

THE MIDNIGHT CRY!

VOLUME II.

NEW-YORK, FRIDAY, JANUARY 6, 1843.

NUMBERS 3 & 4.

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

BY JOSHUA V. HIMES.

WEEKLY—NO. 36 PARK-ROW.

READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

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

TERMS FOR THREE MONTHS.

Two copies, by mail, for	\$1 00
Five " " " " " "	2 00
Twenty-six, " " " " " "	10 00

Orders (enclosing the money) should be addressed to J. V. Himes, 36 Park Row, New York.

THE MIDNIGHT CRY.

THIS SHEET IS FREE.

Come and receive it freely, and scatter it widely, without money or price. We are enabled to make this offer, by the blessing of God, who has sent us a sum of money, by the hands of one of his stewards. With this we have purchased paper,—set up the type, and put the press in motion.

Now, brethren and sisters, stewards of the Lord's treasures, shall this sheet continue to be scattered, till its sound has gone to the extremities of the land. Give, and it shall be given to you. We wish to use one thousand dollars, in giving away this sheet.

To those who have no money, we again say, COME AND RECEIVE IT, read and lend, or send it abroad.

It is printed in this way, that it may go to the country with small postage, and be scattered in the city, carrying a comprehensive view of first principles to all who will read.

"The liberal soul shall be made fat." "There is that scattereth and yet increaseth." "He that watereth, shall be watered also himself."

NOTE.

To the Friends of the Second Advent Cause in New-York and its vicinity.

The subscriber having, a short time since, opened an office in this city for Second Advent publications, and the "Midnight Cry," in order to raise the standard among and give the alarm to this great community, begs leave to say, that although the receipts have not exceeded one half the expenditures, he intends still to keep the office open while he has the means to do so. All persons wishing publications, or information on the subject, will please to call.

The Weekly "Midnight Cry," will be continued for the present. Friends will do all they can for its circulation.

The subscriber, being absent most of the time, has procured the services of faithful men, who will, in his absence, attend to all the duties pertaining to the business of the office.

The subscriber makes no appeal for money or donations for himself, or even the cause. He feels assured that God will sustain him in all that is necessary to be done. If friends wish to aid the cause by donations, we wish them to state distinctly in what way they wish them to be appropriated, and we will comply with their wishes, in any service we can render.

JOSHUA V. HIMES.

New-York, January 4, 1843.

CONFERENCE IN PHILADELPHIA.

Bro. Litch is still lecturing in Philadelphia. The brethren there have made arrangements for a Conference, to commence Tuesday, Jan. 31st. Brethren Miller and Himes expect to be present.

CONTENTS OF THIS SHEET.

A postmaster lately requested us to prepare a large sheet, embodying some of the most convincing arguments, showing the second coming of Christ in 1843. In compliance with many such suggestions, we have made this sheet double, and have inserted some articles which have been printed in the daily Midnight Cry. The lectures by Bro. Storrs give a clear view of the great outlines of the objects presented to Daniel in his visions, or rather in the different presentations of the same vision. The letter to Mr. Hatfield gives one brief argument respecting the time. Other arguments are touched upon in the "Reasons," by Bro. Miller. The lecture upon the woe trumpets exhibits the striking fulfillment, in years, of a prophecy expressed by days, and shows us that we are living in the days of the voice of the seventh angel. We have also given a selection of the facts respecting the signs in the stars, which, with many other signs, greatly confirm the belief that Christ's coming is nigh, even at the doors.

If this sheet meets the wants of the community, and the funds are furnished, we shall issue another two weeks from to day, containing the Clue to the Time, and the Endless Kingdom, by L. Hersey, a Diagram of Daniel's Visions, the Chronology of the World, the Two Resurrections, and other appropriate articles.

TABERNACLE IN BOSTON.

The believers in Christ's coming, at hand, have begun to erect a large temporary building, which will hold several thousand persons, in which meetings are to be held, till all Christ's friends meet him in the air. It will be dedicated early in February. We shall give a more extended notice next week.

LECTURE IN THE BAPTIST TABERNACLE.

BROTHER WHITING of Williamsburg, will lecture at the Tabernacle in Mulberry street, next Wednesday and Thursday evenings, on the visions of Daniel. This brother is well known as an eminent Hebrew scholar, and the public may be assured that he will present the conclusions of a sound mind, after a candid examination.

Lectures to commence at seven o'clock.

THE EXPECTATION OF THE SECOND ADVENT IN 1843, is becoming general in all parts of the world. We are informed by a gentleman from New Bedford, that the sailors who go out to sea from that port, are writing home from all parts of the world respecting it. These sailors have carried out from that port Second Advent publications, and are scattering them in all lands, and are telling of these things wherever they go, from port to port, and from coast to coast. The great day alone can reveal the great light which has thus been cast in distant lands, by this noble hearted class, who "go down to the sea in ships and do business upon the great waters."

MONITORY WAFERS—According to the decision of the Postmaster General, letters which are sealed with monitory wafers, are subject to double postage. Those who have them on hand, can, however, use them in all cases where the letters or packages are to be sent by private conveyance. In England, such wafers are in very general use, and do not subject to extra postage. As we are prevented from circulating truth in this manner, we must resort to other and more effectual measures.

EXPOSITION OF NEBUCHADNEZZAR'S DREAM.

Daniel II.—BY GEORGE STORRS.

Verses 31—36.—"Thou O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold—his breast and arms of silver—his belly and sides of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.—This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all." [i. e. has given thee universal dominion on earth.] "Thou art, [i. e. thy kingdom is] thus head of gold."

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grand-son of Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldaea. It extended from Nimrod to Belshazzar who was its last king.

Verse 39, first part.—"And after thee shall arise another kingdom, inferior to thee." What kingdom succeeded Babylon? See chapter 5: 28, "Thy kingdom [Babylon] is divided and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second universal kingdom, and was represented by the "breast and arms of silver."

Verse 39, last part.—"And another third kingdom of brass shall arise," which shall bear rule over all the earth." What kingdom was this? See chapter 8, verse 5—7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom which was represented by the brass of the image.

Verse 40.—"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally ad-

mitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed."—Who was Cesar Augustus? A Roman emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." *What kingdom shall be divided?* "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.* Thus the "kingdom was divided" as designated by the *ten* "toes." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed with the miry clay*."

The Roman, or "iron" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43.—"And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed with miry clay*, they" [Romanism] "shall mingle themselves" [i. e. Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, it has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus *perpetuated*, though "divided." That power will continue, not *civily*, but by its *ecclesiastical* authority, till "broken without hands."

Verse 44.—"And in the days of these kings" [What kings, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal* kingdom] that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e. the subjects shall not pass from one set of rulers to another as the *four* previous kingdoms have done] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "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 (10th

verse) 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 shouldst *destroy* ('break in pieces') them that destroy ('break in pieces.' See Dan. vii. 23) the earth.] and it [the *fifth* kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "little stone" at first.—But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it grows, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow*? You do not find it in the Bible: it must be in your imagination, if any where. The "stone smote the image, and" it "became like the *chaff* of the summer threshing-floors, and the wind carried" it "away, that *no place* was found for" either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that, "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the *Cesars*?" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to *perdition*, for surely no man can be saved without *grace*; and that grace must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished*."

