Then, the heavens having received the Lord until the times of restitution, Acts 3: 21, the Lord arises up to the prey, Zeph. 3: 8, and makes a short work upon the earth; and the times of the Gentiles being then fulfilled, the times of restitution do then commence. He gathers the nations and assembles the kingdoms, Zeph. 8: 8. The man of sin also; "the beast," as well as the "kings of the earth, and their armies, are gathered together to make war against Him;" but the beast is taken and destroyed, and the remnant slain. Rev. 19: 20. Then also are the seven last plagues poured out upon the earth. Rev. 16. The nations that will not serve Zion then perish—yea, they are utterly wasted. Isa. 60: 12. The whole earth is then consumed by the fire of the Lord's jealousy, and then is turned upon the people a pure language, and they will serve the Lord with one consent. Turn to your Bibles, as above, and read and compare, and determine for yourselves.

Fellow countrymen, prepare yourselves. Heed not your wealth or poverty—these are not worth a thought. Heed not your wrongs and grievances—they will soon cease forever. Brighter and better days are coming, but a most terrible catastrophe must intervene. Cease then your anxious, useless struggles. Leave all your wrongs with the Almighty Lord of Lords—he will redress them soon. Prepare yourselves! Turn to the Lord. Acquaint yourselves with him, and be at peace. Send your treasures and your hearts to heaven. Devote yourselves to God, and live for him, and for your fellow men. Strive to turn many from their evil ways. Strive also to relieve their temporal necessities. This is the way, the only sure way to escape the terrors that must precede brighter and better days. Better days are coming, but a most dark and dreadful day is coming first!

FROM BROTHER CHARLES FITCH.

DEAR BROTHER HIMES.—A second box of books has been received, for which, bless the Lord. I am taking all ways that I can to distribute them as extensively as possible. I receive but little money, and what I have received, I have been necessitated to appropriate to my daily expenses, as I had not enough by considerable to meet the expenses of getting here, and as yet, have received nothing in shape of money, since I came, but from publications. I am trying, however, to be a faithful steward of the Lord's mysteries, and am distributing the works just as fast as opportunities offer for getting them abroad. The papers, &c., are excellent. We have some good ladies, sisters, I mean, who take a lot of them and go into the streets and distribute them among those who come in from the country on business, and thus the light goes abroad in all directions. I have seen a few preachers, honest souls, who have seemed to know no better than to believe God; poor of course in this world's goods, and to such I have given books for distribution. To all who want books I give them, and when they have money to give in return I take it, but in no instance do I withhold light for want of money. I have the satisfaction to know, that some of our most intelligent and pious christians here, from careful examination of the subject, are becoming decided and enlightened believers in the second advent, and also that the Lord has been pleased to pour out His Spirit and convert sinners in this place, both at my first visit here, and since my return. Everlasting praise to His Holy name. I trust that we shall see a glorious work in this place. I am preaching every day, and this week we have a prayer meeting every afternoon. The spirit of God is with us, and sinners are turning to the Lord; while watchmen on the walls, as they are called, are doing their utmost to oppose. May the Lord open their eyes. I have just received a letter from an Oberlin student; a thorough believer in the second advent, who is lecturing at Fort Wayne, Indiana, who wishes to receive some publications. I shall forward him some by the earliest opportunity. He is a good man and true—says that the Lord is giving him favor among the people, and that doors of usefulness are open on every side. This is a cold, stormy country. We have not seen a fair day for weeks—the terrible winds have been sweeping over the lake, and many have found a watery grave. Its a cold, stormy world too, my brother, and thanks be to God for the prospect of soon seeing a better.

To bring about an extensive and permanent reformation in this crazy world, I am convinced, is a hopeless thing. Never, till fire purifies it, and the wicked are destroyed out of it, and the devil chained and put into the pit, shall we have peace without—though we may wish, thank God, have peace with God through our Lord Jesus Christ.

"Fly, lingering moments, fly, oh fly!
"I thirst, I pant I long, I sigh,
"Angelic joys to prove."

Cleveland, Nov. 29th, 1842.

Liar's Department.

"In the last days, men shall be false accusers."

THE MILLER TABERNACLE.—The Mayor of Boston has put a stop to the erection of this building, in consequence of the frailness of its walls. Probably the Millerites thought it would stand as long as they should require it.—*Journal of Commerce, Jan. 16.*

THE TIME PROLONGED.

