

# THE MIDNIGHT CRY!

VOLUME II.

NEW-YORK, FRIDAY, DECEMBER 23, 1842.

NUMBER I.

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.

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## THE MIDNIGHT CRY—WEEKLY.

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### "Thou bringest strange things to our ears."

So people said, when Paul "preached Jesus and the resurrection." We are now preaching Jesus and the resurrection, and to many it is passing strange; but we are sorry so few imitate the heathen Greeks, by saying: "May we know what this *new doctrine*, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know, therefore, what these things mean!" The doctrine was not new in itself, but it was new to them. So it is with our views. They have been held by learned and holy men in various ages and countries. Those who wish to read extracts on this point, will find them in "Cox's Letters" and "Fitch's Reasons," two excellent pamphlets, for sale at this office. Here is an extract from Bro. Fitch, giving the

#### VIEWS OF COTTON MATHER.

But it may still be asked, how comes it to pass that none but the comparatively ignorant have gained this wisdom, and that all these new things have been at once communicated to them?

I will here just quote Isa. xxix. 10—12: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered him that is not learned, saying, Read this, I pray thee: and he saith, I cannot, for I am not learned." Thus, both the learned and the unlearned have found the Bible a sealed book, while those who have humbly sought wisdom of God, have gained it. Even Christ's own immediate disciples understood not the things of his kingdom, until he opened their understanding, that they might understand the Scriptures, and it is only those now, who will confess their need of being thus enlightened, and will take their places, with the spirit of the little child, at Christ's feet, and there cry after knowledge, and lift up their voice for understanding, seeking her as silver, and searching for her as for hid treasure—who will gain the wisdom that cometh from above. Others may be wise in their own conceits, but their wisdom will be foolishness with God, and the things of God's Spirit will seem as foolishness unto them.

But I wish just to show, that the truths in which I have expressed my belief in this communication, are neither new, nor confined to ignorant men.

Cotton Mather, who died in Boston, February 13, 1728, was a learned man, as all who are acquainted with his history will admit. The Religious Encyclopedia says, that Dr. Chauncy remarked, that Thomas Prince, formerly pastor

of the Old South Church, Boston, was the most learned man in New England, except Cotton Mather. I have now before me a book, the title-page of which reads as follows:

"The life of the very reverend and learned Cotton Mather, D. D. and F. R. S., late pastor of the North Church, in Boston, who died February 13, 1727—8. By Samuel Mather, M. A. Printed for Samuel Gerrish, in Cornhill, 1729."

On the 140th page of this work I read as follows:

"As it is well known that Dr. Mather was well acquainted with the sacred prophecies, on which he formerly writ and printed his thoughts; so it may not be amiss to inform my reader, that, in several things, relating to the prophecies, he saw cause to alter his mind—particularly concerning the second coming of Christ, the conflagration, the new heavens and new earth, and the calling of the Jews. I will here write those sentiments of these things, of which the Doctor, just before he died, had a firm belief, from a strict inquiry, long study, and much prayer; and as near as I can, I will express his sentiments in his own words, in the following assertions.

"1. The second coming of the Lord, will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it. He thought that, although wise men have interpreted our Savior's coming in the clouds of heaven, and the brightness of his appearance, as if it meant anything besides His personal coming, herein they spoke foolishly and unaccountably.—For as their interpretations leave us destitute of any proof that our Lord will ever come at all, so they go very far towards a trespass on the third commandment.

"2. The conflagration described by the oracles of God, in strong terms, and which we are warned of by the mouth of all the prophets: this conflagration will be at the second coming of the Lord. To make the Petrine conflagration, signify no more than the laying of Jerusalem and her daughter in ashes; and to make the new heavens and the new earth to signify no more than the church state of the gospel;—these are shameful hallucinations. And as for the new earth, before the arrival of which, no man can reasonably expect happy times for the church of God upon earth, it is the greatest absurdity to say that it will take place before the Petrine conflagration; and there is no prospect of arguing to any purpose with such as can talk so very ridiculously.

"3. Upon the conflagration, the glorious God will create new heavens and a new earth.

"5. The process of judgment on the sheep and goats, in the 25th chapter of Matthew, has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them; and there shall not one ungodly man be left living in the world.

"8. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bring-

ing them into his deathless and sinless world. They who expect the rest, promised to the church of God upon earth, to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it; these do err, not knowing the Scriptures, nor the kingdom of God.

"9. Such a conversion of the Israelitish nation, with a return to their ancient seats in Palestine, as many excellent persons in latter years (and among the rest himself) have been persuaded of, he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

"And, indeed, how is it consistent with the deep sleep in which the *Deluvium Ignis* [deluge of fire] must, as that of water did, surprise the world?—The holy people of the prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel; the eleventh chapter to the Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles; which we mistranslate the fullness of the Gentiles. The prophecies of the Old Testament, that seem to have an aspect upon such a nation, are either already accomplished unto that nation, in the return from the Chaldean captivity; or they belong to that holy people, whom a succession to the piety of the patriarchs will render, what our Bible has taught us to call them, the Israel of God; but the final fulfilment of them all will be in the world to come, or the new heavens and the new earth, where God will dwell with men, and be their God. Of what advantage to the kingdom of God can the conversion of the Jewish nation be, any more than the conversion of any other nation, except we should suppose to remain upon the Jewish nation, after their conversion, something to distinguish them from the rest of the Christian believers? Now, to suppose this, would it not be to rebuild a partition wall that our Saviour has demolished and abolished; which a Christian, one would think, would no sooner go to do, than to rebuild the fallen walls of Jericho?"

I will now give the views of Mather respecting the near approach of the time when all these things should be fulfilled,—just remarking, that if he had lived to see the actual overthrow of papal power in 1798, it would unquestionably have given much greater clearness and correctness to his views on this point; while, at the same time, it will be seen what a learned and good man, who had made the prophecies his prayerful study, thought, more than a century ago, respecting the near approach of God's everlasting kingdom.

"10. By all just and fair computations, the twelve hundred and sixty years allowed for the Papal Empire, must be near, if not quite expired. By consequence, the one thousand, three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century."

Such were the opinions of Cotton Mather, respecting the approach of that great and notable day of the Lord. He died in 1728. What would he have said, had he lived till 1828, and witnessed all



the proofs of the approach of that time which have since been developed?

I will here insert a few extracts from Cotton Mather's preface to his work, entitled, "Directions for a candidate of the ministry," published in 1725.

"The second advent of the Lord Christ which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

"But it is not to be wondered at, if there be very few who would believe such a preacher.

"For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend, with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of the world." "When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and, that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled."

"But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

"Yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell with an earnest voice, the dissolution, renewal and purification of the world by fire.

"Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not his gospel; but he will manifest his kingdom in the earth, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

"They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom.

"The rest of the saints, and the promised Sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

"This was the opinion of the primitive church, this *her piety* and the *ancient faith*.

"O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church.

"Very many, indeed, own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning fire, and therewith to be destroyed. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! And even the second coming of the Lord will become, by and by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers.

"Scoffers they are, who think that all things are to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves, in the obscurities of figures, from the sight of Him who sitteth on the

throne." "There are many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive allegorizing, darken and injure the truth. Would that some Nepos might arise to confute these allegorists, before the event does it for them."

That Thomas Prince, pastor of the Old South Church, Boston, agreed with Cotton Mather, in his views of the prophetic writings, I have the following evidence:

The preface to the life of Mather, which I have before me, was written by Prince, who, according to Chauncy, was second in learning to none but Mather, in New England. The closing paragraph of the preface is as follows:

"And to say no more—I cannot think to wish a greater blessing in the present state of the prophetic system, than that the God of the spirits of all flesh, would, in my own dear country and every other, raise up numbers of such ministers as this, and prosper this superior example for the forming and animating of them; that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God our Saviour Jesus Christ, that sun of righteousness—the boundless and flowing source of all the infinitely lower excellence, and fainter brightness, we in every place and age admire in others.

"THOMAS PRINCE.

"Boston, February 27th, 1728-9."

## THE MIDNIGHT CRY.

FRIDAY, DECEMBER 23, 1842



"And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, WO! WO! WO! to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound. . . . And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *THE KINGDOM OF OUR LORD, and of his Christ*; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and thou shouldst DESTROY THEM THAT DESTROY THE EARTH—REV. 8: 13. 11: 15, 18.