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the "*head*"—Babylon: nor on the "breast and arms"—Media and Persia: nor on the "belly and thighs"—Grecia: nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "set up in the days of the *Cesars*." Where, then, did it smite the image? Verse 34 tells us, it "smote the image upon the *FEET*." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e. till the fourth, or Roman kingdom was *divided*; which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God *is to be set up*. That it was not set up at certain periods spoken of in the New Testament will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then.—Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom*." It was still future when our Lord ate the last passover. See Luke xxii. 18, "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42, "Lord, remember me *when thou comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—

But did he not set it up before his ascension to heaven? See Acts i. 6, "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50, "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*." This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which, see; and the apostle Paul tells us, 2 Timothy iv. 1, that "The Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*." And again he tells us, Acts xiv. 22, that "We must through much tribulation *enter into the kingdom of God*:" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation. James, ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if "promised," it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom:" not yet given. It is something still to come. To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is to come*. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "*tabernacle*," *groaning*, "being burdened." The kingdom will come; yea, it is now *at the door*. "Ye feeble saints fresh courage take." "Behold, your God will come with vengeance [to your enemies,] even God with a recompense; *he will come and save you*." Isa. xxxv. 4.

But *when* will the kingdom of God be set up? See Matthew xxv. 31—34, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory. *Then* shall the king say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "*seventh angel*" sounds his "*trumpet*." Rev. xi. 15—18.

Some men will *not* enter the kingdom of God. See 1 Cor. vi. 9, 10, "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27, "And there shall in *no wise* enter into it [the new Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6, "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 Christ, and shall *reign* with him," &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14, "Wherefore, seeing that ye look for such

* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber, from the Italian Historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."—Ed.

things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no *spot of known sin* upon us if we would enter the kingdom of God. Again, John iii. 3, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3, "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself, even as he is pure.*"

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34-36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago.—Are we in the Medo-Persian Empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron?" No. Long since that empire fell. Where are we, then? Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image? Is it on the head? No. Is it on the breast and arms? No. Is it on the belly and thighs? No. Is it on the legs? No. Where then? On the feet. Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it*. Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed*. How far off, reader, do you think that event can be? What is to come next as the subject of prophecy? *The stone*. Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, "My Lord delayeth his coming."

For the Midnight Cry.

THE MILLENNIUM.

The modern notion of a Millennium is so deeply rooted in most minds, that they will be surprised to learn its origin and history. It is here briefly stated by one who has made it a subject of careful study. Read and ponder.

From the days of Adam the human race have continually looked for a recovery of Paradise on the earth: and, as in every case where all eyes are turned steadily in one direction, so in this, there is good ground of expectation. From the beginning, man has had the promise of his Maker, that the seed of the woman should bruise the serpent's head, should destroy the works of the devil, should remove the curse, slay death, triumph over the grave, and make "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." (Acts iii. 21.) Among other prominent features of divine revelation, the heathen have distorted, and still preserved this; their poets never ceasing to sing of a golden age once on the earth, and in the revolution of ages to return again. The Jews, to whom "were com-

mitted the oracles of God," have, with unshaken faith, looked for their own supremacy of the nations in a heavenly kingdom under the sceptre of David's son, by whom they are to be restored forever to their own land, and to be filled with the increase of the favor, knowledge, and glory of God. To this day, in all their dispersions, they are witnesses of this proud hope: and Christians of every age and sect profess and inculcate, cherish and maintain the same hope, only with such modifications as the New Testament makes.

It is, then, a right holy faith to look for such a restitution of Paradise; but it is a faith exposed to much distortion, and to many corruptions. Among the first Christians it was cherished in the form of the kingdom of God preached by Christ and by his apostles, and universally expected in the third century to be set up on the ruins of the Roman kingdoms in the END OF THE WORLD. When, at length, the Roman kingdoms became Christian, in the fifth and sixth centuries, and the Church became Roman, darkness brooded over the face of the deep, the nations slept; they dreamed of a paradise, and of a kingdom, and of a millennium; but the fanciful picture was shadowy and ill-formed according to the nature of dreams. In the second century of our era, this hope had taken in some minds the distinct form of a thousand years of delight to come in the earth, under the personal administration of our Lord and Saviour Jesus Christ.—Hitherto believers had expounded their hope of bliss by the name of the kingdom of heaven shortly to appear; but in the latter half of the second century, Justin and Irenæus appear to mix this evangelic exposition with the apocalyptic Millennium. Early in the fourth century Lactantius, "the Christian Cicero," the imperial tutor of Constantine's sons, poured into this mixture an untold quantity of the sibyl's oracles, making harmony between the conflicting opinions of royal Christians and Senatorial pagans, by intruding a large infusion of Roman ceremony, idolatry, and expectation, into the pure gospel and hope of the kingdom of heaven, the way for which had been already made broad by Origen of Egypt. Christian courtiers and politicians carried this infusion during the fourth century into the whole body of the Church, which was now modelled outwardly after the fashion of the empire, and also fell inwardly into many imperial and carnal hopes. But the Church rallied—she tried and condemned the carnal hopes of a millennium, and threw overboard the whole doctrine, A. D. 373; and it disappeared shortly after, from the history of the church, until the Reformation, A. D. 1517, save only the alarms of the end of the world about A. D. 1000, and the same again in the fourteenth century, reckoning from the conversion and reign of Constantine one thousand years, or a millennium.

At the dawn of the Reformation, Luther and his associates were greatly confirmed in their hostility, and strengthened in their controversy with popery, by the conviction that the Roman hierarchy is the sinful kingdom which should spring out of, subdue, and rule over the divided realms of Rome, after the emperors were no more; and which "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.) The lives of Luther and of Melancthon, and the history of their time, abundantly prove their expectation of the end of the world in the coming of Christ, to overthrow the papacy with all the world, in that age. A mixed multitude revived the old millenary doctrine, that the Lord was coming indeed to remodel the governments of the world, by cutting off all unholy people, and giving the administration of the earth for a thousand years into the hands of the true Church, the living saints. The crowd was sometimes fearfully great who despised governments, and shook off the reins of authority, because the saints should not be governed by sinners, and because the Lord was on the point of giving the wicked, with all the governments of the world, into the hands of his people. The great Reformers were compelled to disown, and in their own defence to condemn this doctrine of a millennium "prior to the resurrection," which those of Germany did in the seventeenth article of the Augsburg confession A. D. 1530; and those of England did by the forty-first article of the Church in the reign of Edward VI. A. D. 1552. That article says: "They who seek to revive the millenary fable, oppose the Holy Scriptures, and plunge into Jewish fanaticism." The article of Augsburg says: We "condemn those who circulate the judaizing notion, that prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked every where be oppressed."

