

THE MIDNIGHT CRY!

VOL. V.—No. 4. NEW-YORK, THURSDAY, SEPTEMBER 14, 1843. WHOLE No. 83.

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.

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 9 SPRUCE-STREET.

N. SOUTHWARD, Editor.

THE MIDNIGHT CRY,

PUBLISHED EVERY THURSDAY,
BY J. V. HIMES,

9 SPRUCE-ST., NEW-YORK.

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
\$5 for Six Copies—\$10 for Thirteen Copies.

THE MIDNIGHT CRY.

The Editor continues feeble, but is so far recovered that he hopes to be able to resume his labors in season for next week's paper.

LECTURES

Will be continued at the spacious Hall, lately known as Franklin Theatre, Chatham Square; three times on the Sabbath, Monday, Tuesday, and Wednesday Evenings. Prayer and Conference meetings on Thursday and Friday Evenings.

There will be Lectures on the Second Advent of Christ in 1843, at the Hall, 164 West Eighteenth street, (between Seventh and Eighth Avenues,) on Monday, Wednesday, and Friday evenings.

Bro. MILLER lectured three afternoons in succession at the camp-meeting at North Springfield, Vt. He is expected to preach in Andover, N. H. next Sabbath; from thence he will proceed to the camp-meeting at Guilford, N. H., and may be expected in Boston the last of this month, say from 25th to 30th, if nothing prevents.

We have several orders for Bro. Fitch's Sermon on "Come out of Her My People," which we are unable to supply. It will be re-printed;—probably inserted in next week's paper.

The *Chronology of the Bible*, in to-day's paper will be read with interest. It is the production of Bro. S. BLISS, showing from the Scriptures and undisputed authorities that we are near the end of 6000 years from Creation.

CHARLES CLAPP, of Akron, O., has a large supply of Second Advent Publications, which can be procured by any in that region who may wish for them.

Bro. FLEMING has not left for Cincinnati, O., as was intended, but is still at Newark, N. J.

MEETINGS AT BROOKLYN,

In the "HOUSE OF PRAYER," in Adams street, (late Universalist Meeting House,) three times on the Sabbath, and Monday, Tuesday, Thursday and Friday evenings.

LET IT NOT BE FORGOTTEN that the Second Advent Camp-meeting at Belville, N. J., is to commence on Friday next, the 15th inst. Those lecturers who have been invited to attend, we hope will not disappoint the people. Will not some of our New York and Long Island brethren pitch their tents on the ground?

The steamer "Proprietor of the Passaic" will leave the foot of Vesey st. on Friday and Saturday next at 8 o'clock A. M., and Newark at half past 9. Fare from N. Y. 18 3-4 cents—from Newark 6 1-4 cents.

CHRONOLOGY OF THE BIBLE,

Review of Dr. Jarvis, No. 4.

BY S. BLISS.

That the coming of Christ would be at the end of six thousand years from the creation, has been the belief of those who look for the pre-millennial advent, ever since the days of the primitive church. And such a tradition is also traceable before the Christian era, among the Jewish writers, who expected, then would be fulfilled those great and glorious promises, given in the Old Testament.

For such a belief, we have no direct and positive proof in the word of God, but there are many passages from which it might be inferred. That one day is with the Lord as a thousand years, taken in connexion with the six days of creation—a type of the world's continuance, and the fact, that a period of one thousand years is to intervene between the first and second resurrections, may be considered as an instance of this nature. While therefore we do not rely upon the age of the world as any proof of Christ's immediate advent, yet if it can be shown from the most authentic source, that we must be near the end of the six thousand years, it may be regarded as strong collateral evidence in favor of the nearness of that event. We do not for one moment presume to say that we can prove this world is to a year, just six thousand years old, as some portions of history are so obscure that we can only approximate to a correct chronology. We shall, therefore, only endeavor to show from the Bible and other sources, that no man can disprove that we are at, or near the very end of six thousand years from creation; and that the evidence is sufficiently conclusive for us to expect its completion in the end of all the prophetic periods, about the year 1843.

Dr. Jarvis justly remarks, page 49; that "If it were not for God's revelation, the past, beyond a comparatively small circle, would be almost as dark as the future. The books of the Old Testament afford us the only light by which we can eradicate the gloom." We shall therefore attempt to follow the Bible, and that alone, as far as it informs us; and what is remarkable, the Bible gives us an almost unbroken chain of chronology till within a few centuries of the Christian era; and where the Bible fails us, the united testimony of different and independent chronologists, is so harmonious, that there is but little dispute as to the chronology of that period. Where alone there is any dispute, we have the Bible for our guide.

It has been objected to the chronology of the Bible, that the Egyptians, Chinese, and other oriental nations, trace the history of their respective countries far beyond the era assigned by us for the creation. But it has been shown by able writers, that these supposed early periods of history are regarded by those respective nations as merely *fabulous* and *traditional*; and that the *authentic* history of *no nation* reaches back as far as the era we assign for

the flood. The historic period of the Chinese begins only B. C. 2356 years—that of the Romans, which Varro calls the *Mythic*, B. C. 2353 years, and that of Egypt B. C. 2338; all of which fall about 150 years short of the flood. All profane history beyond that is professedly *fabulous*.

We will now begin with the creation, and present the evidence which the Bible gives us of the age of the world, according to the literal reading of the present Hebrew Bible. And in no case shall we deviate from it, unless preferring the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, to the sum total in 1 Kings vi. 1, should be so considered.

CHRONOLOGY FROM CREATION.

Gen. v. 3—	A. M.
3—"Adam lived an hundred and thirty years, and begat a son in his own likeness after his image, and called his name Seth."	130 130
6—"And Seth lived 105 years and begat Enos."	105 235
9—"And Enos lived 90 years and begat Cainan."	90 325
12—"And Cainan lived 70 years and begat Mahalaleel."	70 396
15—"And Mahalaleel lived 65 years and begat Jared."	65 460
18—"And Jared lived 162 years and begat Enoch."	162 622
21—"And Enoch lived 65 years and begat Methuselah."	65 687
25—"And Methuselah lived 187 years and begat Lamech."	187 874
28—"And Lamech lived 182 years and begat a son, and he called his name Noah."	182 1056
vii. 6—"And Noah was 600 years old when the flood of waters was upon the earth."	600 1656
viii. 13, "And it came to pass in the 600 and 1st year, in the first month, the first day of the month, the waters were dried up from off the earth."	2 1658
xi. 10—"Shem was 100 years old and begat Arphaxad two years after the flood."	35 1693
12—"And Arphaxad lived 35 years and begat Salah."	30 1723
14—"And Salah lived 30 years and begat Eber."	34 1757
16—"And Eber lived 34 years and begat Peleg."	30 1787
18—"And Peleg lived 30 years and begat Reu."	32 1819
20—"And Reu lived 32 years and begat Serug."	30 1849
22—"And Serug lived 30 years and begat Nahor."	25

Gen. xi. 24—"And Nahor lived 29 years and begat Terah." 29 1878
 " 32—"And the days of Terah were 205 years; and Terah died in Haran." 205 2083

Acts vii. 4—Stephen says of Abraham, "And from thence when his father was dead, he removed him into this land wherein ye now dwell." The Exode must therefore have begun with Terah's death. Ex. xii. 40, 41, "Now the sojourning of the children of Israel was 430 years. And it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." This agrees with St. Paul, Gal. iii. 17. 430 2513

Josh. v. 6—"The children of Israel walked 40 years in the wilderness." 40 2553

NOTE. To this period the Bible has given us a connected unbroken chain of Chronology; but here we have a break in the chain, which the Bible does not supply—viz. the length of the reign of Joshua, and the continuance of the elders and anarchy. Josephus says, that of the former was 25 years, and that of the latter, 18 years. The question then is, does Josephus give us a *probable* length of time for these periods?