### Cheapest and most Comprehensive Library.

The Midnight Cry, daily, comprising 104 large quarto pages, is now for sale at this office, neatly done up in a printed cover, with a title page and index. It comprises the most important parts of two volumes of Bro. Miller's Works, Clue to the Time, Diagram of Daniel's Visions, Endless Kingdom, Fall of the Ottoman Empire, showing that the sixth trumpet has ceased, &c. &c. Price 50 cents, with a liberal discount, when ordered in quantities.

### PAPERS GIVEN AWAY.

The Second Advent Association have voted to send a copy of this Paper to every Clergyman in the State of New-York. We hope it will receive a candid reading, and be the means of incalculable good.

Those who wish to assist in the expense of such distribution, can forward their donations to this office.

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### UNSATISFIED DOUBTERS.

Several young men, who heard Dr. Brownlee, declared themselves willing to hang on his skirts, and take his word for the fact, that the world *could not* end next year. Wishing to be still *farther satisfied*, they went to hear Mr. Hatfield, on Sabbath evening. There they heard the very application of the seventh of Daniel, which Dr. Brownlee showed to be so ridiculous. They returned home perplexed and dissatisfied with comments, which so successfully dash each other in pieces. May the Lord lead them to search for themselves, and find the truth, which these opposing theologians leave untouched, while demolishing each other's theories.

### UTICA, N. Y.

Brethren Miller and Himes will commence a course of lectures in Utica, N. Y. on the evening of January 10th, 1843. Brethren in that vicinity will make arrangements accordingly. J. V. Himes.

### LETTERS TO E. F. HATFIELD.

This influential clergyman gave a lecture, on Thanksgiving evening, in opposition to the doctrine of Christ's coming at hand. W immediately commenced a reply, in which we showed,

1. That the Apostles taught the early Christians to LOOK for Christ's coming to set up his everlasting kingdom.

2. The early Christian Church expected Christ's personal return before the millennium.

3. The visions of Daniel unite in showing that devouring and persecuting powers will RULE till Christ comes to judgment.

We then took up the vision which Brother Hatfield applies to Antiochus, and, as this is a very popular doctrine of the age, we have reprinted the article showing its absurdity, and added another letter on the same subject, that the argument may be seen together.

### FORSAKING ALL, TO PREACH THE KINGDOM AT HAND.

Br. Flavel and Br. Shotwell of Newark, N. J., lay members of the church, as we learn, have now consecrated themselves and their all to the Lord, and have gone out together to proclaim his coming to judgment. Their first effort was at Rahway, on Friday of last week.—Having obtained the use of the Baptist meeting house in that large village for the evening, they spent the day in notifying their meeting by going through the place, and calling at every house and building, where persons could be found, leaving invitations, explanations, and small tracts upon the subject. By these means alone, they rallied a large audience, even the house full, who sat apparently attentive and interested, while Br. Flavel addressed them an hour and three quarters on the doctrine of the advent in 1843. We understand it was the first lecture ever given in that place on the subject, and the first those brethren ever gave. The friend who brings the information, brought us also, an order from Br. Flavel for 5,000 copies more of the little tract called the "*Voice of Warning*," which he intends to scatter gratuitously, as they pass from town to town in New Jersey.

If it be a fact that the professed watchmen of Israel are generally the last to engage in sounding this, the Lord's alarm; will not multitudes more of our laymen who look "for that blessed hope," and who have this world's goods, forsake all to do as these brethren have begun to do? Yea, will they not do as Christ bids them, and as the first apostles did; when, being unlearned fishermen, they forsook their nets and all, and went out, two by two, to preach and to say, "*Repent, for the kingdom of heaven is at hand*?"

From information on which we rely, we are pained to believe that many of our brethren, who look for their Lord in a few months, who have tongues with which they might sound the alarm, and also possess more of the Lord's goods than they need, are not only staying quietly at home, at such a time as this, but seem willing to have such goods burnt up in their hands rather than season-



ably and faithfully use them up, in their efforts with others to pluck sinners from the everlasting burnings to which they are doomed, except they repent speedily.—Rather tremble, ye professed brethren and sisters of the second advent cause, who are thus holding on this world's goods, for so did not the first Christians. They at once gave up all for this purpose, though they had not our positive proofs of the coming kingdom quickly.

#### EDITORIAL CORRESPONDENCE.

LOW HAMPTON, Dec. 14, 1842.

BRO. SOUTHARD.—Since we parted, I have visited Boston, Concord, and Claremont, N. H. on my way to this place.

In my last note, I stated that Bro. Silas Hawley of New Bedford, Mass., had given a course of lectures on the second coming of Christ in the Marlboro Chapel.—The audiences were very large and attentive, and from all I could learn, his lectures made a deep impression.—Bro. H. is fully decided as to the manner and time of Christ's coming, personally, in 1843. He will devote his time mostly, hereafter, to lecturing on this subject.

At Concord, N. H., the brethren stand fast, and are doing what they can to spread the doctrine. I found the brethren in Claremont wide awake. There is a precious band of brethren in this place, who mean to be ready for the coming of the Lord.

I came to this place last evening on my way to Vergennes, Vt. I found Bro. Miller and his family all well: but sought in vain for the "Aurora's," "brick fences," &c. All things remain as they have been for years, in and about the house. I now sit in the room where Mr. Miller wrote his lectures, that have produced such an effect throughout the land. Let not our friends be humbugged with the foolish stories of "extravagance," "new buildings," etc., for I find nothing of the kind here. If our opponents have nothing else to bring against the great cause we are engaged in but *their own foolish lies*, let us go on with our work without interruption, with increased confidence of the truth of this doctrine. For it is very certain if they had any good Bible reasons to offer against the doctrine, they would not take so much pains to gather up trash, which, in any other case, would be quite beneath them. But any thing to put down Mr. Miller!

I lecture here this evening in the Baptist church. We leave in the morning for Vergennes, from which place you may hear from me again. J. V. HIMES.

#### OF THE DAY AND HOUR, &c.

"You make too much of doubtful texts," say our opponents. They then proceed to quote our Lord's words, "But of that day and hour knoweth no man; no, not the Angels of Heaven, but my Father only." From this passage they attempt to prove, that no one shall ever have any Scripture evidence respecting the year, or even the century, until Christ's coming surprises all, whether his friends or his enemies, like a thief in the night.

On this point, a Clergyman in the country, writes to a friend in this city as follows:—"But can the time of the Second Advent be definitely known? If it could be, or can be, I am surprised that the Great Teacher, who came from God—who came to bear witness to the truth, and who is said to have begun at Moses, and ALL the prophets, and to have expounded unto his disciples, in ALL the Scriptures, the things concerning himself, should have omitted to mention it. Surely, my friend, if it were a thing to be known, or if it had been of practical importance that it should be known, the Blessed Saviour would have said so." He then quotes the text about the "day and hour," and adds—"In Mark, the Son is included, as not knowing the time."

Does this theologian suppose that the Son and the angels will be brought blindfold to the earth, without knowing where they are, till they find themselves here? If not, then he MUST believe with us, that "AT THE TIME OF THE END" "knowledge will be increased." That we live in the time of the end, all the signs given by Christ and the Apostles of the LAST DAYS, most clearly indicate. If so, then the wise must understand, or

Christ's words to Daniel fail of being fulfilled; but when Christ was on earth, the time of the end had not come, and therefore the vision was still "shut up." But he described various signs, which were to be looked for, and enjoined it on those who should witness their fulfilment, to KNOW that his coming in the clouds of heaven "is NEAR, even AT THE DOORS." Then, in the same connection, he adds, "But of that day and hour, knoweth no man," &c.

The Disciples and the early Christians seem to have understood him just as we do, viz.: that Christ's second coming was always to be looked for as an event not far off, until He should actually come. The signs must show when "the time of the end" has come, and the end is at the doors, and then Daniel's prophecies are no longer "shut up," but knowledge is increased to them that search all through them, as Daniel 12: 4, may be properly understood.