These official rebukes of the unwholesome doctrine from the two leading Churches of the Reformation placed this blunder among Protestants, where it was placed by the Church of the fourth century, nearly out of the pale of orthodoxy. Hitherto it had never separated from itself the personal coming and presence of Christ. Whether in the second, fourth, or sixteenth century, the doctrine of a millennium prior to the resurrection flourished, it was still at the coming of Christ, and under his personal administration that every teacher and convert

received it. But in the latter half of the seventeenth century started a new idea, which seemed to avoid the extravagance of Lactantius, and harmonize some conflicting notions of the millennium, while it takes from the doctrine its only royal feature, and robs the promised kingdom of its king. This idea was that the millennium is a spiritual state in this world, in which neither does the Lord come nor reign personally and visibly, but only by his spirit. Daniel Whitby, D. D., about the year 1700, in a treatise published in the end of his commentaries on the Epistles, first broaches this novel idea to the Church, and he distinctly claims it for himself. He says he differs from the ancient millennaries in three things, of which the first is, "I deny Christ's personal reign upon the earth during the 1000 years."

This bold step, which seems to convert the original blunder into downright heresy, has been subsequently followed by the multitude of Protestant commentators, until the churches have very extensively adopted it; and thousands of preachers herald the approach of a period of a thousand years' bliss in this world, under the reign of the saints, "prior to the resurrection," and free from the restraints and the delights of Christ's personal presence. At the same time a very large and respectable body of Christians of the Anglo-Saxon race have revived the ancient doctrine of the millennaries, both in this country and in Great Britain. These agree with the followers of Whitby in expecting the bliss in this life; but they temper their expectations with the hope of Christ's coming and reigning at the same time with the resurrection of the just. Either of these views seems to violate the analogy of faith, and to annul the gospel; for under the gospel it is written, "The just shall live by faith," (Rom. i. 17;) but in the millennium, with Christ present, the just will live by sight, not by faith; and of a millennium where Christ is not personally present, Dr. Whitby dreamed contrary to the Scriptures, which never separate Christ, the head, from his body, the Church, in the day of victory; and contrary to the universal faith of the fathers, and the churches of every age and denomination, as deliberately expressed in their writings and in their creeds. Many creeds we have seen, but never one of any sect that failed to recognise the death, resurrection, and ascension of Christ to the right hand of the Father, as in that of the council of Nice, "whence he is coming again in glory to judge the quick and the dead, of whose kingdom there shall be no end." Not a creed of any age or sect recognizes the doctrine of a glory to be revealed before the revelation of Jesus Christ, or of a kingdom to come before the coming of Christ; or of a state of universal or of general peace and bliss in this sinful world. "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division." (Luke xii. 51.)

This world is a place of discipline; the world to come is, for the well disciplined, a state of bliss. There is a world to come. This present is an evil world, and will be evil while sin and death reign in it, and over it. Their dominion ceases only in the end of this world, when Christ our Lord is hailed by "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" (Rev. xi. 15.) Then will be peace and safety without apprehension, at the manifestation of our holy Lord, whom we may safely expect. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, LOOKING for that blessed hope, and the GLORIOUS APPEARING of the great God and our Saviour Jesus Christ. These things speak and exhort and rebuke with all authority." (Tit. ii. 11.)

Ever since Adam's fall man has looked forward to the recovery of Paradise on the earth; and he must look forward to it, until the second coming of the second Adam, the Lord from heaven. The disciples at his first advent supposed the kingdom of God should immediately appear. To correct which error he told them the parable of the ten pounds, as recorded by St. Luke, plainly teaching that he is gone to receive a kingdom, and, having received it, to return and reckon with his servants. At his second advent, this world and its illusions will vanish; the hopes of man and the promises of God will be accomplished. Christ will make all things new, and lead his people into their promised inheritance, "the kingdom prepared for you from the foundation of the world," in new heavens and a new earth; which is Paradise on the earth. "Thy kingdom come, thy will be done on earth as it is in heaven."

REVIVAL IN HARTFORD.—We understand there is a revival going on among the people connected with the Congregational Church in this city, under the pastoral charge of Rev. Mr. Sprague. Many of the converts, we learn, have stated at recent meetings, that their serious impressions were imbibed under the preaching of Mr. Miller, and other lecturers of his peculiar faith.—[Hartford Palladium.]

In the next Psalm the writer says :

O God, the heathen are come into thine inheritance,
Thy holy temple have they defiled,
They have laid Jerusalem on heaps,
Help us, O God of our salvation!
For the glory of thy name,
And deliver us, and purge away our sins,
For thy name's sake.

So we, thy people, and sheep of thy pasture,
Will give thee thanks FOREVER.

Does not this refer to an eternal state following the judgment? Compare this language with that used by Isaiah :

Behold, the Lord maketh the earth empty, and maketh it waste,
The earth mourneth and fadeth away,
The earth also is defiled under the inhabitants thereof,
Because they have transgressed the laws,—changed the ordinance,
Broken the everlasting covenant.
The earth is utterly broken down,
The earth is clean dissolved, the earth is moved exceedingly,
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage :
THEN shall the moon be confounded, and the sun ashamed.
When the Lord of hosts shall reign in Mount Zion,
And in Jerusalem, and there shall be glory before his Ancients.
—Isaiah 25 : 1, 4, 5, 19, 20, 23,

This will be fulfilled, at the same time with the following, which is applied to the city of the Lord, the Zion of the Holy One of Israel.

I will make thee an eternal excellency,—a joy of many generations.

Thy sun shall no more go down ;
Neither shall thy moon withdraw itself.
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous.
They shall inherit the land FOREVER.—Isaiah 60 : 14, 19, 20, 21

The same glorious sight is presented in Isaiah 35 : 10.

And the ransomed of the Lord shall return,
And come to Zion with songs,
And EVERLASTING joy upon their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Compare this language with the 21st chapter of Revelations, and you will find it will be fulfilled, in the new Jerusalem, the tabernacle of God with men, in the NEW EARTH. Then will the sanctuary be cleansed, and not before. You remember the words of Sir Isaac Newton : "The sanctuary is not yet cleansed." It cannot be, while terrible beasts tread down the earth—while the overspreading of abominations make it desolate even to the consumption. But the Lord says :

Behold I create new heavens and a new earth ;
And the former shall not be remembered,
Nor come into mind.
But be ye glad and rejoice FOREVER in that which I create :
For, behold, I create Jerusalem a rejoicing,
And her people a joy,
And I will rejoice in Jerusalem,
And joy in my people.
And the voice of weeping shall no more be heard in her,
Nor the voice of crying.—Isaiah 65 : 17, 18, 19.

Now, we see why the Psalmist calls on the earth to rejoice, in view of the coming of Jehovah to judge the earth. It is going to be cleansed or made new.