In support of this, the Bible gives us the following evidence. Ex. xxxiii. 11, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." Joshua could not have been more than 45 at this time, and been considered a *young man*. This would make him six years older than Caleb, see Josh. xiv. 7. Then 40 years in the wilderness would make him 85 at the death of Moses, when he entered Canaan. Josh. xxiv. 29. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being 110 years old." This would make his reign 25 years. Dr. Jarvis assigns the same time to him. 25 2578

For the elders and anarchy, Mr. Miller gives 18 years on the authority of Josephus. This interregnum continued till the death of all the elders who outlived Joshua, Judges ii. 7, 8, 10, "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old." "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel."

As all who entered the wilderness over 20 years except Joshua and Caleb, died in the wilderness: and as Joshua could not have been less than 45 when he entered, he must have been at least 25 years older than any of the elders who came out of the wilderness. 18 years is, therefore, a

reasonable time for this period. But as Dr. Jarvis assigns 16 years, and as we wish to differ from him only when the Bible compels us, we shall call it the same.

Thus far we have not varied from the chronology of Dr. Jarvis. But now we have a period extending to the reign of Saul, which is covered by the chronology of the Bible; and all the light which can be thrown upon it, must be obtained from the Bible. There is a discrepancy here, between the sum of the years occupied by the Judges, as obtained by footing the several items given by the text, which will be seen below, and the sum total in 1 Kings vi. 1, which gives 480 years from Egypt to the building of the temple in the fourth year of Solomon. This would give but 311 years from Joshua, till the time of Samuel, which Paul says was about 450 years. Acts xiii, 20, "And after that, he gave unto them judges, about the space of 450 years, until Samuel the prophet." Paul accords with Josephus, and also with the sum of the items in the text of Judges, which with the elders is 446 years. There must, therefore, be some error in the text of the Judges, or in the text of Kings. The latter would seem the most likely, as there the mistake would be all in one passage, while an error in the text of the Judges must occur in many places, as there is no one period of the length of the discrepancy. We know not that there are any different readings of the text in the Judges; while of the text in Kings, the Jews in China, who separated from their brethren in the first century of the Christian era, read 592 years. *Jahn's Hebrew Commentary*. To reconcile the length of the Judges with the text in Kings, the only plausible method has been to suppose some of the Judges were contemporaneous; but this is opposed to the language of Scripture, which describes one judge as being after another.

Judges iii. 7, 8—"And the children of Israel did evil in the sight of the Lord." "Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia; and the children of Israel served Chushan-rishathaim 8 years." 8 2602

Judges iii. 9, 11—"And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz." And the land had rest 40 years." 40 2642

Judges iii. 12, 14—"And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon king of Moab against Israel." "So the children of Israel served Eglon, the king of Moab, 18 years." 18 2660

Judges iii. 15, 30—"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera." "So the land had rest 80 years." 80 2740

Judges iv. 1-3—"And the children of Israel did evil again in the

sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Canaan." "And 20 years he mightily oppressed the children of Israel." 20 2760

Judges iv. 4, 14, 23—"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." "And Deborah said unto Barak. Up; for this is the day in which the Lord hath delivered Sisera into thine hand." "So God subdued on that day Jabin the king of Canaan." v. 31, "And the land had rest 40 years." 40 2800

Judges vi. 1—"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian 7 years." 7 2807

Judges vi. 14—"The Lord appeared unto Gideon. "and said, Go, in thy might, and thou shalt save Israel from the hand of the Midianites."—viii. 28, "Thus was Midian subdued before the children of Israel. And the country was in quietness 40 years in the days of Gideon." 40 2847

Judges viii. 33; ix. 6, 22, 54—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." "And all the men of Shechem gathered together, and all the house of Milo, and went, and made Abimelech king." "When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem." "And he died." 3 2850

Judges x. 1, 2—"And after Abimelech there arose to defend Israel, Tola." "And he judged Israel 23 years, and died." 23 2873

Judges x. 3, 5—"And after him arose Jair, a Gileadite, and judged Israel 22 years." "And Jair died." 22 2895

Judges x. 6, 7, 8—"And the children of Israel did evil again in the sight of the Lord." "And he sold them into the hands of the Philistines." "They vexed and oppressed the children of Israel 18 years." 18 2913

NOTE. Here the Lord raised up Jephthah, who to the demand of the children of Ammon, that he should restore the land to them that Israel took from them when they came out of Egypt, replied, xi. 26. "While Israel dwelt in Heshbon and her towns and Aroer and her towns, and in all the cities that be along by the coasts of Arnon, 300 years, why therefore did ye not recover them within that time?" This would imply that Israel had been firmly settled before that time. To the beginning of the captivity out of which they were just delivered, from the elders and anarchy was 301 years, according to this chronology.

Judges xi. 32—"So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand." xii. 7—"And Jephthah judged Israel 6 years." 6 2916

Judges xii. 8, 9—"And after him Ibazam of Bethlehem, judged Israel." "And he judged Israel 7 years." 7 2926

Judges xii. 11—"And after him Elon, a Zebulonite, judged Israel; and he judged Israel 10 years." 10 2936

Judges xii. 13, 14—"And after

him Abdon" "judged Israel," "and he judged Israel 8 years."

Judges xiii. 1—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines 40 years." *During this captivity Sampson judged Israel 20 years, xvi. 31.*

From the first captivity we have had an unbroken chain of chronology, to the death of Sampson. How long Israel served the Philistines after Sampson's death before their 40 years' servitude ended, we are not informed; but that this servitude did end before Eli arose to judge Israel, we learn from Judges xxi. 24, 25, after they had slaughtered the children of Benjamin, we read, that "The children of Israel departed thence at that time every man to his tribe, and to his family, and they went out from thence every man to his inheritance. In those days there was no king in Israel: every man did that which was right in his own eyes."

After this we read, 1 Sam. iv. 10, 11, 18, that "the Philistines fought, and Israel was smitten, and they fled every man into his tent, and there was a very great slaughter." "And the ark of God was taken." When Eli heard this, "he fell from off his seat backward, by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years."

Judges vii. 2—"And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was 20 years."

Judges vii. 15—"And Samuel judged Israel all the days of his life." How long he judged Israel after the ark was restored, we are not informed; but as he lived to be old, and could not have been more than 38 when Eli died, it is reasonable to suppose that he judged Israel after the ark was restored, before Saul was made king; but as we have no certain evidence, we shall add no additional time.

Acts xiii. 21—"And afterwards they desired a king: and God gave unto them Saul the son of Cis," "by the space of forty years."

2 Sam. v. 4, 5—"David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah 7 years and six months; and in Jerusalem he reigned 33 years over all Israel and Judah." See 1 Kings ii. 10, 11.

1 Kings ii. 12—"Then sat Solomon upon the throne of David his father." 2 Chron. ix. 30, "Solomon reigned in Jerusalem over all Israel, 40 years."

2 Chron. ix. 31—"And Rehoboam his son reigned in his stead." xii. 13, "Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem."