It is understood that Miller and his associates have recently carefully reviewed the calculation upon which they found the prophecy of the near approach of the end of the world, when an error was discovered in the footing of one of the columns of a thousand years. This is a very important discovery just now. It will dispel the uneasiness about so sudden a go-off, and give promise that we are yet to witness the fulfilment of many a bubble, and realize the enjoyment of many a panic, before the end of all things. The ascension robes with which many of the Millerites of Long Island have provided themselves are not likely to be wanted.—*Journal of Commerce.*

This paragraph has been copied East, West, North, and South; the secular papers heading it "Important News," and the religious papers calling it "Too good to be true." It was got up by a clerk, and slipped into the paper without the sanction of either editor; but the honesty of "false accusers," "having the form of godliness" in these "last days" requires no correction of these "rich jokes," with which one scoffing editor "humbugs" his fraternity.

MILLERISM.—The editor of the Vermont Chronicle, a paper of high character, and which never indulges in random charges or assertions, says, "From much inquiry and various facts which have come to our knowledge, we have no confidence in the idea that Miller himself believes his doctrine."—*N. Y. Tribune, Jan. 27, and Chronicle and Tattler, Jan. 30.*

The interpretation of prophecy has becazared a great many men, and is becazaring more just now than for a long time before. If we are correctly informed, several of the disciples of Miller have already become tenants of our various insane hospitals. Many more of them, we fear, will be a burthen to the community in those charitable receptacles, long after the humbuggery which sent them there has come to an end.—*Jour. of Com., Jan. 28.*

"That Mr. Miller has fixed the day (23d of April) for the end of the world, is a fact perfectly notorious. For authority, I would refer to the N. Y. Sun."

So said a writer in the Western Empire, Dayton, Ohio. The truth is, Mr. Miller has not even designated the month, and the 23d of April has no connection with any prophetic period in his interpretation of prophecy.

"J. V. Himes, publisher of the Second Advent Books, recently requested a settlement with the men he had dealings with, because he wished to have all his affairs settled up before Christ should come. When he found the balance in account with the printers was largely against him, he demanded a credit of nine months."

So said a bookseller in New York.

The truth is, Mr. Himes settled all his bills on the second day of January, the first day being the Sabbath, paying every creditor he could find, and he has directed all who do work for him to bring in their bills for payment every month. So much for Boston. Respecting New York, we will let the printers speak:

We have done printing for Mr. Himes, and furnished paper, to the amount of \$2000, and he has always tendered us payment in full as soon as the work was done.
Feb. 1, 1843. PIERCY & REED.

MILLERITE TABERNACLE.—The Mayor of Boston has forbidden the erection of the slightly constructed fabric which the Millerites were raising in that city. It was regarded as unsafe by all competent workmen who had examined it. The judgment displayed in such an attempt to expose the lives of numbers, is of a piece with the rest of the system.—*Baptist Advocate.*

If the editor of this religious paper had looked into the Boston Daily Mail, he would have seen the truth stated thus:—

"Several applications have been made to the city government, to prevent the opening of this new establishment, but our worthy fathers have wisely determined that every man must be left to worship God according to the dictates of his conscience, until he interferes with the public peace.—*Boston Mail.*

crucifixion. Then this view is not so "fatal to Mr. Miller's calculations," after all.

According to the Jewish law the *priests* could not take upon them *that office*, before the age of 30. Luke says, iii. 23. "And Jesus began to be about 30 years of age" at his baptism; after which time he went into the wilderness, where he fasted, and was tempted 40 days. He then went into Galilee, and at the very commencement of his ministry, he says, "The time is fulfilled." What time! The only time given, to which allusion *could be had*, was the 69 weeks (of Daniel) unto Messiah the Prince. He was to confirm the covenant with many for one week.

It has been said by some that John the Baptist fulfilled one half of this last week, but we are not *now* prepared to adopt this view. It seems that both Christ and John commenced their ministry in the 15th year of the reign of Tiberius Cæsar. Hence John could not have occupied more than half a day (or year) in advance of Christ. It should be remembered that Christ was to confirm the covenant with many for *one week*, i. e. 7 years. Hence Christ did confirm the covenant for one week, and must have been crucified in the 22d year of the reign of Tiberius Cæsar.