O worship the Lord in the glorious sanctuary.
Fear before him all the earth,
The world also shall be established that it shall not be moved.
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad.
Let the sea roar, and the fulness thereof.
Let the fields be joyful, and all that is therein.
Then shall all the trees of the wood rejoice before the Lord.
For he cometh—for he cometh to judge the earth.
He shall judge the world with righteousness,
And the people with his truth.—Ps. 96 : 9-12. See also Ps 93

Now, my dear brother, shall we disregard the perfect harmony between all these revelations of the Almighty, and apply one of these visions to a Syrian king who died 164 years before Christ, when they so manifestly relate to great powers which rule in the earth till Christ dashes them in pieces, and sets up his everlasting kingdom, when, "to them that look for him, he shall appear the second time, without sin, unto salvation?" Dare you deny that Christ applied this same prophecy to something which was still future, when he spoke? "When ye SHALL SEE the abomination of desolation, SPOKEN OF BY DANIEL THE PROPHET, stand in the holy place." This language Christ applies to Rome, long after Antiochus was dead and buried. Why will you try to raise his putrid corpse?

But I need not argue this point. The identity of the visions in their progress identifies them in their end.

"At the time appointed," said the angel, "the end shall be." That time appointed was the 2300 days. Gabriel was told by his divine Master, "Make this man to understand the vision." He did it, in part, immediately, but gave him no hint, when to commence the 2300 days, or how to understand them. He closed by saying, "Shut

thou up the vision, for it shall be for many days." It was indeed shut up then, for Daniel himself says, "I was astonished at the vision, but none understood it." Had Gabriel then disobeyed the command to make Daniel understand it? It is certain he had not finished his work, and equally certain that he did finish it afterward.

How do you know this? an objector may inquire. Because he was still an angel of light, employed in errands from heaven, when he appeared to Zacharias and the virgin Mary, 500 years afterwards. This proves that he had never disobeyed the Lord.

Daniel waited fifteen years, however, in uncertainty. He had caught at the words, "The sanctuary shall be cleansed." He had naturally applied them to that which was first in his own heart, towards which his windows were open when he prayed. He waited till 2300 days had passed, once and again, and still the sanctuary was not cleansed. He was in doubt what this could mean.—In his perplexity, he did as we now do; he applied himself to the study of the prophecies. There he learned that the seventy years of captivity were almost ended. Now, thought he, the sanctuary will indeed be cleansed. He therefore confessed his sins, and prayed, saying, "Cause thy face to shine upon thy sanctuary, that is desolate." Scarcely had he uttered this word when his prayer was interrupted by the angel Gabriel, "flying swiftly," as if on an urgent errand. What was it? "I am now come forth to give thee skill and understanding:" as if he had said, I am come to correct your mistake respecting the cleansing of the sanctuary, and the 2300 days. The angel proceeds to say: "Understand the matter and consider the vision. Seventy weeks are determined [CUT OFF, as all modern Hebrew scholars agree] upon thy people, and upon thy holy city, to finish the transgression and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." That these seventy weeks, or seventy *sevens* were fulfilled at the death of Christ, after 490, or 70 times 7 years, most Christians are agreed. It only remains to inquire from what they are cut off. The only rational answer which offers itself is, the 2300 days, left unexplained before, and to which these seventy weeks are a key. "What vision was before Daniel, which he could consider? These words must relate to something he had seen before, or to what he was then looking at. What vision was before him? Nothing but the person of the angel. Does the angel mean to be understood, as if he had said, "Consider ME, look at my form, my face and my wings; seventy weeks are cut off!" &c. He meant this, or referred him to THE VISION recorded in the eighth chapter, in which Gabriel had before been seen. But manifest as this connection is, in our common translation, it is rendered still more clear and striking, in Tindale's translation of the Bible, printed in 1549. It was published before the chapters were divided into verses. I give his orthography.

"As I was yet speakinge at my prayers, knowledginge myne owne synnes, and the synnes of my people, making so mine intercession before the Lorde my God, for the holys hil's sake of my God: Yea, while I was yet speaking in my prayer, beholde the man Gabriel (whome I had seen afore in the vision) came flying to me, and touched me about the offeringe time in the eveninge.—He informed me, and spake unto me: O Daniel, sayde he, I am now come to make the understand it. For as soone as thou beganest to make thy prayer, it was so divided, and therefore am I come to shewe the. And why? For thou art a man greatly beloved. Therefore, ponder the matter well, that thou mayest learne to understande the vision."

Need we ask to have the connection made more manifest? While pondering the matter well that he may "learne to understande the vision," he perceives that seventy *sevens* are cut off, which must be fulfilled in years. We know they have been so fulfilled. This part cut off being thus fulfilled in years, the remainder must be so likewise. Subtract 490 from 2300 and 1810 remains to complete the vision. We have already lived 1809 years and nine months since Christ was crucified.

Here let us briefly sum up the argument :

I. The Lord revealed future events to Daniel at five different times, including the revelation in the ninth chapter, which is evidently a key to that in the eighth.

II. These revelations are different views in the same field, and they must of course harmonize.

III. Daniel is permitted, at three separate times, to see the kingdom of Christ and his saints, which is to be universal, "under the whole heaven," and IT shall stand FOREVER, and the saints shall possess it forever, even forever and ever. There Daniel would expect his inheritance, and there he shall stand in his lot, at the end of the days.

IV. Before this everlasting kingdom is set up, he sees the kingdoms of this world broken in pieces—consumed—destroyed—given to the burning flame.

V. The view, in the eighth chapter, has a particular period during which it must begin.

VI. The only precise point given in the whole Book for the commencement of the vision is, the going forth of the commandment to restore and build Jerusalem. This decree went forth within the above-named period 457 years before the common Christian era of Christ's birth—from which point 490 years were fulfilled at his Crucifixion,—that great event which seals the vision.

VII. From the same point, 2300 years terminate in 1843,—the period before Christ being spanned by the arch of 490 years, and the 1810 years since, being fixed with astronomical precision.

Thus all objections founded on the uncertainty of chronology are wholly obviated.

O may we be ready to meet our Saviour, when the time is fulfilled, and he shall come to cut off the wicked from the earth, and to receive those who love his appearing.

I remain &c.

N. SOUTHARD.

For the Midnight Cry.

A CONVERT'S REASONS.

Messrs. Editors,—I was once found among those who considered it contemptible to listen with any degree of patience to the Second Advent doctrine, as advocated by Mr. Miller, and others of similar belief. But my views on this important subject have greatly changed; and it may, perhaps, subserve the cause of truth and righteousness, to state how this change has been effected. I have for some time, and in different ways, endeavored to find out the truth in reference to this very serious matter; and as a first resort, I very naturally seated myself at the feet of those who professed to know all about it. I listened with attention to the lectures of those whose professed object it was, to "use up Miller for a shilling," or for nothing, if twelve and a half cents were deemed too much to expend upon what was considered a "worthless humbug." I hoped to hear some well digested argument in opposition to Christ's personal reign upon the earth. But my hopes were, in every instance, destined to disappointment; the main scope of the lecturer seeming to be to set "second advent" doctrines before the mind in a *distorted and ludicrous* light. As my object was to understand the truth, and as that was not obtained while seeking it from the lips of those who are placed as "watchmen" on the walls of Zion, (who surely ought to know the "signs of the times.") I consulted the publications of the despised believers in the "personal reign" of Zion's King. In them I found no senseless ridicule applied to scenes of Judgment and of Millennial glory; but a serious, well managed vindication of their sentiments, not in words of "man's wisdom," but in those which the Holy Ghost employs.