2 Chron. xii. 16—"And Abijah his son reigned in his stead." xiii. 2, "He reigned 3 years in Jerusalem."

1 Kings xv. 8, 10—"And Abijam (Abijah) slept with his fathers" "and Asa his son reigned in his stead."

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"And 41 years reigned he in Jerusalem."

1 Kings xv. 24—"And Asa slept with his fathers." "And Jehoshaphat his son reigned in his stead." xxii. 42, "Jehoshaphat was 35 years old when he began to reign; and he reigned 25 years in Jerusalem."

2 Kings viii. 16, 17—"And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat, king of Judah, began to reign." "And he reigned eight years in Jerusalem."

NOTE. As Jehoram began to reign while his father was still king of Judah, if we give the whole of the 25 years of Jehoshaphat's reign, we must give the reign of Jehoram only from the death of his father. We find by 2 Kings iii. 1, that "Jehoram the son of Ahab began to reign over Israel in Samaria, in the 18th year of Jehoshaphat, king of Judah, and reigned 12 years." Jehoshaphat must therefore have lived to the 8th year of Joram of Israel; and as Jehoram of Judah began to reign while his father was king, in the 5th year of Joram of Israel, he must have reigned three years with his father, and five alone. Dr. Jarvis gives 8 years for this period.

2 Kings viii. 24, 25, 26—"And Joram slept with his fathers;" "and Ahaziah his son reigned in his stead. In the 12th year of Joram, the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign: 22 years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem."

2 Kings xi. 1, 2, 3, 20—"And when Athaliah the mother of Ahaziah saw that he was dead, she arose and destroyed all the seed royal." "Joash the son of Ahaziah" was "hid in the house of the Lord 6 years. And Athaliah did reign over the land." "And they slew Athaliah with the sword."

2 Kings xii. 1—"In the 7th year of Jehu, Jehoash began to reign; and 40 years reigned he in Jerusalem."

2 Kings xii. 20, 21—"And his servants arose, and made a conspiracy, and slew Joash." (Jehoash.) "And Amaziah his son reigned in his stead." xiv. 1, 2—"In the 2nd year of Joash son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah;" "and reigned 29 years in Jerusalem."

NOTE.—Here we find an interregnum after the death of Amaziah of 11 years. It is thus shown. Jehoash king of Israel reigned 16 years. (2 Kings xiii. 10.) Amaziah of Judah began to reign in the second year of Joash, and reigned 29 years, (2 Kings xiv. 1, 2,) or 15 years after the death of Jehoash, (2 Kings xiv. 17.) Jehoash of Israel was succeeded by Jeroboam, who was contemporary with Amaziah 15 years; so that Amaziah was slain in the 16th year of Jeroboam; and was subsequently succeeded by his son." 2 Kings xv. 1, "In the 27th year of Jeroboam king of Israel, began Azariah son of Amaziah, king of Judah, to

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reign." From the 16th year of Jeroboam, when Amaziah died, to the 27th year when Azariah began to reign, was 11 years of interregnum. In this, Archbishop Usher and Dr. Hales, and also Dr. Jarvis, concur.

2 Kings xv. 2—"Sixteen years old was he (Azariah) when he began to reign, and he reigned 52 years in Jerusalem."

2 Kings xv. 7—"So Azariah slept with his fathers;" "and Jotham his son reigned in his stead." 33 v. "And he reigned 16 years in Jerusalem."

2 Kings xv. 38—"And Jotham slept with his fathers;" "and Ahaz his son reigned in his stead." xvi. 2, "Twenty years old was Ahaz when he began to reign; and reigned 16 years in Jerusalem."

2 Kings xvi. 20—"And Ahaz slept with his fathers;" "and Hezekiah his son reigned in his stead." xviii. 2, "And he reigned 29 years in Jerusalem."

2 Kings xx. 21—"And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead."

2 Kings xxi. 9—"12 And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And they shall become a prey and a spoil to all their enemies;" 2 Chron. xxxiii. 11, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which, took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." This was B. C. 677, and from this time they never recovered their independence. Here began the seven times or 2520 years that the power of the holy people was to be scattered. xxi. 1—"Manasseh was 12 years old when he began to reign, and reigned 55 years in Jerusalem."

2 Kings xxi. 18, 19—"And Manasseh slept with his father's," "And Amon his son reigned in his stead." "And he reigned two years in Jerusalem."

2 Kings xxi. 23, 26—"And the servants of Amon conspired against him, and slew the king in his own house." "And Josiah his son reigned in his stead." xxii. 1—"And he reigned 31 years in Jerusalem."

2 Kings xxiii. 30, 31, 34, 36—"And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead." "And he reigned 3 months in Jerusalem." "And Pharaoh-nechoh made Eliakim the

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son of Josiah, king in the room of Josiah his father, and turned his name to Jehoiakim." "And he reigned 11 years in Jerusalem

2 Kings xxiv. 6, 8—"So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead," "and he reigned in Jerusalem 3 months." 10—12, 14, "And at that time the servants of Nebuchadnezzar king of Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants: and the king of Babylon took him in the eighth year of his reign." "And he carried away all Jerusalem, and all the mighty men of valor, even 10,000 captives, and all the craftsmen and smiths; none remained save the poorer people of the land."

NOTE. Here then began the 70 years captivity predicted in Jeremiah xxv. 9—11, "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years." This is a period covered by the sure word of prophecy, which thus marks its commencement.

The close of this period is also marked in the prophecy, Jer. xxv. 12, "And it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This is shown by Daniel to have been literally fulfilled. Dan. v. 1, 4, 5, 30, 31, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

These 70 years must therefore have ended with the death of Belshazzar, and the subversion of the Chaldean empire, in the first year of Cyrus king of Persia.

It is supposed that in the attack

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upon Babylon, when Darius, the uncle and father-in-law of Cyrus, took the kingdom, that Cyrus commanded and acted for his uncle; and that Darius was associated with Cyrus in the government at Babylon during 2 years to his death. This is also the view of Dr. Jarvis. Consequently, the first of Cyrus began with the death of Belshazzar, which harmonizes Ptolemy with Daniel; and also Dan. v. 31, with 2 Chron. xxxvi. 22, 23, "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

We have thus brought down the chronology of the world to the end of the 70 years captivity, which is as far as the chronology of the Bible gives us any clue to the time. But what is remarkable, where the chronology of the Bible fails us, we have no less than three distinct and independent chronologies, of as many different nations, all agreeing. The end of the 70 years captivity, according to Dr. Jarvis, was in the year B. C. 537—the first year of the sole reign of Cyrus or 536 years before the Christian era.

From the Christian era to the end of the current year, is

536 4160

1843 6003

Thus far we have followed the chronology of the Hebrew text; and for every period where that has failed us, we have taken the chronology as given by Dr. Jarvis; and such is the result. Our object has not been to prove this earth just 6000 years old, but only to show from the best evidence, that it cannot vary far from it: and that we may live continually in expectation of the consummation of that period. It will be seen that we have made no allowance for the odd days, or months, that some of the periods may have varied from even years, when they are given in round numbers. The sum of these might reduce the 6003 to 6000. We feel more satisfied with this result, than we should if it gave no time with which to make up such a deficiency.