Again, according to Luke, Herod was in Jerusalem at the time of our Saviour's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the passes, he returned to Jerusalem in order to offer sacrifices, it being the time of the passover. While he was there, on the fourth day, the news came that Tiberius Cæsar was dead. Being encouraged by Cæsar to carry on the war, and not knowing whether the next Emperor would sanction it, he returned home with his army. This was the 22d year of the reign of Tiberius Cæsar. We have no account in history of Herod's being in Jerusalem with his army at any other time; and this being the time of the passover, the evidence is indubitable, that this was the time of the crucifixion, which would make Christ 37. In the same year, Phlegon a heathen writer, says there was the most extraordinary eclipse of the Sun that was ever seen. But Ferguson informs us that there could be no natural eclipse at that time; so it must have been the supernatural darkness that attended the crucifixion of Christ. But still further, the 70 weeks of Daniel were not fulfilled till the 22d year of the reign of Tiberius Cæsar. All this evidence we have for the correctness of our position. But if it could be shown that Christ was born four years earlier than we calculate, it would not affect our calculations in the least, because it does not change one of the prophetic numbers; and when it is said that 1810 years from the death of Christ, will bring us to A. D. 1843, it is based upon the vulgar era, and the objection vanishes. Mr. D. agrees with us in the prophetic character of the 70 weeks, as well as in the time for commencing them. This granted, and we ask no more; for then our calculations are uninterrupted by any change or quibble touching the birth of our Saviour. So much, then, for our "unfortunate calculations," which were made the great hobby of Mr. Roberts' borrowed argument. "Alas! master, it was borrowed."

II. Another point on which great stress is laid by Mr. Dowling, (and by Mr. Roberts, of course!) is the commencing of the 2300 days, at the same time with the 70 weeks. He objects to this on the ground that the original Hebrew is a *ra' boker*, i. e. evening-morning, and not *yamim*, days. Hence he thinks it must mean li-

teral days, and not prophetic days; or, he thinks that *perhaps* it means 2300 sacrifices, and only 1150 days. Here Mr. D. has made two strings to his bow, and neither of them helps him out of his dilemma; for one is 55 days too short, and the other about 100 days too long. Mr. D. admits that the time, times and a half, the 42 months, &c. of Daniel and Revelation, are prophetic days, although he might object to it with the same show of propriety as to the 2300 days.

Mr. D. argues that the 2300 evenings and mornings were *probably* only so many sacrifices. Yet all will admit that *evening and morning* was used for each *day* in the creation week. But according to Mr. D's reasoning, the world was created in *three* days, instead of *six*!! Mr. D. while cutting down the 2300 days to 1150, should have taken off 55 days more, and then he would have had a fit for the time of the persecution by Antiochus. What absurdity men will fly to, to evade the truth. Yet all this will not defer the Advent of our Lord for a single hour.

Speaking of the desecration of the Jewish temple by Antiochus Epiphanes, Mr. D. observes, that if we had been fully informed on the subject, "*he doubts not that the time*" would come out just right. But with the best evidence he can make out, he is minus 55 days, on one hand, and has about 100 days too many on the other hand!! Such is the foundation of Mr. Dowling's argument for applying the vision of the 2300 days to Antiochus. We challenge the proof for the correctness of such an application.

III. Mr. Dowling applies the little horn of Dan. viii. 9, to Antiochus Epiphanes, which evidently refers to the same power as that mentioned in Dan. vii. 8, which Mr. D. himself applies to Romanism. Now, Antiochus was king of Syria, and as such was one of the four horns or kingdoms of the Grecian monarchy, and *not another* horn coming out of them! How this difficulty could escape the notice of Mr. D. we cannot conceive. That those who adopt him as their oracle for better or for worse, should not pause long enough to see it, is no marvel. Antiochus was one of the four! How then could he be "*another*?" Daniel says "out of one of them came forth a little horn," &c. To apply it to Antiochus is preposterous! Again, the little horn was to become great, but *not* by his own power. But Antiochus *did* become great, if he *was* ever great, by his own power, as much as any monarch ever did. Again, the *little horn* was to become very great toward the south, the east, and the pleasant land. How did Antiochus become great toward the south? He had to fly from Egypt without achieving a conquest, at the command of the Romans. How did he become great toward the east? When his funds got low, he went to the east to rob a temple which Alexander had adorned with much gold and silver, in which attempt he was defeated. He went from there to Babylonia, where he got intelligence of the conquests of Judas against the Syrian army, which drove him into despair. How could Antiochus, who trembled at the word of the Roman Senate, be called a king of *fierce countenance*? Any one who has read the history of Rome, must see that the king of *fierce countenance*, was undoubtedly the Romans. It is said "The Samnites were the most brave and warlike people that ever had engaged the Romans. The language of that people was, that they were unable to withstand the *fierce* looks, and fire-darting eyes of the Romans." Again, the little horn was to stand up against the Prince of princes, viz. Christ. How could Antiochus stand up against him, when he died 164 years before Christ was born? Christ was

crucified under the Romans. These are a few of the difficulties in the way of applying the prophecy to Antiochus.

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

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

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

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

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

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

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

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

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ROME.

It is impossible to apply them thus:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	ANTIOCHUS.

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

The opinions of Josephus, the Jew, and Rol-