Light began to dawn upon my mind, and when I found that a multitude of passages in the Bible were utterly inexplicable, except when viewed in connection with two distinct resurrections of two very different classes, I could not but wonder that I should so long have opposed a doctrine which shines forth so luminously in the truth of God. But I not only consulted "second advent" publications, I attended the lectures of Brother Storrs on several occasions. In his manner there was the utmost solemnity, and in his argument I could discover no vulnerable point. To unbelievers in the doctrine of the "personal reign" of Jesus, I would say, "search the Scriptures" and see if these things are not so. In conclusion, I would express how much I am indebted to the letters of Brother Southard to Brother Hatfield, for a perfect refutation of the "Antiochus" delusion,

Yours in the bonds of the Gospel,

TIMOTHY.

Midnight Cry, Jan. 6, 1873

"SIGNS IN THE STARS."

When all the signs mentioned by Christ, have been fulfilled, He says: "then shall THEY SEE the Son of Man coming in a cloud, with power and great glory." And he immediately adds: "When these things begin to come to pass, then look up, and lift up your heads, for YOUR REDEMPTION draweth nigh." And after the parable of the "fig-tree, and all the trees," he proceeds: "When you see these things come to pass, know ye that the KINGDOM OF GOD is nigh at hand."—Luke 21: 25-31.

Paul tells Timothy, [2 Tim. 4: 1.] "Christ shall judge the quick and the dead at his appearing and his kingdom." After a few solemn charges to Timothy, he says: "There is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me AT THAT DAY, and not to me only, but to all them also that love his appearing."

It is becoming very fashionable to refer all the Scriptures respecting Christ's coming and the end of the world, to the destruction of Jerusalem. But unless it can be shown that Christ then came in the clouds, and that Paul, and those who loved the Lord's appearing, then received their crowns, we must believe the time is yet to come, in which "the Lord Jesus shall be revealed, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints."

Among the signs of this "great day for which all other days were made," it is said, "the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The fixed stars being much larger than the earth CAN NOT fall to it in showers, and therefore cannot be intended. In former times, a few shooting stars, or meteors were noticed, but no very striking exhibition of them in multitudes was ever recorded previous to the memory of those now living. The People's Magazine for Jan. 1834, contains an extended article on this subject, with an engraving, from which we extract the following interesting particulars:

METEORIC PHENOMENA.

"On the morning of the 13th Nov. 1833, those who are in the excellent habit of early rising, had an opportunity of witnessing one of the most beautiful displays, that the imagination can conceive. We happened to be among the fortunate on this occasion, and therefore can describe the scene from our own observation.

"We were about five miles southwest of Boston, and a little before five in the morning, on looking out of the window, saw several stars shooting downward, leaving behind a long shining train. This excited our attention, and calling up a learned friend who was sleeping in an adjacent room, we sallied forth.

"The scene was indeed beautiful, and almost fearful. On all sides of us, nearly without cessation, the meteors were streaming through the heavens; sometimes one alone, sometimes two or three or more together. Some of them were small, and soon disappeared; others were more brilliant, and had a longer and more glorious career. We were standing among some trees, the strong shadows of which were often thrown upon the ground as the meteors hurried by.

"There was a boy with us, whose exclamations were amusing and descriptive. 'See there, see, see!' said he, 'there goes a whole handful! there's one cracked all to pieces! Look up there; that one's made a mark on the sky like a piece of chalk!'

"It may well be believed that our feelings became deeply interested, and that an exhibition so wonderful, produced emotions amounting to awe. It seemed as if the very stars were leaping from their places, and after a rapid flight, vanishing into air. If philosophy taught us better, still the imagination could not be restrained, and the mind pressed forward to that predicted hour, when 'all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.'—Isa. 34: 4.

"It is perhaps one of the purposes of such natural wonders, to rouse the mind, that might otherwise sleep over the works of God, to a consideration of the great things which he has done and has yet to do. This may be a part of their design, and therefore, it may not be amiss to indulge and cherish the deep and awful impressions which they make. But we should not permit these phenomena to excite superstitious ideas, for they are no doubt, as truly natural, and as much in the course of events as the clouds that every day are sweeping unheeded through the sky."

We shall not deny that these showers were produced by natural causes, but when Christ calls our attention to such signs it must be wrong to consider them unworthy of special notice.—Ed.

"A correspondent of the Philadelphia National Gazette gives the following description of the appearance of the phenomenon in that city:—

"About a quarter past five o'clock this morning, being awake, a blaze of light filled the window, which in all respects resembled the effects produced by a flash of lightning. I was soon informed that there was an uncommon appearance of shooting stars. In order to obtain a full view of this brilliant scene, I took a position in the open air, and, in conjunction with a person near me, counted the number that appeared in five minutes. They amounted to eighty at least; but as sometimes several would fall at one time, and frequently in opposite portions of the heavens, it is most probable that many escaped our observation. During the whole time, allowing eighty to have appeared in five minutes throughout, the number of descending meteors must have amounted to upwards of two thousand; while many, in their sudden transit, would exhibit only a train of pale light, but well defined, others, bursting suddenly upon the sight, would blaze splendidly through the whole extent of their course, impressing the eye for a few moments with the appearance of a brilliant line of light. It was impossible to witness these appearances without being strongly impressed with the sublimity and splendor of the scene."

"A correspondent of the New York Commercial Advertiser gives the following description of these meteors:

"At half past four o'clock A. M., I first observed it, and continued to notice it until its termination at six o'clock A. M. From a point in the heavens, about fifteen degrees southeasterly from our zenith, the meteors darted to the horizon in every point of the compass. Their paths were described in curved lines similar to those of the parallels of longitude on an artificial globe.

"Millions of these meteors must have been darted in this shower. I was not able to remark a single one whose proximity to me was greater or less than any other—by being intercepted between my vision and any distant object—such as trees, houses, or the high shore of New Jersey west of me. The singularity of this meteoric shower consisted in the countless numbers of the celestial rockets, and more especially in their constantly uniform divergence from the point fifteen degrees southeasterly from our zenith."

"A writer in the Rockingham (Va.) Register, states that these phenomena began about one o'clock, and continued without intermission till daylight.

"It might be literally called a rain of fire. It consisted, to adopt the vulgar denomination, of very numerous shooting stars,—so numerous as to fill the whole atmosphere, and to be resembled by those whose sphere of observation was pretty large, to those flakes of snow which we are accustomed to see as the precursors of a coming snow storm. Thousands of those bright scintillations were to be seen at one glance of the eye. Some of these meteors were large, and emitted a vivid light; others were mere sparks or scintillations; but all so rapid in their motions as to seem a fiery line stretched from the point of detonation to the point of extinction."