We have before us the Chronology of an Episcopal clergyman, the Rev. A. B. Chapin, A. M. Mem. Conn. Acad. Arts and Sci.; Mem. Yale Nat. His. Soc.; and Minister St. James Church, New Haven, Ct. It was first published in the Quart. Christ. Spect. Nov. 1838, before Mr. M's Chronology appeared; and in every instance where we have varied from the chronology of Dr. J., and taken that of the Heb. text, with the exception of the reign of Jehoram, it agrees with the chronology here given. From the 7th year of Artaxerxes Longimanus, to the Christian era, Mr. Chapin makes 2 years less than Dr. J. has given, and in our view is correct. This, making no allowance for odd days or months, would make the chronology of the world 6001 years; and brings the 7th year of

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A. M.

Artaxerxes Longimanus, in the year B. C. 457, where we commence the 2300 days and 70 weeks of Daniel. After the 70 years captivity commenced, Nebuchadnezzar made Mataniah his father's brother, king, and changed his name to Zedekiah, who reigned 11 years in Jerusalem, during the 70 years captivity, doing evil in the sight of the Lord. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon." 2 Kings xxiv. 17—20, and also compare 2 Chron. xxxvi. 14—17, 19,—21, "Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen: and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."

Some date the 70 years from the destruction of the temple to the time it was rebuilt. The prophecy, however, seems to indicate that the first captivity is the time from which to date it. But the 70 years are fulfilled in either case.

The above evidence drawn from the word of God, in connection with those chronological periods respecting which there is no dispute, is conclusive evidence, we believe, that the vision will not necessarily be longer delayed, for the prophetic periods harmoniously to terminate in the fulness of times, at the expiration of six thousand years from creation.

According to Dr. Jarvis, the commencement of the first servitude was from creation 2594

According to Mr. Chapin, this was before the Christian Era. 1563

Since the Christian Era, is 1843

This makes the sum total from creation, 6000

THE ANTIQUITY OF THE TRADITION OF THE EARTH'S EXISTENCE TO CONTINUE 6000 YEARS IN ITS PRESENT STATE.

Antiquity can never prove error true; neither can the plea of novelty disprove a truth. We therefore refer to the antiquity of the tradition of the 6000 years' duration of the present dispensation, not as any proof of its correctness, but simply to take from it the prejudice of singularity and novelty, with which many regard it. We first find it brought to view by the ancient Jewish Rabbins.

"As for my opinion," saith R. Menasse, "I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable; that there will be no more generation or corruption; and all things

by the resurrection shall be reneved, and return to a better condition." Menasse also assures us that "this out of doubt, is the opinion of the most learned Aben Ezra," who looked for it in the New Earth of Isaiah 65: 17.

IRENEUS flourished A. D. 178. He was Bishop of Lyons, and says, "in as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when anti-Christ reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the clouds, with the glory of his Father.

BARNABAS says, "The spirit of the Lord is upon me, because he hath appointed me to proclaim the acceptable year of the Lord, and the day of restitution." He then adds—"Furthermore, it is written concerning the Sabbath, 'Sanctify the Sabbath of the Lord with pure hands and with a clean heart.' And elsewhere he saith: 'if thy children shall keep my Sabbaths then will I put my MERCY on them;' (alluding to the mercy promised to Abraham;) and even in the beginning of creation he makes mention of the Sabbath: 'And God made in six days, the works of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider, my children, what that signifies:—'He finished them in six days.' The meaning is this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth saying: 'Behold this day shall be as a thousand years,' therefore, children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith,—'He rested the seventh day?' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun and moon and stars, then he shall gloriously rest in the seventh day. He adds, lastly: 'Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart.) Wherefore we are greatly deceived if we imagine, that any can now sanctify the day which God hath made holy, without having a heart pure in all things. B hold, therefore, he will then truly sanctify it with blessed rest, when we have received the righteous promise;—when iniquity shall be no more, all things being renewed by the Lord; and shall then be able to sanctify it, being ourselves holy." See sec. xiv. xv. Epistle of Barnabas.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem among all the Godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his "Book of Divine Institutions," "Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better." This he proves from God's making the world in six days.

The learned JOSEPH MEDE, called the "illustrious Mede," says, "The divine institution of a Sabbathical, or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world, ac-

ording to the well known tradition among the Jewish Doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

The Rev. RICHARD CLARK, in his essay on the number seven takes a singular view. He also says in his treatise on the prophetic numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNETT, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the received opinion of the primitive church from the days of the apostles to the council of Nice, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, usher in the millennium and reign of Christ on earth.

The above are but a few of the many testimonies which might be adduced in proof of the antiquity of this belief; but here are enough to show that it is of no modern origin. As therefore we are evidently at the very termination of the 6000 years, we are at the very point of time when all the honored names of antiquity would be looking for the coming of the Lord. Well, then, may we live in continued expectation of this glorious event, when we find the fulfilment of the prophecies the signs of the times, and the prophetic periods, all harmonizing in the completion of this period.

Boston, Sept. 1st, 1843.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 14, 1843.

STATE OF THE CAUSE.

The intelligence from every direction, concerning the state of the Advent cause among believers, is of a most cheering character. Instead of relapsing into a cold indifference, as many have prophesied and hoped, there is a faithfulness and firmness, of a higher character than we have ever witnessed before. It is not an evenescent light that has flashed upon us, to glitter for a moment, and then disappear, leaving us in increased darkness. But the divine light that has broken upon us through the word of God, is a light that will no doubt shine brighter and brighter to the perfect day.

The hopes of believers are more and more confirmed by the signs of the times, as the crisis approaches. They regard the tokens of a character not to be mistaken. God is manifestly in this great work. It bears the seal of divine approbation. No enterprise has ever, perhaps, gone on with such rapidity, and echoed its sound to the whole world in so short a time, as the doctrine of Christ's speedy coming. With such an array of evidence as is presented to the judgment, the heart, the eyes, and the ears of Adventists, are they to be shaken and turned away from their glorious hopes and expectations? By no means!! The confusion of our opponents, which is so strikingly manifested in their mutually neutralizing each other's arguments—the weakness of their strong men, in opposing this great truth—the successes and conquests of the undisciplined and "ignorant," so called, all conspire to confirm our expectations.

There are also constant accessions from among the heart and life of the Church. Many, that have been heretofore indifferent to the claims of the subject, are now giving it their attention, and embracing it with their whole heart. Indeed, we have the greatest reason to thank God, take courage, and lift up our heads, assured that our redemption draweth nigh.

PROTEST.

We have reason to be thankful for the good order as well as good feeling which has characterized our camp-meetings hitherto. But the meeting near Bridgeport, Ct., near its close, exhibited some scenes of fanaticism, at which most of the brethren present were much pained. A few young men, professing to have the gift of the discerning of spirits were hurried into extravagances which they themselves since regret, and we have reason to hope that nothing of the kind will again occur. Bro. Litch was present, and the following is his protest.

Dear Brother Southard,—

I find in the papers of this morning an account of the Second Advent camp-meeting near Bridgeport, Ct. The picture is, to be sure, a dark one, but no more so than the truth will warrant. All the scenes described there are true, without exaggeration. A more disgraceful scene, under the garb of piety I have rarely witnessed. For the last ten years I have come in contact nearly every year, more or less, with the same spirit, and have marked its developments, its beginning and its result; and am now prepared to say that it is evil, and only evil, and that continually. I have uniformly opposed it, wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is, the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and following it there is no length of fanaticism to which they will not go. That good men, yes, the best of men, have fallen into the error, and have been ruined for life, so far as their Christian influence is concerned, is a lamentable fact. They begin well, but are pushed beyond the mark, become captivated by the delusion of the devil that they are divinely inspired to perform certain acts, and are infallible, until they are beyond the reach of advice or admonition.