That the words "day and hour" are to be understood in their natural sense, is evident from Christ's language in a similar discourse, Luke 17: 34, where it is said, "I tell you, in THAT NIGHT, there shall be two in one bed, the one shall be taken, and the other left."

If I am travelling towards the house of my friend in a dense fog, being utterly unacquainted with the distance, it will be a comfort to me to hope that his hospitable mansion will soon burst on my view. I shall look earnestly for the marks, which will assure me that my hopes are on the very point of being realized. If I have been told that the distance is not more than one mile from a certain peculiar bridge—when I have passed that bridge, I know that I am approaching the house, and shall look earnestly for the gates leading to my looked-for resting-place, where I expect a smiling welcome.

Can I be indifferent to my friend's directions respecting the marks by the way side? Shall I pass over the bridge with my eyes shut? If so, I may pass my friend's house without knowing it, and may stumble on the dark mountains beyond, because I did not "discern" the marks of the way. Let us "discern the signs," and "consider the vision," and we shall "understand," if we have "the fear of the Lord," "the beginning of wisdom."

#### ANALOGY—THINK OF IT.

One of the peculiarities of the Divine dispensations, is, that they reflect great light by analogy upon subsequent events. The first dispensations, with much of the concomitant history, are designed to be typical of those that should follow. For instance—Moses—Joshua—David, &c., were types of Christ, the literal Canaan, and Jerusalem, were types of the heavenly Canaan, and the New Jerusalem. The Jewish Church—its spirit—its expectations, its history, &c., were peculiarly typical of the Christian Church. And we have only to acquaint ourselves with its history, down to the FIRST ADVENT, to be acquainted with the history of the Christian Church down to the Second Advent of our Lord.

If we pay due regard to this point, it will serve most truly and lucidly to illustrate the exact position in which the church will be found at the Coming of Christ "the Second time, without sin, unto salvation."

What, we ask, were the expectations, and spirit of the Jewish Church in the days of the Messiah? They were ambitious, and erroneous. True, the Jews were anxiously looking, praying and hoping for the coming of the Messiah; but, were they looking for him in the character in which he came? Did his mission and ministry suit their ambitious prejudices? We need not tell our readers no. He laid the axe of truth, at the very root of their fondly cherished expectations. The very first sentence of his sermon on the mountain (Mat. v.) was withering to their worldly hopes. He says, "Blessed are the poor in spirit for theirs is the KINGDOM OF HEAVEN." Again he says, "My kingdom is not of this world; if it were, my servants would fight." "Pay tribute to whom tribute is due." "I am meek and lowly in heart," &c.

How contrary all this was to what the Jews expected!—They were looking for a temporal Prince who should subjugate to them the Romans, and indeed all the Gentile world! Such had been the teaching of the Priests, Doc-

tors and Lawyers; and they were among the bitterest opposers of the Saviour.

Now, what a perfect analogy there is, between the state and expectations of the Jews in the days of Messiah's flesh, and that of the Church at the present time, which is looking for a Temporal Millennium, when Christ shall subjugate all the world to its sway. As the Jewish Doctors, &c. opposed the claims of the Messiah with bitterness, because his mission was not of a character to suit their ambitious views, so, the Teachers in Israel at the present time, oppose the second speedy personal coming of Christ for a similar cause, and with a similar spirit.

Again—In the days of Messiah's flesh, the teachers in Israel were the greatest impediments in the way of the common people's receiving him. How common it was for the people to enquire, "Have any of the Rulers believed on him?" Precisely analogous is the feeling of the present time, in reference to the Second Advent of the Son of God. The enquiry is, have the great men in the Church—the Doctors of Divinity, the ministers, &c. believed? Their opinion is, with many, of greater weight than the clear teachings of God's Word; and they seem to have forgotten that the Jewish teachers, in the aggregate, were opposed to Christ at his first coming. We are wont to think it strange that the Jews, with the Scriptures in their hands, could not see that Jesus of Nazareth was the true Messiah. But so it was; and we have every reason to fear that a similar blindness will be upon the professed church, at the second coming of the Saviour. For, "When the Son of man cometh, shall he find faith on the earth?" O may the church seriously think of these things, lest they stumble and fall. We would warn them in the name of the Saviour, to beware of the syren song, that is promising peace and safety, when the great day of God Almighty, is evidently at the door—when sudden destruction is at hand.

#### "MILLER USED UP FOR A SHILLING."

Does this heading befit the work of a minister or a scoffer? It stares us at the head of a large show bill just put forth at 130 Nassau street, New-York. It proceeds to describe "A thorough review of Mr. Miller's theory of the end of the world in 1843; showing his errors in calculation of time, &c. &c. &c. By J. Dowling, A. M., Pastor of the Pine Street Baptist Church, Providence, R. I. Published by J. R. Bigelow, 130 Nassau Street.—Price one shilling."

This work was first published about two years ago, and it called forth an able reply, by Brother Litch.

The publisher of the Baptist Memorial has now, for a little relaxation, brought the work again before the public, in a very cheap form. Any one who is aroused to a sense of the importance of immediate preparation for a judgment to come—if he is willing to let others think for him—can now have his fears calmed very easily. Special efforts will now be made to circulate it, and we hope the friends of truth will call attention to the "Refutation," by Bro. Litch, as far as possible. It is for sale at this office, price 12 1-2 cents. Here is the Preface to it:

"In the fever of excitement it is exceedingly difficult to make an impression on the minds of the partisans of any cause, unfavorable to their favorite views and partialities; but under other circumstances and influences, in the absence of party feeling, with the mind calm and free, truths which before had been entirely overlooked and made no impression, will produce the designed effect, convince the judgment of their force and validity; while opinions which had before appeared to be incontestable, will appear as they really are, weak and unsupportable. Such, it is believed, is the fact in the case of many of the friends and adherents of Mr. Dowling. Confiding in the learning and influence of the man, they most readily adopted whatever he said for truth incontrovertible, and conclude Miller's system to be what Mr. D. represents it,—weak, puerile, and contemptible. Time has passed on, and the excitement of Mr. D.'s attack has passed by; so that most of those who had become excited by it are calm, and they are prepared to investigate and yield their assent to the truth.

I do not hesitate to say, with the post of observation I have occupied, and after closely watching whatever pertains to the great question for two years, that Mr. D.'s REVIEW OF MILLER has done more harm to the spiritual interest of the world, and closed more minds against the light, by putting an end to inquiry on their part, than all that has ever appeared besides, whether by Christians, Universalists, or Infidels.



The effect of the book is not confined to those who have read it, but multitudes who have never seen the work, but have heard of it, and seen the puffs which it has received from those who are in fact as ignorant on the subject as themselves, have concluded the whole discussion is at an end, and that there is no need of their investigating it at all for themselves.

With a view to counteract this influence, the following pages have been written; and it is not saying too much to say that they have met, in the most full and candid manner, the objections and arguments Mr. Dowling has urged against Mr. Miller's views of the second coming of Christ in 1843.

The argument instituted by Mr. D. on the seventy weeks, that, taking the date of that period as the starting point, the 2300 days would have ended in 1839, has been fully met and its fallacy exposed. The seventy weeks are clearly demonstrated to have been fulfilled when the Saviour ascended into heaven. His attempt, also, to make the impression that the seventy weeks did not end until some three or four years after the death of Christ, has met a full answer.

The fallacy of making it appear that the 2300 days are only so many Jewish sacrifices taken away by Antiochus Epiphanes, who, he says, was "the little horn" of Daniel, 8th chapter, has received a full exposure.

The connection between the 2300 days of the 8th, and the seventy weeks of the 9th chapter, which Mr. Dowling denies, is fully sustained by an argument which has never before been presented to the public in any publication. It is an argument which every candid mind will at once acknowledge to be clear and conclusive, that the seventy weeks is the key to the vision of the 8th chapter.

The items of history in chapter 5, relative to the giving the saints into the hand of the pope, and the argument showing the 1260 years of papal authority to have begun in 538 and ended in 1798, are points of prime importance, and settle that in such a manner that no one will undertake to overthrow the conclusion at which the author has arrived. With such an argument, establishing the fulfilment of that period, it does not need any long and laborious effort to prove that it did not begin in 606 or 755, or any other period named by Mr. D. For if it began 538 it did not begin afterward or before.