"A gentleman who came passenger in the Hilah, from Liverpool, informed the editors of the New York Journal of Commerce 'that on the night of the 12th—13th inst. she was on St. George's Bank, about 300 miles distant from the coast. The meteoric phenomenon was as splendid there as it is described to have been here: and occurred at the same time of the night.'"

"A gentleman who was riding in the stage at St. Lawrence County, during the same night, stated 'that instead of a shower of meteors, he encountered a fall of snow. He however noticed frequent flashes of bright light, and the stage driver remarked that it was strange there should be lightning during a snow storm.'"

"The Salem Register of Nov. 18th mentions a somewhat singular coincidence connected with these phenomena. 'It appears that Captain Hammond of the ship Restitution, and his crew, who arrived at this port last week from Palermo, have had the extraordinary good fortune of witnessing this wonderful phenomenon twice within a year—the ship being in our bay on Wednesday morning, bound in. They saw the meteors as early as twelve o'clock, and viewed them till daylight. The appearance of the heavens was very similar to that of an occurrence which happened exactly on the same day of the month and year, at Mocha, in the Red Sea, where they went for pepper. Captain Hammond thus describes the sight at Mocha, in an extract from his Journal, written at the time.

"Nov. 13th, 1832. From 1 A. M. until after daylight there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. The sky at the time clear, the stars and moon bright, with streaks of light, and thin white clouds interspersed in the

sky. On going on shore in the morning, I inquired of the Arabs if they had noticed the above: they said they had been observing it most of the night. I asked them if the like had ever appeared before. The oldest of them replied it had not. I asked them to what they attributed it! The answer was, they supposed the Devil was at work, and they considered it was an ill-omen, which of course was natural, as they were daily expecting an army to besiege the city. For the last six days it has been blowing a strong gale from the south—hazy weather, and sand in the air."

"The Register also states as remarkable coincidences, that the only three great meteoric showers on record all took place on the morning of November 13, viz:—In South America, November 13, 1779—at Mocha, November 13, 1832—and in the United States, November 13, 1833."

"Below is an account of an appearance seen in 1779, by Andrew Ellicott, Esq. It is taken from the Transactions of the American Philosophical Society, Vol. VI. pp. 28, 29.

"November 12, 1779, about 3 o'clock A. M., I was called up to see the shooting stars (as it is commonly called.) The phenomena was grand and awful; the whole heavens appeared as if illuminated with sky-rockets, which disappeared only by the light of the sun after daybreak. The meteors, which at any one instant of time appeared as numerous as the stars, flew in all possible directions, except from the earth, toward which all inclined more or less; and some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling among us. We were in lat. 26 deg. N. and S. E. from the Key Largo, near the edge of the Gulf Stream.

"I have since been informed that the above phenomenon extended over a large portion of the West India Islands, and as far north as St. Mary's in lat. 30. 42. where it appeared as brilliant as with us off Cape Florida."

"The following account of a meteoric phenomenon, very similar to that of the 13th inst. is taken from the Richmond Va. Gazette, of April 23, 1803. This electrical phenomenon was observed on Wednesday morning last at Richmond and vicinity, in a manner that astonished every person who beheld it. From one until three in the morning, those starry meteors seemed to fall from every point in the heavens, in such numbers as to resemble a shower of sky-rockets. Several meteors were accompanied with a train of fire, that illuminated the sky for a considerable distance. One, in particular, appeared to fall from the zenith, of the apparent size of a ball eighteen inches in diameter; that lighted for several seconds the whole hemisphere. During the continuance of this remarkable phenomenon, a hissing noise in the air was plainly heard, and several reports resembling the discharge of a pistol."

"In June 1799, Humboldt observed a prodigious number of falling stars between the island of Madeira and the coast of Africa. Thousands of falling stars succeeded each other during four hours. Bonpland relates that there was not a place in the heavens from the beginning of the phenomenon, equal to the extent of three diameters of the moon which was not filled with them.

"Accounts have been received from New Orleans which state that the late phenomena (in Nov. 1833) were also witnessed in that city; and the western papers contain full descriptions of the celestial display, as it was seen in that section of the country."

A STRANGE THING.

A few days since, some of our Second Advent brethren went to a Presbyterian clergyman in Newark, N. J. to obtain the use of his meeting house, for the purpose of giving a lecture, when he remarked, it was an utter absurdity to talk of Christ's reigning upon this earth—that people who believed such a doctrine, had not minds as big as a grain of sand. "Why," said he, "if Christ does reign here, He may reign alone, for all me—I would not stay with him!!!" Very well; the gentleman can probably have his choice either to "stay with" Christ, or be among those who "shall go away." But that choice must be made before the Master comes. What must be the state of that teacher in Israel, who can treat this great subject in such a manner! The doctrine of Christ's speedy coming is drawing a straight line. There is no neutral ground. We must either be for or against Christ. It is a strange thing, to our mind, how a Christian can have such a strong aversion to the coming of Christ.

¶ Lectures on subjects connected with Christ's coming at hand, are delivered almost every evening, at the M. P. Church in Attorney Street. Bro. Jacobs enters heartily into the work.

THE TURKISH EMPIRE.

More than twelve years ago, brother Miller published his views on the 9th chapter of Revelations, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy, in 1839, or 1840. Nearly five years ago, [in 1833] brother Litch, understanding the duration of the sixth trumpet to be represented by a day for a year, published this lecture.

That the sixth trumpet relates to the Turkish power, most of our learned commentators agree. That its independence has departed is most clearly proved by the Eastern correspondence of the "New York Observer," published in August, 1841. Their correspondent uses the following expressive language, probably having no more suspicion that he was sustaining our views of the near coming of Christ, than that he was building up Ma-

homedanism: "The Turkish Empire is becoming decomposed, and is but A MERE CORPSE!"

Now, let us suppose a case, and ask a question.

Imagine an ambitious politician in the south-west part of this Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana, and Florida, and becomes their leader in rebellion against the General Government; our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity, that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him, if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family

forever, and Florida to be his during life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands. After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—"WE WILL TAKE CARE OF THAT!" Would not every one feel that the independence of this country had departed? What if we were afterwards permitted to keep up the forms of government? So are other provinces permitted.

We believe the sixth trumpet has ceased its sounding; and to those who are not prepared for the last blast of the LAST TRUMPET, it is a fearful thought. O, hear his voice. PREPARE TO MEET THY GOD.

THE THREE WO TRUMPETS.

WO! WO!! WO!!!

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.*

BY JOSIAH LITCH.

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. Rev. viii. 13.

The second wo is past; and behold, the third wo cometh quickly. Rev. xi. 14.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi. 15.

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 shouldst destroy them which destroy the earth. Rev. xi. 18.

REVELATION, NINTH CHAPTER.