The only way to deal with it, is, to nip it in the bud, and stop it at once. They may be hurt; but depend upon it, one had better suffer than many.

As a duty I owe to the Second Advent cause, to the church and the world, I wish to enter my most solemn protest against the whole concern of fanaticism as I witnessed it at the Stegney camp-meeting. I wish to have no part nor lot in such a concern.—And if Second Advent meetings must be the scenes of such disgraceful proceedings as I there witnessed, I protest against more being held. It would be better for the cause never to have another at such a price. This is not a hasty passionate ebullition of feeling, but a deliberate sentiment. *The Bible—THE BIBLE, is the rule of faith, duty, and feeling, with Adventists.* It is a sufficient rule in all cases. God has given us reason, to guide a nature sanctified by the Spirit of God, and that reason instructed and enlightened by the word—the unerring word.

I believe in being under the influence of the Spirit of God, in being led by the Spirit, and being filled by the Spirit. But the fruits of that Spirit are "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, patience and temperance, against which there is no law." We are always safe in following, or being led by that Spirit; but we are not safe in following blind impulses without trying the spirits by the word. This thing is not peculiar to the Advent cause; John Wesley and his coadjutors always had to meet and contend with it, and they do to this day. It ruined the Advent cause in England under Edward Ervihg, so that it has never recovered.

May the Lord save us from all such fanaticism the few days which yet remain, until he comes.

I hope this affair will be a beacon to all concerned, and that such a spirit will henceforth meet with no encouragement from our brethren,

Yours in hope, J. LITCH.

Philadelphia, Sept. 11th, 1843.

G. S. MILES, writing from Albany, on the 4th inst, says: "I am informed that the Lord has done a great work in Clinton Co. More than a thousand souls have been converted through the labors of Bro. Hutchinson and another Second Advent lecturer. In another county about 800, of which I have never seen any notice."

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THE DAYS OF NOAH.

Sears' Bible Biography has been very highly commended by most of our religious papers. Here is an excellent extract from the article upon Noah. It applies the scriptures in exact accordance with the second advent faith.

"A awful as the contemplation of the deluge is, yet there is another revolution in prospect still more momentous and awful. There shall not, indeed, be an overwhelming flood of water upon the earth, but a stream of devouring fire, which will burn up all the works of nature and of art. A sudden destruction shall come upon the workers of iniquity, and as it was in the days of Noah, so shall it be then: 'They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away: so shall also the coming of the Son of man be.' Matt. xxiv. 38, 39. Infidelity and immorality will prevail to an extraordinary height in the latter days; and though the prophetic signs will be clear and striking to considerate and religious minds, yet upon the generality of men they will have no effect. 'Blessed are those servants, therefore, whom when the Lord cometh he shall find watching.' When destruction shall come as a whirlwind, and vengeance shall be poured down from on high, they shall be safe, being sheltered in the ark of divine mercy. Then cometh the judgment, when all the mysterious ways of Providence shall be cleared up, and every dispensation thereof be fully vindicated, to the confusion of the wicked and the glory and happiness of the righteous.

"The solemn scene ended, and old things being done away, 'all things shall become new.' There shall be 'new heavens and a new earth,' in which righteousness only shall dwell. 'Peace shall flourish in that happy state; mercy shall descend thereon as the dew, and righteousness spring out of the ground.' No evil, either natural or moral, shall disfigure it, for 'all shall know and obey the Lord, from the least to the greatest.' The inhabitants of that world shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord [for of the Messiah] and their offspring with them. And it shall come to pass, saith the Lord, 'that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.' Isa. lxxv. 17, &c.

What a glorious prospect is here expanded to the view of the Christian! Is he apt to look back with a kind of regret upon a paradise lost, through the weakness of our first parents? He turns with rapture to contemplate a paradise before him infinitely more glorious, in which is the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. "In the midst of the street of it, and on either side of the river, there is the tree of life, bearing twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." Rev. xxii. 2, 3, 4, 5.

If the Christian looks back upon a world destroyed by

water, and sees the ark preserving Noah and his family, with the various living creatures necessary to stock the new world, he admires the wonderful goodness of God blending itself with his judgments; and on viewing in prospect the last dreadful destruction of the earth, he rejoices that there is a salvation appointed for all who shall flee from the wrath to come, and also an inheritance reserved for them, which is incorruptible, undefiled, and that fadeth not away.

The covenant with Noah is typical of that made with Christ for the preservation of his church: "For this is as the waters of Noah unto me, saith the Lord; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would no more be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isa. liv. 5, 10.

It is an unspeakable blessing to be interested in this divine and precious promise—to be included in that covenant of grace to which it is given. Many, however, are professedly baptized into communion with Christ's spiritual body, who have never been renewed in the disposition of their minds. A mere outward profession of Christianity, and attaching ourselves to some branch of the Christian church, gives no man a claim to the promise, but will rather serve to add to his condemnation in the world to come. There was an unrighteous, idolatrous Ham in the ark, who inherited a curse instead of a blessing; and the same will be the case with respect to many now in the visible church of Jesus Christ. In her communion, it is to be feared, there are numbers who are not united to the Head by a true and living faith, who marvel much at the declaration of Truth itself, "YE MUST BE BORN AGAIN," (John iii. 7)—who know nothing of real religion, are destitute of all pious feeling, and who, when tried in the balances of the sanctuary, will be found wanting. Nothing short of 'BEING BORN OF THE SPIRIT,' can make us heirs of the promise, children of God, and consequently inheritors of the kingdom of heaven.

Let it be, therefore, our serious care and concern not to have 'the form of godliness' merely, but the 'power of it also,' (2 Tim. iii. 5,) in our hearts, and manifested in our lives and conversations. Noah walked with God in this manner, and had that rest, both here and hereafter, which his name implied; and hereby we also must live in all holy obedience, in the midst of 'a dark and corrupt generation, as lights of the world,' (Phil. ii. 15,) if we would enter into that rest 'which remaineth for the people of God.' Heb. iv. 9."

For the Midnight Cry.

WATCH!

"Watch therefore, for ye know not what hour your Lord doth come."—MATT. 24: 42.

This is a very important injunction, especially at the present crisis, or age of the world; yet I very much fear the import of it is but little understood by the generality. Not to mention the many misapplications made of the text, I might say it is applied to almost every subject but the right one; but more frequently, perhaps, to the subject of death, as if Christ comes every time death comes!

Most second advent believers, however, if I mistake not, consider it an exhortation to watch particularly for the second appearing of our coming Lord. And so I understand it, when applied to the present generation. But in opposition to this view of the text it is said, the injunction was made to primitive Christians more than 1800 years ago, and most certainly they could not be required to watch for this event so long beforehand. That it was made to the early disciples is readily admitted, and that it stands recorded on the sacred page intimately connected with the second appearing of our blessed Lord no one can reasonably deny. But while I firmly believe that all at the present time are, by this injunction, exhorted to watch for the personal return of Christ; yet its application to the early disciples was rendered somewhat different, by the different position in which they stood in the world's history. Our Lord had told them he was going away, but would come again, and exhorted them to watch. But lest they should mistake, and expect his return too soon, he gave them way-marks, by which they might know, as they passed along, where they were. Way-marks had been given in general before, particularly as recorded in the 2nd chapter of Daniel. Five great monarchies, one succeeding the other, were there described; four of which were to be earthly, sensual, devilish. The fifth was to be the kingdom of Christ; to be set up at his second appearing. Three of these way-marks, or sensual kingdoms, had been already passed, and they were passing the fourth. It would be natural then for them to think themselves very near to the setting up of the

fifth kingdom. Our Lord, therefore, that they might not mistake, and think themselves nearer than they really were, informed them that certain things, in successive order, must previously transpire. He told them Jerusalem should first be destroyed or trodden down of the Gentiles, after which Christians would "suffer great tribulations, such as was not since the beginning of the world, nor ever should be." And that, succeeding this, "The sun would be darkened, and the moon not give its light;" and still following, "the stars shall fall from heaven," &c., to which is added by Luke, "Distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth."