The date of the 1290 and 1335 days, or years as Mr. D. allows them to be, is a point on which he has expended much labor to make Mr. M. appear ridiculous. This also has received attention, and is clearly shown, from a distinct historical fact from an eminent author, to have been A. D. 508; and hence, the conclusion is irresistible that in 1843 Daniel will stand in his lot.

This will be a very valuable work for reference, and will no doubt be regarded as a standard work. It meets fairly all the weighty objections that have been, or may be brought against us.

It is now commended to the lovers of truth, and the students of prophecy.  
JOSHUA V. HIMES.  
Boston, March 12, 1842.

### "THE FIELD IS THE WORLD."

"Go out into the highways and hedges, and compel them to come in." Some of our brethren and sisters are striving to obey this command. One brother has visited the several departments of the Brooklyn Navy Yard. He first went to the Marine department, where the officers and men received the books and papers with evident willingness to read them. He next went to the ship Hudson. Here he was kindly received by a rough, weather-beaten sailor, who had charge of the ship. As soon as the honest tar found what the papers were, he said, "I was passing up Catharine street a few evenings ago, and I heard that the Millerites were holding forth. I thought I would hear what they had to say. Mr. Miller was not present; but I was much surprised when I heard the man speak, [doubtless brother Storrs] for I thought the Millerites pretended to be prophets. He turned to chapter and verse to prove every thing he said; and told the people not to believe it because he said so, but because the Bible said so. Then I thought it might be a scheme to get money, but when the contribution box came round, the speaker told us it was only to pay the expenses of the house, and we need not give a cent for him. While the collection was being taken, an opposer handed in some questions. I remember one of them was, 'Will any one be permitted to reply at the day of judgment?' He referred right to the chapter and verse, which tells about the man without a wedding garment: 'He was speechless.' I then thought the man understood all about the Bible, or else he was a witch. When I came home to the ship, I told the men I had half a mind to turn Millerite myself."

The sailor was then asked if a lecturer might come on board the ship. To this he replied, "If you send one, do not send a man that wears a gown and large silk sleeves, for such preachers do sailors no good, we can read all their sermons and prayers in the prayer book." He received the books and papers, and distributed them to those that he thought would make the best use of them.

On board the North Carolina, the visitor found 850 persons, who have very little to do, except to read and talk. He went first into the captain's main cabin, and left a small library, a variety of papers, and a large chart, which the captain hung up himself, and made the cabin look like a Second Advent lecture room. He then went between decks, expecting to give away a few, and reserve the rest for the naval hospital, but the sailors crowded around him, and begged for papers until they had got them all. When he left them, they were almost all silently seated, reading their papers, with deep interest.

On another occasion, he visited Brooklyn city prison, where he found some who were both sick, and in prison, and who seemed very grateful for any token of pity and Christian sympathy.

Reader, will you not visit the sailors, the poor, the prisoners, and the sick, and warn them of Christ's speedy coming to judgment, and give force to your words, by relieving their necessities, if they are suffering?

### A WORD TO THE WATCHMEN IN ZION.

By the liberality of a few who love the Lord's appearing, we are enabled to address great multitudes of you for the first time, and doubtless many of you for the last. You perceive our position, fortified by Scripture and sound argument, which has carried conviction to some of the greatest minds that ever lived. We cannot believe you will turn away with scorn from a consideration of our reasons for our belief, and we trust you will seek illumination from the Spirit, which dictated the word, while you study it, in reference to this subject.—A clergyman properly remarked, "If this doctrine is true, it is TREMENDOUSLY TRUE." You doubtless accustom yourselves to feel that you are commissioned by a power above that of Bishops, Presbyteries, Conferences, and Associations. The LORD JEHOVAH has said:

"So thou, O son of man,  
I have set thee a watchman unto the house of Israel.  
Therefore thou shalt hear the word at MY mouth, and warn them from ME."

You know how unsafe it is to trust in men, however exalted their station or character. The truth is often held by a despised few. Jeremiah testifies to the Lord, saying:

Behold the prophets say unto them,  
Ye shall not see the sword, neither shall ye have famine,  
But I will give you assured peace IN THIS PLACE.

But the Lord declared, concerning the men who gave such a pleasing testimony:

The prophets prophecy lies in my name,  
Yet they say, Sword and famine shall not be in this land.  
By sword and famine shall these prophets be consumed.

To Ezekiel, the Lord said:

"Woe unto the foolish prophets,  
That follow their own spirit, and have seen things which are not,  
And they have made others to hope that their word would be confirmed;

Therefore, thus saith the Lord God,  
Because ye have spoken vanity and seen lies,  
Therefore, behold I am against you,  
Saith the Lord God:  
Because, even because they have seduced my people,  
Saying peace! and there was no peace.  
And one built up a slight wall,  
And, lo! others daubed it with untempered mortar.  
Say to them which daub it with untempered mortar that it shall fall.  
There shall be an overflowing shower;  
And ye, O great hailstones! shall fall;  
And a stormy wind shall rend it.  
Lo! when the wall is fallen, shall it not be said unto you,  
Where is the daubing wherewith ye have daubed it?  
Therefore thus saith the Lord God,  
I will even rend it with a stormy wind in my fury,  
And there shall be an overflowing shower in mine anger,  
And great hailstones in my fury to consume it.  
So will I break down the wall  
That ye have daubed with untempered mortar,  
And bring it down to the ground,  
So that the foundation thereof shall be discovered,  
And it shall fall, and ye shall be consumed in the midst thereof:  
And ye shall know that I am the Lord.

Thus will I accomplish my wrath upon the wall,  
And upon them that have daubed it with untempered mortar,  
And will say unto you, The wall is no more,  
Neither they that daubed it:  
To wit, the prophets of Israel which prophesy concerning Jerusalem,  
And which see visions of peace for her,  
And there is no peace, saith the Lord God.

Having a firm conviction that God will soon call us to judgment, we cannot refrain from entreating you to listen to the word of the Lord, which has taught so many of us, contrary to our early prejudices, that the Lord is speedily coming to set up his everlasting kingdom, and that he will not use the Church which now is, to bring forward a temporal millennium. Can ye not discern the signs of the times? Do they not correspond exactly with the signs of the "last days," in 2 Tim. 3: 1-6, and in James 5: and 2 Peter, 3: 1-7? Has not every foretold sign of Christ's coming, been fulfilled? If so, we have his injunction to know that his coming is nigh, EVEN AT THE DOORS. O, sound the Midnight Cry. Warn your people to be ready, and thus save your own souls and theirs.

### LETTERS TO EDWIN F. HATFIELD.

NO. V.

HONORED SIR,—Is Antiochus Epiphanes the hero of Daniel's prophecy? This now seems to be the main question. If he was, our conclusions fail. If he was not, I think they are irresistibly confirmed.

Let us enter on the inquiry with the closing words of the vision (which you apply to him) fully in our view. "Shut thou up the vision, for it shall be for MANY days." It was so grand and extensive that it overwhelmed the holy prophet. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which ceases to be obscure when we compare it with other parts of the Book, and the rest of Scripture, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9.) "Go thy way, Daniel, for the words are closed up and sealed, till the time of the end,"—and the words of Gabriel, (Dan. xii. 4.) "Shut up the words and seal the book, even to the time of the end." What follows in Gabriel's language, might be better rendered as it is in the French,—(anquel plusieurs le parcourent et auquel la connoissance sera augmentee,—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and to them knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, while the vision was shut up. Josephus might declare that the vision related to Antiochus, but he could not know it, for he did not live in the time of the end.

In explaining the vision in which you see so much of Antiochus, the angel says:

"The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia." That "king" is here put for kingdom, is evident from the sense, but beside that, we have positive proof that the angel uses the word to mean the SOVEREIGNTY of an empire, extending through a long succession of consuls, emperors, and kings. In Dan. vii. 17, it is said: "These four beasts are four KINGS which shall arise,"—and in the 23d verse, the same angel says, "the fourth beast shall be the fourth KINGDOM." As the third power is declared to be Greece, we have only to remember that Rome conquered Greece, and became the mistress of the world, see Luke ii. 1, to know that the empire of Rome, extending through hundreds of years, is spoken of as one of the four kings.—Now we understand what the angel means by king, let us hear him further.