THE book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, which God gave unto him, to SHOW UNTO HIS SERVANTS things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record," &c.

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

* This discourse is taken from the Second Advent Reports, No. 2.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "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."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor, Mahomet*. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahomedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*), and the air, (*the influence of Christianity on the minds of men*). In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 7 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahomedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their head-dress.* "Faces of men, hair as the hair of women, and crowns LIKE gold on their heads." Such is the description of a Mahomedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a yellow turban, LIKE gold.

"Was given power, as the scorpions of the earth have power."

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-thorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidity, which takes place soon after the sting has been inflicted."*

Discardes gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahomedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahomedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, Persia, Syria, Egypt, Africa, and Spain, had submitted to the victorious arms of the Arabian and Saracen conquerors."†

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Grass, green thing, and tree, are here put in opposition to those men who have not the seal of

* R. Watson.

† Ruter.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahomedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahomedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."* Thus it was commanded them not to hurt *grass, green thing, tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahomedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "They had a king over them." From the death of Mahomet until near the close of the 13th century, the Mahomedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahomedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahomedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

* Smith's Key to Revelation.

† See Perkin's "World as it is," p. 361.

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon*," the *destroyer*; in Greek, "*Apollyon*," one that *exterminates or destroys*. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says Perkins, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "*CHRIST'S SECOND COMING*," &c., by the author, in 1838.

"And their power was to torment men *five months*." Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months*," that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahomedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God.

"The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the OTTOMAN independence in Constantinople departed, and is it in CHRISTIAN HANDS?*

Let the following testimony answer the question.

First Testimony. The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done ought to restore strength to the Ottoman empire?* We FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED."

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the *London Morning Herald* last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on

* Hawkins' Ottoman Empire, p. 113.

them he has been dependent for support against Mehemet.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald* for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they (the nations of Europe) counted their numbers was to be the last of Constantinople; AND THAT DAY HAS EVERYWHERE COME.*"

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahomedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe re-organized the government? What need of it, if it was not disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. *When did Mahomedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED the intervention of the great powers."

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was

to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the four powers, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

During the interval of this absence, the *Turkish government steamer*, which had reached ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine, ON THE ELEVENTH DAY OF AUGUST, 1840.*

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers*; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might afterwards arise!*" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the

Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Then the second *wo* is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third *wo* cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead; that they should be judged; and that thou shouldst give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third *wo* cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near*. But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabitants of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third *WO* be the conversion of the

world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the glorification of the wise, and they that turn many to righteousness, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The first papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

Published at 14 Devonshire Street, Boston.

* See "Signs of the Times," vol. I., p. 102.

• Rev. xi. 14—18.

EXPOSITION OF DANIEL, 7th CHAPTER: OR, VISION OF THE FOUR BEASTS.—By G. STORRS.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them now." Revelation has been not only *progressive*, but the same truths have been repeated again and again under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth;"—passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl," and "four heads;" after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns;"—and lastly, you will come to another place, where you will see the same beast, with this difference—"three" of its "first horns" have been "plucked up," and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city? No—you look for that "terrible beast" with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described every thing." Now your faith is so confirmed that you almost see the city; "but," say you, "I have got one more sign to pass, viz. the 'horn' with 'eyes'—then the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, "There it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—the city," is now fixed in your eye, and onward you go, hastening to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the Judgment day, and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the Judgment of the great day! Let us then examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, [thus it became a part of the Scriptures] and told the sum of the matters."

V. 2 and 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [waters, denoting "people." See Rev. xvii. 15.] and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be "four kings, verse 17, or four kingdoms, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies

kingdom. See Isa. v. 26, 29, and Jer. iv. 7; also Ezek. xvii. 3, 4.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth." Apolly represented here by a lion—"the king of beasts,"—denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings" denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." Daniel goes on to say—"I beheld till the wings thereof were plucked, wherewith" it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoilers." See Jer. li. 43—56. The "three ribs" in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia; "four wings" denoting the rapidity of its conquest under Alexander; the "four heads" its division into four parts after Alexander died, and his posterity were murdered.

V. 7 and 8. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to the angel's explanation.

V. 9 and 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the Book of God. There is nothing clearer.

V. 11. "I beheld then [when? Ans. When "the judgment set"] because of the voice of the great words which the horn spake, I beheld, till the beast was slain [what beast? Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of the "dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very body [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith (xxxiii. 12.) "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. Then—"The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. Then—God will "destroy them which destroy [corrupt] the earth." Rev. xi. 18. But—

V. 12. "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." [Babylon ruled about 1709 years—Media and Persia about 200—Grecia about 175. These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.]

V. 13 and 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion,

and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Thus we see the kingdom of God, or of Christ, is not set up till the "judgment sits"—hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed. "All people, nations, and languages" that shall "serve him" are described by the Revelator, chapter v. 9, 10, as "redeemed OUT OF every kindred, and tongue, and people, and nation," &c.

V. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Not a "thousand years," but for ever, even for ever and ever. If any language can express unending duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "for ever, even for ever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth, will answer to it except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western Empires; Rome proper being in the Western Empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter 2; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3, "a great red dragon having seven heads and ten horns;" and, chapter xvii. 12, he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet;"—it was something still future, in John's time.

We are now prepared for the inquiry—who? or what is the little horn here spoken of? We will inquire

1st. What is the character of this horn? 1. It makes "war with the saints." 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. 13: 6, 7, "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them"—Daniel says, he "prevailed against them." Now see 2 Thes. 2: 3, 4, "That man of sin be revealed, who opposeth and exalteth himself above all that is called God," &c. Can there be any doubt of the identity of the character? Daniel's "little horn"—Paul's "man of sin"—and John's "blasphemous beast" are clearly identified.

2nd. Let us inquire, Has a power of this description arisen? It must be admitted that there has; and that that power is papacy. The titles the Popes have assumed, of "Most Holy Lord," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establishes the blasphemous character of that power. Pope Innocent III. writes—"He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let

all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power "diverse from" all others, and proud and blasphemous enough to answer the character of the "little horn."

3rd. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the ten horns. Hence it did not arise before A. D. 483, when the tenth horn came up. It did not arise until "three of the first horns" fell, or were "plucked up." It did not come up after that, because it "came up among" the "ten horns," and three of those horns fell "before" it. It must then have come up, or been established at the identical point where the third horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the time papacy arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths who held possession of Rome were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence before the decree of Justinian, (a Greek Emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome "head of all the churches," the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March 533; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of Roman Empire.]

How exactly do the facts answer to the prophecy? I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to send and to write to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii, states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"—Croley, pp. 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy; but this cannot be, for it does not agree with the prophecy that three of the first horns were to be plucked up before it, as it came up, and this happened more than half a century before. Again, Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek Emperor, March, 538. Thus the way was open for the

"dragon" to give the "beast his power, and his seat, and great authority." Rev. 13: 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis king of France. It was the "Dragon" that gave him "his seat"—Rome, "his power," as head of the churches. The Roman Emperors had stood at the head of the churches with "power" to make important decisions for the church—it is now transferred to the Pope: and he has given him, also, "great authority," under the Justinian code of laws to judge and punish heretics.