Now these events are way-marks, one succeeding the other, and reaching down to his second coming, which our Savior gave to his disciples, by which they might know where they were, and when to look for his return. And these way-marks are the very things for which the early disciples were called upon to watch. Now the injunction presents itself to my mind in this light: As if a man, being a stranger, desired direction to a certain city. He is put on the right course, and told there are "mile-stones" all the way. Watch, as you pass along, and you will know by these way-marks when you get near it. But for what is he to watch? Surely not for the city until he has passed the last mile-stone. He is first to watch for these way-marks, and when the last one is passed, then for the city. So in the case before us.

We have our way-marks the whole distance from our Saviour's incarnation. They stand in successive order, and reach to his second advent. And I ask, where are we now? Who, in his sober senses, can but see, we are passing the very last, which is "distress of nations, with perplexity—men's hearts failing them," &c.

We are now, then, to watch for the coming of Christ to gather his saints, and take vengeance on the ungodly, as the next great event to transpire. And we shall be continually watching, as we "know not what hour our Lord will come. Every man has seen the last "way-mark," yet how few are watching for the Lord, and for the city—the new Jerusalem. The cry has gone out, "Behold, the bridegroom cometh;" yet how few give heed to the things they hear! They pass on, ministers and people, saying, "Where is the promise of his coming?" (2 Peter 3: 4.) The last way-mark troubles them, yet they hear it not; and I ask what more can be done!

My brethren in the ministry, and people of my former charge, I do most affectionately entreat you, not to pass over this subject lightly, lest, when your Lord cometh, you be found sleeping, or with your lamps gone out. Weigh the subject well before you reject it, lest you be found fighting against God. Look again and again at the way-marks, and see where you are in the world's history. Sure I am that we are near its close. And, too soon for those that scoff at the "Midnight Cry," will the Lord appear to take vengeance on a wicked world, and vindicate his people. "Be wise to-day, it is madness to defer." And I ask, why, O! why will you die? B. B. BROWN.

Fort Ann, Sept. 5, 1843.

LETTER FROM BRO. JONAS D. JOHNSON.

BROTHER SOUTHARD,—I believe that the "TIME OF THE END" has come, and will present some of my reasons. I understand by the "time of the end," not a point of time, but a space of time, in which certain events are to transpire, which could not take place in a point of time, simultaneous with the end itself. It is a space of time, in which God's people are to see the signs of their Lord's speedy coming, and are to "know that it is near even at the door,"—when they are to "run to and fro, and knowledge be increased" in every respect, and especially in the prophecies which before were to be sealed up, in a great measure, particularly on the time, until it would be of practical importance to that age on whom the end was coming.

Then the time of the end must be a space of time.—If sealed up until the end, it would be no revelation, and would not have been given us; for "secret things belong unto the Lord our God. But, things revealed to us and to our children, Deut. 29: 29." We are not meddling with God's secrets then, in endeavoring to understand his revelations, but observing his commands: "Search the Scriptures." "When ye see all these things fulfilled, THEN KNOW YE THAT THE KINGDOM OF GOD IS NIGH AT HAND," and are regarding the "sure word of prophecy" as Peter suggests, 2 Pet. 1: 19.

How long were the people of God to fall under the

Papal abomination? Answer Chapter 11, verse 31 to 35, "even till the time of the end, because it is yet for an appointed time." And are the saints now falling under the cruel Roman Catholic power? or, have they been, since 1798, as in ages past? No, says all Christendom. *Then the time of the end must have come.*—Would that all the church might hear it: *the time must have come if the saints are not now falling by sword, captivity, and spoil.*

As the opinion is so general that we are not to understand any thing respecting the end, before it comes, and that the prophecies and prophetic periods cannot be understood, I wish here to introduce the opinions of distinguished Commentators, whom they delight to honor. Dr. Clark says on Daniel 12: 4, "many shall endeavor to search out the sense, and knowledge shall be increased by this means, though the meaning shall not be fully known till the events take place; THEN the seal shall be broken, and the sense become plain. This seems to be the meaning of the verse, though another has been put on it. Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom be increased; this is true in itself, but it is not the meaning of the Prophet's words."

Dr. Scott says, on the same passage, "the angel by way of conclusion intimated to Daniel, that this prophecy would remain obscure (as a sealed book) of which little would be understood "till the time of the end," i. e. till the things predicted drew to (or near) a conclusion. In these latter ages, many have bestowed great pains in searching into history to illustrate those parts of the prophecies which are already accomplished, and by comparing them with other Scriptures, to form some judgment of what yet remains to be fulfilled, and thus much light has been thrown upon them; as they shall gradually be more and more accomplished, they will be better understood, and future generations will be far more surprised and instructed than we are."

Dr. Gill, who wrote a hundred years ago, says in his commentary on Dan. 12: 4, "It was to remain a secret until the time of its accomplishment was come, or near at hand. It reached to times at a great distance. Till these times were come, or were near, it would be a sealed book." (Then let it no more be inquired why the time has not been understood by our wise men before; they tell us it was sealed till near the end.)

"Many shall run to and fro, and knowledge be increased;" "that is," says the Dr., "toward the end of the time appointed, many shall be stirred up to inquire into the things delivered in this book," (these words ought to be written over the door of every minister's study, rather, I should have said, on their hearts,) "and will spare no pains or cost to get a knowledge of them:—compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ: and things will appear plainer and clearer, the nearer the accomplishment of them is: especially when accomplished, when prophecy can be compared with facts. I never have found a commentator but those who have lately opposed the Second Advent doctrine, who did not allow that something is to be known or understood about the time's being near, when it was right at the door. Why will not the professed servants of God obey the command, "know ye that it is near, even at the door." Has not the time come to understand? It most certainly has if saints are no longer falling under persecution. This is the first reason; a second reason is that we have the career of Bonaparte in the last part of the 11th Chap., where it is expressly stated, 11: 40, that at the time of the end the king of the south shall push at him, &c., and this was precisely fulfilled in 1798. And third, MANY are studying into these things delivered in this book, or in other words, many are running to and fro as they never were before, in the visions and prophecies of Daniel. Therefore the wise may now understand."

Yours looking for that blessed hope in '43,

JONAS D. JOHNSON.

Rochester, Aug. 15, 1843.

LETTER FROM BRO. LUTHER CALDWELL.

Dear Bro. Southard,—I am yet proclaiming the glad tidings of the kingdom at hand, in Central Pa. Since I left you at the Gettysburg camp meeting, I have been busily employed. From that meeting I went to Petersburg and lectured the same evening. The Academy was filled with ladies, and the gentlemen stood on the sides and in front. I spoke to the people for an hour and a half, on the time of our Saviour's glorious return.