Angel—"A king of fierce countenance, and understanding dark sentences, shall stand up."

Bible Student.—I remember Moses prophesied very much like that when he described the nation which should subdue the Israelites, and my reference Bible directs me to his language to illustrate yours. [Deut. 28: 49, 50.] "The Lord shall bring against thee, a nation from far, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand, a nation of fierce countenance." We all know that means the Roman power.

Angel—"And his power shall be mighty, but not by his own power."

Bible Student.—I remember that the mighty Roman generals, confessedly, derived their power from the people. In the three former dominions, the people were treated as if created only for the glory of the monarch.

Angel—"And he shall destroy wonderfully and shall prosper and practice."

Bible Student.—No power ever so wonderfully "devoured the whole earth,"—to use an angel's language—as the Roman power. It was founded by two deserted children, who became leaders of banditti, and, by a long series of astonishing successes, "broke to pieces and bruised" all other nations.

Angel—"And shall destroy the mighty and the holy people."

Bible Student.—Moses said that same nation of fierce countenance should "besiege," and "distress" the Jews,



till they should be "destroyed." The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome pagan and Rome papal.

Angel.—"And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace [or prosperity,] shall destroy many."

Bible Student.—Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, "who opposeth and exalted himself above all that is called God or that is worshipped." Popery has "made craft prosper" by Jesuitism, and by its prosperity has destroyed many.

Angel.—"He shall also stand up against the PRINCE of princes."

Bible Student.—In the French Bible, published by the American Bible Society, I read your words, "Siegneur des seigneurs," that is, Lord of lords. No dominion could stand up against Christ, the Lord of lords, except the Roman. But how does this power end?

Angel.—"He shall be broken without hand."

Bible Student.—Daniel could easily understand that,—for you told him before, that the fourth power was "broken in pieces" by the stone "cut out of the mountain without hands." We have an additional clue, however, for Paul describes the end of the Man of Sin which shall be consumed "by the brightness of Christ's coming."

In all this there is no difficulty. Rome strikingly fulfills the whole. But you apply all this language to Antiochus. Let us consider a few of the many absurdities and difficulties you thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the "Prince of princes."

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

Second Absurdity.—The angel told Daniel, "At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be." Dr. Scott properly inquires, "in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day?" We shall not come to the last end of the indignation till the fourth power is "broken without hand," and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question which is "EXCEEDING GREAT." Here we might close the discussion on this point, for you will not pretend that the power of Antiochus, was exceedingly great! above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history: "He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this tribute end exactly with his life. He reigned but eleven years." Surely there need be no question which power was EXCEEDING GREAT,—that which was OBLIGED to PAY TRIBUTE, or that which exacted it.

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

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

Fourth Absurdity.—The power in question was "little" at first, but it waxed or grew "exceeding great, toward the south and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. He "enlarged his conquests daily, and was undoubtedly preparing to cross over into Europe,"—towards the north-west, not south and east. Of the king whose greatness! we are now considering, Rollin

says: "He assumed the title of Epiphanes, that is, illustrious, which title was never WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (mad, or furious,) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet *vile* is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a shameful REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus:—"When he was grieving for this disappointment, some person told him of the defeat of his commanders, whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so he called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation: while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." Where were Antiochus' "exceeding great conquests?"

Echo answers where?

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

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

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

After writing thus far, I noticed, for the first time, that Dr. Jenks, whom I will venture to call one of the most

learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, 'the transgressors in the Jewish nation were not come to the full.' The holy city was inhabited 'with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1.'" Bp. Newton. These, and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia, which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy, and as these formed no part of this goat, 'the horn grew strong not by its own power.' The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this prince of the host," the King of kings: both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty, and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds, and sending forth vivid flames, and pouring red hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific, that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position you unfortunately occupy. It ridicules itself.

In our next we shall consider the question, "How long the vision?" But that inquiry need not be long.—Our premises being God's eternal truth, instead of Jewish fancies, the conclusions follow irresistibly that the END of Daniel's visions must be next year. May the Lord enable us to be ready for the GREAT DAY.

I remain, &c. N. SOUTHARD.

NO. VI.

FAREWELL TO ANTIOCHUS.

HONORED SIR: Before entering upon the remarkable measure of time in Daniel's vision, permit me to say that the hint you gave me respecting the interpretation of symbols, has opened a very interesting train of thought.

You ask me to picture to myself the animals which Daniel saw in his dream;—or, in other words, to dream the same dream myself. This, you say, is essential to a right understanding of the subject. You say, "there must be a symmetry in the symbols;—a horn cannot be larger than the whole head and body of the goat. Therefore, the HORN cannot represent Rome, while the GOAT represents Greece or Macedonia."

This seems very plausible; but it is a very unsafe rule in "exegesis." Nothing is more unnatural than to see one ear of corn eat up another, or one cow devour another,—or to see a cake roll itself into a camp, and overturn a tent. You have read of such dreams, and found them instructive, if not symmetrical. There is nothing in the vision under consideration, to make it an exception to the general rule, that THE THINGS SEEN IN DREAMS ARE EXCEEDINGLY UNNATURAL. The following is Daniel's description of the wonderful feats of the horn, which has been so absurdly applied by the followers of Jewish and Popish commentators. (Dan. 8:2.) "And out of one of them came forth a little HORN." [Did it remain little, and fixed in the head of the goat, as you seem to have fancied, in dreaming Daniel's dream over again? No.] "It waxed EXCEEDING GREAT towards the SOUTH and toward the EAST, and toward the pleasant land. And it waxed great EVEN TO [or against] THE HOST OF HEAVEN, and CAST DOWN



some of the host and of THE STARS to the ground and STAMPED UPON THEM."

Now, I cannot possibly picture to myself a horn, exceeding great, driving furiously among the stars, casting them to the ground, and stamping on them, and fancy it a little horn quietly resting in the goat's head at the same time. How could it stamp on the stars without feet—and great ones, too—like those of the beast which stamped the residue with the feet of it? The truth is, Daniel does not tell us that he saw the goat at all, after he saw this exceeding great horn.

The world has talked much about the doings of the little horn. Daniel does not say the little horn did any thing except to grow, till it became exceeding great. He then describes the acts of that GREAT HORN. To talk about the acts of the little horn, is about as consistent with Daniel's own account of his dream, as it would be to talk about the birds of the air lodging under the branches of a grain of mustard seed, because Christ says, "When it is sown, it groweth up, and becometh greater than all herbs, and shooteth out GREAT BRANCHES, so that the fowls of the air may lodge under the shadow of it."

As you still seem determined to see nothing in the seventh or eighth chapters of Daniel too large for Antiochus to fill, let me suggest a few more of the absurdities you thus cherish, rather than embrace the view which conflicts with your ideas of the symmetry of dreams, but which agrees most accurately with Daniel's own account of his vision. In addition to the five absurdities, not one of which you have explained, please notice the

*Sixth Absurdity.* You narrow down to a very small affair, that of which the Spirit of Inspiration has taken special pains to give us very LARGE views. It is called the 'little horn' merely to express the smallness of its beginning. Every succeeding word of the six long verses which describe this "wonderfully destructive" power, seems designed to impress us with a sense of its greatness. Dr. Aphorpe, in his Illustrations of Prophecy, (p. 72,) lays down the following just rule. "IN DIVINE WRITINGS, IT IS INDISPENSABLE THAT A PROFUSION OF THE HIGHER FIGURES BE NOT EMPLOYED ON A DISPROPORTIONATE SUBJECT." You cannot apply such exalted language to Antiochus without breaking this plain rule.

*Seventh Absurdity.* The vision, according to your account of it, extends through 293 years, from the time when Persia was pushing all before it, and according to the angel's account, it reaches down to the LAST END of the indignation. After Daniel had seen it, he heard the question, "How long THE VISION?" or, as the learned Bishop Lowth translates it, "For how long a time shall the vision last?" Now, you resort to the absurdity of applying the answer to a very small PART of the vision.