The next morning I went to Shiremanstown. There, the people calling themselves "the Church of God,"

were holding a camp meeting. I found among them many strong believers in our Saviour's immediate coming. I left this meeting, and went to Harrisburgh, where I lectured in the house belonging to "the United Brethren." From there I went to Middletown, and lectured once. Thence proceeded to a camp meeting in York county, held by "the people of God." I expected by this name that I should have had the liberty of presenting the subject of our Lord's coming, to the people. But my message was *reject ed*. The Adventists were abused. One preacher called us hypocrites, &c. Another said it was *not his* duty to preach Christ as a Judge. He said he would preach Him as a Saviour. Is not this the doctrine of the Universalists. Do they not preach Christ as a Saviour; but not as a Judge?

I love the old apostolical preaching. Peter and Paul preached the resurrection—the Judgment—and the coming of the Lord; and the effect was powerful. "Howbeit, on one occasion, many of them which heard the word believed; and the number of the men was about five thousand."—Act 4. On another occasion, Paul, by preaching the judgment, made the governor "tremble" before him. Besides, it is the only hope which the Christian has in this world, to sustain him amid trials and temptations. Bless the Lord for this hope, which is like an anchor to the soul, both sure and steadfast. Well might the inspired Apostle call it a "BLESSED HOPE." I lectured, however, three times in a grove, a short distance from the meeting. Brother Palen, who was convinced by hearing Bro. Litch, on the 11th of Daniel, at Middletown meeting, was present. He stood by the cause, as also did Bro. Prier, and Bro. Shelly.

From this meeting I went to Newbury. And from that place to Middletown, where I learned that a Methodist minister was to preach against our views. I went to the meeting—the house was crowded—and many standing without. But the preacher was taken sick, and could not attend. I was invited to improve the time, which I did by giving a lecture on the Judgment. From Middletown I went to Smoketown, above Carlisle. The brethren here were with us heart and hand.

I have since that meeting, lectured in Lewisburg, and Lisbon. I find that there is a desire to hear in places hitherto closed against us. In Middletown, our friends are much encouraged. The Lutheran preacher in Middletown has embraced our views, and is preaching them boldly. My faith is strong, that our Saviour will soon come. Then we shall obtain joy and gladness; sorrow and sighing will flee away. Even so, Lord Jesus, come quickly.

Middletown, Pa., Sept. 5th, 1843.

Extracts from Dr. Gill's Commentary.

WRITTEN ABOUT 100 YEARS AGO.

Titus 2: 13—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Now this, the gospel directs and instructs believers to look for, to love, to hasten to, most earnestly desire, and yet patiently wait for, most firmly believing that it will be; and this the saints have reason to look for with longing desire and affection, and with pleasure, since it will be not only glorious in itself, but advantageous to them; they will then be glorified with Christ, and be forever with him.

Rev. 3: 20—"Behold I stand at the door, and knock," &c.

The phrase, "standing at the door," may be expressive of the near approach of Christ to Judgment; and his knocking may signify the notice that will be given of it by some of the immediate forerunners and signs of his coming; which yet will be observed by a few, such a general sleepiness will have seized all professors of religion; and particularly may intend the midnight cry, which will, in the issue, rouse [awaken the attention] of them all. "If any man hear my voice," in the appearances of things, and providences in the world, "and open the door," or show a readiness for the coming of Christ, look and wait for it, and be like such that will receive him with a welcome. "I will come in and sup with him and he with me." To and among these will Christ appear when he comes in person, and these being like wise virgins, ready, having his grace in their hearts, and his righteousness upon them, he will take them at once into the marriage chamber and shut the door upon the rest, when they shall enjoy a thousand years' communion with him in person here on earth, when the Lamb on the throne will feed them with the fruit of the tree of life, and lead them to fountains of living waters, and his tabernacle shall be among them.

Letter from Bro. Challacombe.

HONESDALE, PA., August 28, 1844.

Dear Bro. Himes,—I am not ashamed to acknowledge that I am looking for the appearing of our Lord Jesus Christ; and if I delight in any thing, it is in reading of our Lord's return to our world, to save his people with an everlasting salvation.

I sincerely thought, before I heard brother Reed last fall, that I could confute the doctrine with one single passage of Scripture, and wondered why people should be so foolish as to trouble the Church and world with such a doctrine. But now I conceive that the Bible teems with the good tidings of our Saviour's speedy approach; and thank God, a few brethren in this vicinity with myself, are daily rejoicing in prospect of soon entering upon our promised possessions. We enjoyed a course of lectures from Bro. Teal, last winter, and his labors were blessed.

We want more light on the subject here. Could not some good lecturer be sent to this place? There is a desire to hear, and I think great good might be done.

Yours in hope of speedy immortality,

THOMAS CHALLACOMBE.

DR. ADAM CLARKE.

It is a source of no small perplexity to the mass of the church and the world, that the coming of the Lord is by Adventists proclaimed as being specially nigh. But the following from Dr. Adam Clarke's Commentary, or illustrations of Dan. 2d chap., will be found of the same cast. If the great day was so near as to justify the following ardent appeal from Doctor Clarke in his day, are we not justified in faithfully giving the word of warning now? Oh, that people would be wise and heed the truth concerning the coming and kingdom of the Lord in season to be benefited by it.

The Doctor evidently supposed that the Great Day of the Lord would come at the close of the six thousand years from the creation, which period is doubtless just upon us. He says:

According to the ancient tradition there were, 1. *Two thousand years void*; that is without the law. 2. *Two thousand years under the law*. And 3. *Two thousand years under the Messiah*. And at the termination of the *third* the endless sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first,—second,—third,—fourth,—fifth, and sixth day*; but when the sabbath is introduced, and God is said to *rest from his work*, and to have *hallowed this day*, there is no mention of the *evening and the morning* being the *seventh day*. That is left without termination; and therefore a proper type of the *eternal sabbath*—that *rest which remains for the people of God*.

And are we indeed so near the time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Is the *fifth empire*, the *kingdom of the stone*, and the *kingdom of the mountain*, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when *they who turn many to righteousness shall shine as the stars for ever and ever*? What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke, because they have never heard of it;—and they have not heard of it, because those who have enjoyed the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feeling,) the imperious duty of dividing their *heavenly bread* with those who are

famishing with *hunger*! and giving the *water of life* to those who are dying of *thirst*! How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father; and the Judge of quick and dead sits on the great white throne, and to those on his left hand says,—“I was hungry and ye gave me no meat; I was thirsty, and ye gave me no drink.” I say,—How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*; and showing them the *means* of doing it by affording them the blessings of the Gospel of the grace of God? Let us beware lest the *stone* that struck the motley image, and dashed it to pieces, *fall on us*, and *grind us to powder*!

A YOUNG DISCIPLE.

Dear Brother Southard,—Perhaps it will be interesting to some of your readers if I should relate to them how a little boy in our city has been recently converted to the love of Jesus, and the hope of his coming this year. Charles was in his 13th year when his mother first heard the doctrine of the second advent nigh. At first he wept, and begged her not to read to him about it, for he knew he was a sinner, and unprepared to rejoice in this truth, his heart rose in opposition and he used every argument which he could glean from the scoffing world to refute it. He became very unhappy and unkind to all about him.

The more he resisted the truth, the more miserable he was, and he was a cause of great grief to his kind parents. He went with his mother very unwillingly to attend the lectures on the second coming of Christ, and after a time became fully convinced, through the simplicity and power of the scripture arguments which he heard, that the end of all things is at hand, and that he must soon stand before a Saviour whom he did not love. He felt that he should be lost, and he began to seek for mercy with great earnestness. He found that he could do nothing to make himself better, and he cast himself on the Saviour's promise, who hath said, “he that seeketh me early, shall find me.” He believed this promise, and was forgiven, and his heart was filled with joy and love.

He now rejoiced that he should so soon meet the Saviour, and every doubt of his coming was removed. He loved Christians, and the place where they met to pray, and often testified with streaming eyes, how the Lord had blessed his soul. He then endeavored to persuade every one he knew, to seek the pardoning love of Jesus, and be ready for his appearing.

It was not long after, that a number of little boys were also converted, and they meet weekly to sing and pray together, and several others were added to their little band by their humble endeavors. He now learned to read the Bible, and says the Lord helps him to understand it. When he meets with any temptations or trial, he steals away alone and tells Jesus, and receives immediate comfort and peace, he knows that his prayers is heard and answered, the love of God is shed abroad in his heart, and he is very happy: He is looking constantly for the Saviour, believing that in a few days, he will come and receive him to himself.

Yours truly in this blessed hope,
Philadelphia. C. S. M.

For the Midnight Cry.

CAMP-MEETING AT GREENVILLE, R. I.

BRO. SOUTHARD—This meeting commenced on Wednesday P. M., the 6th inst., on the land of Bro. Daniel C. Tourtellot. The attendance up to Monday, when I left, was good. The excitement in that community was greater than at either of the camp-meetings I have attended this season. This, in a measure, may be accounted for from the fact that it is the first camp-meeting that has been held in the state of Rhode Island for the last *twenty years*. There were between twenty and thirty of the Second Advent friends from Providence, that attended the meeting the first day, and some others came afterwards. They had a large tent, 30 by 50 feet. The Wrentham and North Scituate brethren each had large tents upon the ground. There were six tents in all. Seats were provided in the open air for about 2000 people, but the attendance on the Sabbath was so large that not more than half of the people could be seated.

The meeting was opened with a very appropriate discourse, by Dr. Huntington, from the following text: “*The testimony of the Lord is sure, making wise the simple.*” The lecturing was done by Brethren J. S. White, of Wrentham, — Snow, Mears, of Worcester, Mass., and myself. Several other preachers were present and some of them took part in the exercises, among whom were Bro. Durfee, of North Scituate, Bro. Macomber, of Block Island, Bro. Adams, of Attleboro, and others whose names I did not learn. Good attention was paid to the lectures, and many came out openly and avowed their strong belief from the *sure testimonies* of the Scriptures, that the Lord would come in 1843. The word took a deep hold on the unconverted, some of whom sought and found the pardoning mercy of God. The people of God were revived and encouraged; and I look for great good to result from this meeting. I am the more assured of its good results from the vigilant efforts of the subjects of Satan on the occasion. They had their camp a little distance from ours—where, of course, their father's will was done. Not having sufficient employment at their own camp, they came on Sabbath evening and made an effort to disturb ours; but finding no one there to *show fight*, they went away as they came, howling most horribly, no doubt because their master's kingdom is so near at an end. The friends are greatly indebted to Bro. Tourtellot for his hospitality, and also to Bro. H. Lonsdale, of Providence, for the excellent order in the management of the meeting. I left them on Monday noon in the midst of a most heavenly season. The meeting was to continue till Wednesday, on which day the Lord's Supper was to be celebrated.

Yours in haste,
E. JACOBS.

FALL OF BABYLON.

FROM AN OLD HYMN BOOK.

Hail the day so long expected,
Hail the year of full release,
Zion's walls are now erected,
And the watchmen publish peace.
From the distant courts of Zion,
The shrill trumpet loudly roars:
Babylon is fallen, is fallen, is fallen,
Babylon is fallen, to rise no more.

Hark, and hear the people crying,
See the city disappear;
Trade and traffic all are dying,
Lo! they sink to rise no more!
Merchants who have bought her traffic,
Crying from a distant shore:
Babylon is fallen, is fallen, is fallen,
Babylon is fallen, to rise no more.

All her merchants cry with wonder,
What is this that comes to pass?
Murmuring like some distant thunder;
Crying, O! alas! alas!
Swell the sound, ye kings and nobles,
Priests and people, rich and poor.
Babylon is fallen, is fallen is fallen,
Babylon is fallen, to rise no more.

Lo, the captives are returning,
Up to Zion see them fly:
While the heavenly host rejoicing,
Shout them welcome through the sky.
See the ancients of the city,
Terrified at the uproar:
Babylon is fallen, is fallen, is fallen,
Babylon is fallen, to rise no more.

Blow the trumpet in mount Zion,
Christ will come the second time,
Ruling with a rod of iron,
All who now as foes combine.
Babel's garments we've rejected,
And the wedge of golden ore:
Babylon is fallen, is fallen, is fallen,
Babylon is fallen, to rise no more.

ANTICIPATION.

Rev' 1: 5-7 “the Prince of the Kings of the Earth cometh with clouds, and every eye shall see him.”

The conflict is over, the struggle is past—
The Earth and its tried ones are free,
Our Prince has returned to his kingdom at last,
No longer an exile to be.

The myst'ry is finished and darkness has fled,
With sin, and its poison, and woe,
The ransomed in triumph have come from the dead,
The power of redemption to show.

The world from the fire of its cleansing is pure,
And glows with the radiance of heaven;
A paradise bright which shall ever endure,
The home of the meek and forgiven.

In glory unveiled to the joy of the blest—
With love and thanksgiving to share,
And the sunlight of holiness smiles on their rest,
For the King in his beauty is there.

C. S. M.

BELLVILLE CAMP-MEETING.

A Second Advent Camp Meeting will be held at Bellville, N. J., [in “Capt Whitfield's Orchard, in William street.”] to commence on Friday, Sept. 15.

Persons from Newark are requested to take the lower road,—the bridges being only passable on that route.

Passengers from New York city will take passage on board the steamboat “Proprietor of Passaic,” at the foot of Vesey street. Fare to the camp-ground, 18 3-4 cents.

LETTERS RECEIVED DURING THE WEEK ENDING SEPTEMBER 11.

POSTMASTERS.—Union Mills, N. Y., 25 cents.
Littleton, Mass., 50 cents.

Macomb, Ill.; Harrisburgh, Pa.; Weedsport, N. Y.;
Warsaw, N. Y.; Meriden, Conn.; Pitcher, N. Y.;
Oppenheim, N. Y.; Alum Creek, O.; Salisbury, N. H.;
Plymouth, N. Y.; Carmel, N. Y.; Jamaica, Vt.; Econ-
omy, Pa.; Rowe, N. Y.; Youngster, N. Y.; Michi-
gan City, Ind.; North Boston, N. Y.; Jamestown, N.
Y.; Wolcottville, Conn.; Gainesville, Ala.; Victor,
N. Y., each \$1.

Ellicott Mills, Md., \$2.
Bridgeport, Conn., \$3.
Bristol, Conn.; Cleveland, O., \$5.
North Goshen, Conn.; Wellington, Conn.

INDIVIDUALS.—Nathaniel Reed, Louisa S. Phares, \$1.
G. S. Miles, \$3.
Wm. Fraser, \$5.
Cha's. Clapp, \$47.
Luther Caldwell, S. Bliss, J. V. Himes, L. D.
Fleming, E. C. Galusha, Thos. Smallwood, O. E.
Noble, B. B. Brown, Albert H. Otis, Josiah Litch,
John Moffatt.