*Eighth Absurdity.* You explain away one of the most direct references to Christ in the Old Testament. The power represented by this "exceeding great" horn shall "stand up against the PRINCE of Princes." In Daniel 11: 22, "the Prince of the covenant" evidently refers to the same glorious PERSON, who is there included among those that "shall be broken." Is it not strange work for Christian teachers to apply this to any one but Christ? He is "the PRINCE of Peace," "the PRINCE and Saviour," "the PRINCE of the kings of the earth," "Messiah the PRINCE," "your (Daniel's) PRINCE," "the GREAT PRINCE who standeth up for the children of thy people." Christ and the Apostles seem to have found predictions concerning his life, sufferings, and death, in "ALL the Scriptures," and all things written concerning Him in the law of Moses, the Prophets, and the Psalms, must be fulfilled.

The Roman power did literally fulfil a great many prophecies respecting Christ, in which we should not at first suspect the least reference to Him. Take for example, Ps. 22: 18, "They part my garments among them, they cast lots on my vesture." Now, is it not absurd to apply the predictions concerning the power which shall stand up against the Prince of princes, to a king who died 64 years before Christ was born, and thus leave Christ out of the prophecy? But, leaving out many other difficulties in your scheme, let us consider,

Finally, the contrast between the sufferings of the Jews under Antiochus, and their sufferings under the Romans. The Encyclopedia of Religious Knowledge, referring to the times of Antiochus, says: "Eighty thousand were killed, made captives, or sold on this occasion." Now read again, some of the glowing language with which the book of Daniel ends, and see if it can apply to the release of the Jews from Antiochus? "And at that time shall thy people be delivered, every one that is found written in the book. . . . And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever. . . . Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. . . . Thou shalt rest, and STAND IN THY LOT at the end of the days." Can this "BLESSEDNESS," and "SHINING FOREVER," relate to the wretched condition of the corrupt Jews, after the death of Antiochus, "being released from one petty tyrant, to fall under another," and sinking rapidly in infidelity, till, when Christ came, "the light shined in DARKNESS, and the darkness comprehended it not," and He who knew the hearts, said to those whom the people considered their wisest and best men, "ye are of your father, the devil," and the people crowned their career of wickedness by crying out, at his crucifixion, "His blood be on us and on our children?"

Now, let us look at what came AFTER the events to which you apply the angel's prediction of the LAST END of the indignation. During three reigns only, were they even nominally independent. We here quote from the Encyclopedia of Religious Knowledge:

"After the death of the widow of Janneus, who governed but nine years, the nation was almost ruined with civil broils. Sixty-six years before Christ, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force, and Pompey, and a number of his officers pushed their way into the sanctuary, if not into the Holy of Holies. Nine years after, Crassus, the Roman General, PILLAGED THE TEMPLE of its valuables. After Judea had, for more than thirty years, been a scene of RAVAGE and of BLOOD, and twenty-four of which, it had been oppressed by Herod the Great, Herod got himself installed in the kingdom. . . . The sceptre was now wholly departed from Judah. . . . At the destruction of Jerusalem, about ELEVEN HUNDRED THOUSAND Jews perished, and since that disastrous event, they have been scattered, contemned, persecuted, and ENSLAVED amongst all nations."

All history cannot furnish us with a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Savior wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. . . . At Cesarea, twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus, ten thousand unarmed Jews were killed; and at Bethshan, the heathen inhabitants caused their Jewish neighbors to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria, the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans, under Vespasian, invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: there were six thousand Jews, who had taken shelter in it, all burnt or murdered. The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places, we hear of two hundred and fifty thousand

that were cut off, besides VAST NUMBERS sent into Egypt to labor as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barchocab pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. . . . In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish war and crusades, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Khalif Nasser scarcely left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France; but in 1275 recalled. In 1320 and 1330, the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358, they were totally banished from France, since which few of them have entered that country. In 1291, King Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia, they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few of them escaped to Turkey. In Portugal and Spain, they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain; some were drowned in their passage to Africa: some died by hard usage; and many of their carcasses lay in the fields till the wild beasts devoured them.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwell. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendor on the national worship, and struck the pagans so much, that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse."

Who can now believe that the persecution of the Jews by Antiochus, was the last end of the indignation; and that the Jew was "BLESSED," who "waited" till Antiochus' death, when all this series of horrors was yet to come?

I tremble in view of such absurd applications of the Scripture, and turn, with renewed relish to the consistent view, which teaches us that the end of the indignation will be when "the times of the Gentiles are fulfilled," and that Christ's glorious kingdom is just ready to be set up.

I remain, &c., N. SOUTHARD.

#### OUR CAUSE.

Believing, as we do, that time is short,—very short, and that the Son of Man will soon appear in the Clouds of heaven in power and great glory, to the joy of all them that love his appearing and kingdom, and to the dismay of all his enemies, who shall be consumed before him, we feel that we have no time to lose—therefore, although our means are limited, we commence this week a paper, to be issued weekly, double the size of the daily. We propose to publish a volume in three months, for FIFTY CENTS—in which we shall continue to lay the claims of this great subject before the people—warning them to be also ready, for "The coming of the Lord draweth nigh." It shall not be said that we have not lifted up the Warning Voice,—that we have not tried to raise the alarm—"Behold the Bridegroom cometh, go ye out to meet him."



## LETTER TO DR. BROWNLEE.

The writer of the following does not hold views precisely like ours, but his reply to Dr. Brownlee is so able, that we take great pleasure in giving it to our readers. Does not the character of the opposition brought against us, afford strong presumption that we are advocating God's truth, concealed from the wise and prudent, but revealed unto babes?

DEAR DOCTOR: We read that when the Apostles commenced preaching the truth as it is in Jesus, "there stood up in the Council, at Jerusalem, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people," who, while he rejected the doctrine taught, earnestly enjoined his hearers to refrain from opposition to it, "lest haply they might be found to fight against God."

Regarding you, sir, as eminently the antitype of this ancient D. D., I hoped that in your Sermon on Sabbath evening you would abate somewhat your characteristic pugnacity, and approach the discussion of the solemn and interesting subject announced with the gravity of a theologian, the courtesy of a gentleman, the candor of a Christian, and with reverential caution, at the least, not less than was manifested by the unbelieving Jew; but I was mistaken. Your discourse reminded me, rather, of one Diotrepes, who, as we read in John's third epistle, impelled by the "love of pre-eminence, was continually prating against his brethren with malicious words; and, not content with this, not only would not himself receive the brethren, but forbade them that would."

Bear with me now, my dear sir, while I briefly examine some of your positions, and the arguments by which you sustain them.

"The reign of Christ during the Millennium will not be a bodily reign, but a spiritual reign."

In support of this you ventured the remarkable assertion that "the doctrine of the bodily reign never was a doctrine of the Church, and never was embodied in any creed; the Church in general believed as I do." Now, Doctor, supposing that your bold assertion is correct, it proves nothing. Neither is the doctrine of a spiritual reign embodied in any creed; pray tell me, how do you account for this singular fact, if the Church "in general" believed as you do? If they did so believe, would they not have expressed this belief in their creeds? The fact is, the Church of late years has been about equally divided on this point; and thus, as a majority is requisite to establish a creed, Ecclesiastical Courts have been compelled to be neutral. This we know was the case with the Westminster Assembly, which framed the Confession of Faith of the Presbyterian Church.

Again, sir, your remark is not exactly correct, in point of fact. In the first and second centuries, before creeds were invented, when every man based his faith upon the Word of God without the aid of Councils, this doctrine was almost universally believed. This we know from the writings of the Fathers, who, though they are not authority as to what *should* be believed, are credible witnesses as to what *was* believed. We know also that the Nicene Council, (A. D. 325) which consisted of over 300 Bishops, in their Ecclesiastical Forms or Constitutions, thus spoke:

"The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect new heavens and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the Great God and our Saviour Jesus Christ. And then, as Daniel says, the Saints of the Most High shall take the Kingdom, and the Earth shall be pure, holy, the land of the living, not of the dead; which David, foreseeing by the eye of faith, cries out (Ps. xxvii. 13) 'I believe to see the good things of the Lord in the land of the living.' Our Saviour says, 'Happy are the meek, for they shall inherit the earth.'"

Your next argument was—"The extravagance of some who hold this doctrine. Irving made the awful assertion that Jesus Christ was born into the world as corrupt as any other man." Well, does that prove that Christ will not reign upon the earth? Doctor, you are a Minister of the Gospel of Peace; you are also very belligerent; now, would it be legitimate for me to conclude from the latter fact, that the Bible inculcates strife? About as much so as is your conclusion from your premises.

"There is not a text in all the Bible on which this doctrine can be based, when it is justly, naturally, and according to the rules of exegesis, explained."

This is a very bold assertion, sir, and I regret that you did not see fit to cite some of the abundant texts upon which Millennarians rely, and give us your explanation of them. For instance, Dan. vii. 13, 14, and 21, 22, and 2 Thes. ii. 3-12, and 2 Tim. iv. 1. By these texts it appears that the Roman Empire, (to which all commentators admit the 4th beast refers,) in its last state, the Papacy, shall be destroyed at the coming of Christ, and that there shall be given to the Son of Man, "dominion, and

glory, and a kingdom, that all people, nations, and languages, should serve him;" that it shall be an "everlasting dominion," and that "his kingdom shall never be destroyed." The 4th beast is to be destroyed at Christ's coming; if he does not come until after the Millennium, then the beast lives during the Millennium, and surely that would be very strange.

Doctor, you should not be so positive. You speak with the complacent assurance of one who believes himself the sole proprietor of wisdom—as if there was no possibility of your being mistaken, evidently forgetting that an Apostle has said, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know it." You should be a little more modest, and not announce your opinions with so much of the dogmatism of an oracle. If, sir, you will read the "Literalist," or "Spaulding on the Second Coming of Christ," or "Cox's Letters," or if you will read your Bible candidly in reference to this question, you will find that there are many texts which can mean nothing at all if they do not teach this doctrine.

"Christ comes to each one of us at death. 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'"

You were peculiarly unfortunate in the selection of a proof text. The passage referred to by you occurs in what is universally admitted to be a description of the judgment scene. The injunction is, to be continually watching for the coming of the Son of Man to judge the world. I particularly request the reader to look at the text in its connection. Now, will you tell me, Dr. Brownlee, how there can be any sort of propriety in the command to "be ready" and watch for the coming of Christ to judgment, if the author of the command at the same time assures us that at least 1000 years must elapse before his coming!

"Suppose he should come down during the Millennium, he could only be in one place at once, and the consequence would be that hundreds of thousands would start up in all parts of the world, and pursue their journey by land and water to see him; and suppose they should see him, there is nothing he could or would say to them, but what is already written in the Bible. If there is anything, let it be proved. Think, too, what would be the state of the world! Family, civil, and political duties would be neglected, and all would be crowding to Jerusalem to see his glories—thus Jesus Christ would be chargeable with throwing his own world into confusion! Besides, we could never get within reach—there would be a dense population wedged in immovably—no person who once got there could get away again; there would be disease, famine, and pestilence!"

Why, Doctor!

Honestly, I pity you, sir! Your ignorance of the subject which you attempted to elucidate for your unsophisticated hearers, affords a deplorable illustration of theological quackery. It seems to me that you know not exactly what to say, and so, to eke out a discourse, introduced this burlesque. However, this is popular preaching. Frequently the suppressed titter could be heard, and occasionally, in the galleries, the laugh of approving scoffers.

You vauntingly exclaim, "Show me a text which says that Christ shall reign with his saints on the earth—if you can, that will settle the question. Observe the guarded language of Scripture—it says that they shall reign with him, not he with them."

That is a nice criticism! Doctor, St. John was not a hair-splitting pettifogger, nor a carping theologian. He wrote with a decision and intention to be understood; and when he says the saints "shall reign with Christ a thousand years," he means just what he says. Tell me, if there is to be only one resurrection, righteous and wicked together, what did Paul mean when he said, "If by any means I might attain to the resurrection of the dead." Was he afraid that he would not be raised? What! when he knew that all would be raised, and at the same time, too? I might quote a score of texts, sir, but probably this one will keep you busy until we again hear from you.

"Departed saints on leaving this earth go to be with the Lord. Now, if Christ comes down and reigns on the earth, then the saints in departing to go to the Lord, go from where the Lord is, to where he is not. Or else they must be constrained to come back again to earth, and feed grossly with men."

What a droll idea! Why do they depart? Answer—Because the Lord is not here. But when he returns, "God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying—neither shall there be any more pain; for the former things are passed away."

One thing more, Doctor. Where do you find any thing in the Bible about the diet of the saints during the Millennium? When you expressed so much holy horror at the idea of the saints leaving heaven, had you forgotten that it is written, "Them also which sleep in Jesus will God bring with him?"

A word or two in reference to Mr. Miller.

You said—"He shows an amazing ignorance of the subject. He takes Daniel's visions of 2300 years, and, although there are several dates at any one of which the vision may have commenced, he selects one without assigning either rhyme or reason—nothing but his own arbitrary will. In this way I will prove to you that the world was destroyed in 1754, and again in 1762; and that it will be destroyed in 1843, and in 1847, and in 1866! Won't it be effectually demolished! [Laughter.] He blunders upon his dates without any reasons; he makes the 'little horn' refer to Antiochus, and he says that the Roman Empire is not destroyed yet! [Laughter.] Why, such ignorance would disgrace a school-boy." [Renewed laughter.]

Oh, Dr. Brownlee, you lack amazingly those fruits of the Spirit—"love, gentleness, meekness," &c.

Behold a Christian!—and without the fires

The founder of that name alone inspires—

Though all accomplishment, all knowledge, meet

To make the shining prodigy complete—

Whoever boasts that name, behold a cheat!

You amused your hearers, sir, but let me ask you—Do you consider the coming of Christ to judge the world, and to execute vengeance upon his enemies, a proper subject for jesting? Excuse me if I speak plainly. I am the son of a Minister, and have never forgotten the parental injunction never to trifle about serious things. I confess, sir, I am grieved at the impiety, I am disgusted at the inconsistency, I suspect the sincerity, and I am amazed at the hardihood of those Ministers of the Gospel who make the momentous and solemn sentiments and scenes of Religion and Eternity themes for wit or sources of merriment.

"Is this the path of sanctity? is this

To stand a waymark in the road to bliss?"

EVERY STATEMENT WHICH YOU MADE IN REFERENCE TO MR. MILLER IS UNTRUE.

You said that he assigns for the selection of his data no reason but his own arbitrary will. You know, or you should have known that, on the contrary, many passages of his work are occupied with various arguments drawn from the Bible and history, designed to prove that there is propriety in the selection which he has made. If you have read what he has written, you must have known this, and if you did know it, the inference is very plain. If you have not read what he has written, you should have remembered that one wiser than Dr. Brownlee has said, "he that answereth a matter before he heareth it, it is folly and shame unto him."

You said he makes the "little horn" refer to Antiochus. Says Mr. Miller, p. 45, "This description agrees with the history of Rome, and CANNOT be applied to Antiochus, as some have supposed." If you did not know this, your ignorance is inexcusable—if you did, Prov. xxv. 18, "A man that beareth false witness against his neighbor is a maul," &c. Equally incorrect was the remark that he supposes the Roman Empire is not yet destroyed. To use the very courteous language in which you addressed Dr. Smith, "the thing was never dreamed of until you fabricated it and palmed it upon him." See Miller's Lectures.

In conclusion, sir, let me suggest for your consideration the following from the writings of St. Paul:

"I therefore beseech you that you walk worthy the vocation wherewith you are called with all lowliness and meekness; putting away lying, speak every man truth with his neighbor, for we are members one of another. Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace to the hearers. A bishop must be blameless—he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. In all things show thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Speak evil of no man; be not a brawler, but gentle, showing all meekness unto all men."

I am, sir, very respectfully, &c. J. A. G.

## MARTIN LUTHER

Died in 1546, a little less than 300 years ago. He did not look for a Millennium before the judgment, and the following extract shows that he did not expect it would be far off.

MARTIN LUTHER'S OPINION.—"I am persuaded that verily the day of judgment is not far off; yea, will not be absent above 300 years longer; for God's world will decrease and be darkened, for want of TRUE shepherds, and servants of God. The voice will soon be heard, 'Behold, the Bridegroom cometh!' God neither will, nor can suffer this wicked world much longer, but must strike it with his judgments of the day of wrath, and punish the rejection of his word."

The three hundred years here spoken of, cannot extend beyond 1846.



## JONES' SHORT LECTURES.

NO. 1.

"For as in Adam, all die, even so in Christ shall all be made alive.—1. Cor. 15: 22.

By the preceding verse, it will be seen that the text is a prophecy of "the resurrection of the dead;" and it speaks of them and of their doom, in two classes, in the following order:

I. *The dead "IN ADAM."*—They must "all die," when they come forth to "the resurrection of damnation." They are not "in Christ," neither are they "new creatures," but are still out of Christ, natural men, and in old Adam, or in the fall of Adam still; and as such, they must be punished with "death," the "second death," instead of being rewarded with "life everlasting;" in "the resurrection of the dead," "The soul that sinneth" it shall die; "the wages of sin is death."—That the text thus teaches the final death of "all in Adam," or out of Christ, is further proved by the words immediately following the text. "Then cometh the end, when he [Christ] shall have delivered up the kingdom [not his own kingdom, but that of his enemies] to God, even the Father, then he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet."—1. Cor. 15: 24, 25. Surely Christ's thus delivering "up the kingdom" putting down "all the rule, authority, and power of his enemies, and even putting them all under his feet, at the resurrection of the dead," is but an expanded explanation of what is meant in the text, by the "death, the second death of them all," who shall be found "in Adam," or out of Christ, when he shall come to judge and reward every man according to his works at the resurrection of the dead.

II. *The dead "IN CHRIST."*—They "shall all be made alive." They are *not* still in Adam, natural men, out of Christ. But they are converted to new creatures "in Christ." "If any man be in Christ, he is a new creature." "Blessed are the dead which die in the Lord," or "in Christ," for in the resurrection they shall not die, but live, when they shall come forth to the resurrection of life, "everlasting life, and shall never die." This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. "And they shall reign forever and ever in the New Jerusalem, which shall come down from God out of heaven upon the new earth," which is then to be erected when the first heaven and first earth shall be passed away, and there shall be no more sea, and when "the Lord my God shall come, and all the saints with thee."

APPLICATION.—Reader, art thou now "in Christ," a new creature by faith? And canst thou in heart rejoice in view of all these solemn realities at hand? And canst thou sincerely say unto the Lord, "Amen, even so, come Lord Jesus, come quickly." If so, then rejoice, rejoice, for thy redemption draweth nigh. Comfort the saints with those words, sound the alarm, and faithfully watch till he comes. But thou, ungodly reader, be entreated, turn to the Lord, repent *now*, escape for thy life, tarry not in all the plain. Escape to the Mount Zion, the heavenly Jerusalem. "For verily I say unto you, the time is short." AMEN.

BROTHER GEORGE STORRS has been unexpectedly detained at Albany. He hopes to reach this city, in season to commence a course of lectures at Brooklyn, THIS [Saturday] evening.

BROTHER SILAS HAWLEY has been earnestly requested to visit this city, and we hope he will arrive early next week.

## MR. HATFIELD'S LECTURE ON DANIEL.

Last Sabbath evening he lectured on the seventh of Daniel, having studied himself into the belief that the fourth beast "dreadful and terrible, and STRONG EHECEEDINGLY," which "DEVOURED the WHOLE EARTH," was one of the fragments of the Macedonian power, represented by the third beast!!! But let him speak.

After explaining the three beasts, respecting which we agree, he said:

"Thus far all is plain; thus far, we have had a beaten path. We come now to a spot where many ways meet. What is represented by the fourth beast? Most commentators say this refers to the Roman empire, but the great mass of Roman Catholic commentators, (1) among whom are men of great learning, deny this. These, and all the early Jewish commentators refer it to the Syrian empires. Here dogmatism is most out of place. Least of all, does it become unlettered and unlearned men (I would speak respectfully) to settle the question as if there could be no doubt. . . . I will not say, as my reviewer has said, [applying the 4th beast to Rome.—Midnight Cry, Dec. 14] "It is so plain, that any child who has taken a few lessons in history must perceive it." Truly,

"A little learning is a dangerous thing," &c.

This reference to our unfortunate want of learning does not trouble us so much as it might, possibly, if we had not just read the preface to the Polyglott Bible, by the study of which we have gained almost all the little knowledge we possess on this subject.

EXTRACT FROM PAGE 5 OF THE PREFACE OF THE ENGLISH VERSION OF THE POLYGLOTT BIBLE.—"It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments." . . . "It is incredible," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, WITHOUT ANY OTHER COMMENTARY OR EXPOSITION THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." Horsley's Nine Sermons, p. 224—238.

Of this same Bishop Horsley, the Biographical Dictionary says, "His mind, it may be said, grasped ALL THE LEARNING of the ancient and modern world."

When I see learned men following Roman Catholic and Jewish commentators, in explaining away a most striking reference to the Papal power, and the judgment to come, in which Christ shall destroy that power by the brightness of his coming, I am happily contented with my ignorance of such commentators, and the learned languages in which they wrote.

## A NEIGHBORLY NOTICE.

"The Mill-rites have started a daily paper in New York city, called the "Midnight Cry" which we observe is edited by Lorenzo Dow Fleming, one of our acquaintances of other days. We are sorry he will endeavor to humbug the public with so rich a joke as the destruction of the world, but we hope he will send us his paper in exchange."

The above, we find in the (Ohio) "Green County Torch-Light." Who the editor is, our memory does not serve us. Will he tell us? If he is certain the views we advocate are a "humbug" in fact, why does he wish to be humbugged by us. He cannot have spoken as he has with propriety, unless he has examined the claims of this subject, and is thus convinced that it is all a "humbug." If this is the case, why does he ask an exchange? If he has not examined the subject, why does he pronounce upon it as he has? We shall send him something on this great question, and will he not do us, and the public the favor of laying our reasons for such an expectation before his readers, who, we doubt not, are capable of judging in such matters for themselves? We suggest to the "Torch-Light" that probably he cannot interest his readers more, or to a better purpose, for a few weeks to come, than by devoting two or three columns of his sheet, weekly to this subject. If our views are

correct, as we are forced to believe, it is imperative that his readers should be told of it. If they are not correct, it will do them no injury to read what we have to offer touching them. Will he give us a hearing? Please say.

LETTER SHEETS.—Those who believe in Christ's near coming, should write all their letters on sheets containing the "Chronological Chart," or the "Rules of Interpretation." All letters should be sealed with the monitory wafers, by which a letter may be sealed much more conveniently than with ordinary wafers. Each one of them carries an impressive sermon on the outside of it, in the shape of some text, like the following:

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—Rev. xxii. 7.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. iii. 20.

"Who will change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 21.

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."—Eph. v. 27.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. 28.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment."—2 Peter iii. 7.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Peter iii. 11.

In this way, our letters, as they go, PREACH, and the Lord may bless their testimony.

Letter Sheets and Wafers for sale at this office.

## THE SECOND ADVENT ASSOCIATION

Will meet at this office next Monday evening. Bible class on Tuesday evening.

## REVIVAL AT WILLIAMSBURGH, L. I.

We are assured that from seventy-five to one hundred persons have submitted to Christ, since the lectures on Christ's near coming commenced at Williamsburgh.

For the Midnight Cry.

## THE HEALING FOUNTAIN.

"There is a fountain opened in the house of David, for sin and for all uncleanness."

There is a fountain deep and wide,  
It gushes from Immanuel's side;  
So pure, so holy, and so clean,  
That all who wash are saved from sin.

This fount so sacred, is not small,  
Confined to none, 'tis free for all,  
The guilty, sinsick, wounded soul,  
May just step in, and be made whole.

So efficacious are its streams,  
That all the fallen it redeems;  
None need despair, the worst may come,  
And in this fountain find there's room.

O, have ye all these waters tried,  
And washed you in their crimson tide?  
If not, come in this fountain lave,  
And live for him who died to save.

"His banner soon will be unfurled,  
Then he will come to judge the world;"  
And if we from our sins are freed,  
O then we shall be saved indeed.

Williamsburgh, L. I.

L. N. C.

SECOND ADVENT BOOK DEPOSITORY  
IN NEW YORK.

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

J. V. HIMES.

## POLYGLOTT BIBLES.

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