4th. The next point we want to settle is, the length of time this power was to continue. Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. 13: 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church, and in Rev. 12: 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days; and at the 14th verse, that it was for "a time, and times and an half time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times and dividing of time is 42 months, or 1260 prophetic days, or years.

5th. Did the continuance of Papal dominion, as a horn of the beast, cease at the end of that period? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the dominion of Papacy was taken away that year? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity;" and he who killed "with the sword," those he was pleased to call heretics, was himself "killed [subdued] with the sword;" i. e. his "dominion was taken away" by war. See Rev. 13: 10. Verse 26, "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. 17: 16] shall take away his dominion, [he is cut off from being a horn on the beast, or deprived of his civil power, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thes. 2: 8, "Whom the Lord shall consume with the spirit of his mouth [the 'Reformation'] and shall destroy with the brightness of his coming" to judge the world in the great burning day, when the "beast and false prophet" will be "cast alive into the lake of fire, burning with brimstone;" then the "little horn" will be destroyed.

Some tell us the civil power of papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted; and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, is denied. When he was a horn on the beast he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798—since that time the church is out of the "wilderness;" and Papacy is compelled to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly:

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primate, Archbishops and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they

leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your diocess these aforesaid propagators of heresy and infidelity; these shameless preachers, who while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more! There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter, the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE.

You see what is to come next after the fall of the "little horn."

Now let us see where abouts we are in the prophetic chain. Have we passed the "Lion"—Babylon? Yes. Have we gone by the "Bear with three ribs in his mouth? Yes. Has the sign of the "Leopard with four wings of a fowl and four heads" been passed? It has. The "dreadful and terrible beast, with ten horns,"—has he been seen? Yes. Have we got past the "little horn" having "eyes like the eyes of a man?" That is among the things numbered with the past. How far beyond it are we? Forty-five years, nearly. What comes next? The Judgment, followed by the everlasting kingdom of God. How far off is that? That question I shall answer hereafter, DEFINITELY. But one thing is certain, it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins! "Behold the Bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "AWAKE YE DEAD," will soon thunder through the skies! Happy day to those that are waiting. Awful day to those who are saying—"My Lord delayeth his coming." AWAKE—AWAKE!!!

ANTIOCHUS A TRIBUTARY.—Sir Isaac Newton says:—"His kingdom was weak and tributary to the Romans, and he did not enlarge it." In a letter to Bro. Hatfield, we quoted a statement from Rollin respecting Seleucus the predecessor of Antiochus; "He was obliged to furnish the Romans 1000 talents annually, and the 12 years of this tribute end exactly with his life." As Antiochus Epiphanes is mentioned both before and after this paragraph, we supposed, in the hasty reading we had time to give, that it related to him. We readily correct this error, as we wish to print nothing but truth. The fact that he was a tributary, however, is not affected by it. The Encyclopædia of Religious Knowledge says: "Finding his resources exhausted, he resolved to go into Persia, to levy tributes and to collect LARGE SUMS which he had AGREED TO PAY TO THE ROMANS."

"PITIALE MISREPRESENTATIONS."—This is the epithet used by a writer in the Woonsocket Patriot, respecting a quotation we recently made from the Comprehensive Commentary, in which there is a very clear argument to prove that the little horn of the eighth of Daniel relates to Rome, and not Antiochus. This is credited to Scott at the foot of the note in the Commentary, and we referred to it as his note, although it was, like a great portion of his notes, his only by adoption; and he afterwards gives his preference to still another application of the horn, but as this fact weighs nothing in the argument between Rome and Antiochus, we did not use any of our scanty space by mentioning it.

WILLIAM MILLER.

The believers in Christ's Second Coming at hand, call no man father or master. Bro. Miller was not the first who preached this doctrine, but we believe he did not borrow his sentiments from commentators. The following extract will show how he was led to his present belief. May all who read, adopt the same course. After giving an account of his conversion, he says:

"The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner, and by comparing scripture with scripture, and taking notice of the manner of prophecy, and how it was fulfilled, (so much as had received

its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the 'wayfaring man, though a fool, need not err therein.'—And I discovered that God had in his word revealed 'times and seasons': and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore

trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spoke in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio, and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin."

[From the Second Advent Reports, No. I.]

Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. *Read and circulate.*

WHEN we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days;" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. IN PLAIN LANGUAGE, BY YEARS, MONTHS, OR DAYS, AS THE CASE MAY BE.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs?

Not on the records of divine inspiration? For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14-46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. i. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xvi. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4-7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we

find in 2 Chron. xxxiii. 9-11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 636 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15-18. Dan. vii. 12,) ends 1843. Dan. xii. 7-13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make

sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. i. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18-21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily sacrifice (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3-10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed

whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And they shall pollute the sanctuary of strength, and shall 'take away' the daily sacrifice, and they shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Pa-

* Rev. xvii. 10.

pacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the pre-eminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt.

xiii. 14-16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv. 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4-6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24-27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

* See Sermon on the Great Sabbath, "in Miller's Views."

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year 1843. The sentiments of those who reject the time and the manner of the advent in 1843, are also freely given in this paper, so that both sides of the question are given.

Published at 14 Devonshire Street, Boston.

LETTER TO A BROTHER.

Who had Written to one of the Editors, Opposing his Belief in Christ's Near Coming.

NEWARK, N. J., Dec. 23, 1842.

DEAR BROTHER JOHN:

Yours of the 19th inst. is just received, and you may imagine my surprise when, on reading it, I found it contained a sermon against the Advent Nigh—and you not a professor of religion! You will now allow me to rejoin.

And first, those who have taught you your theology, have evidently been great bunglers.

You say, a great many have predicted the end of the world before. Yes,—and among them are Christ, Daniel, Paul, John, Peter, &c. And do you think they were mistaken? But you say you do not allude to them. I know it. You mean that many like Mr. Miller have predicted it, and have been mistaken. This is a wrong position. Mr. Miller has not predicted—he has only applied the predictions of the above named prophets. He has not pretended to have any knowledge on this great subject but what is clearly taught in the Bible; and his application of prophecy has never been satisfactorily shown to be wrong.

The chief corner-stone of your sermon is, "of that day and hour knoweth no one." Now this passage does not teach what you imply! It does not say, of that day and hour no one shall ever know; but simply says they did not then know it. In the 12th chapter of Daniel it is said, the wise, or righteous, shall understand it. And Paul says, 1 Thess. v. 4, "But ye, brethren, are not in darkness that that day should overtake you as a thief." It is clearly taught in the Scriptures, that God's people may know about the time of that great event. Did not Noah know the time of the flood? This you will not deny. Well, "As it was in the days of Noah so shall it be at the coming of the Son of Man."

Now, dear brother, think of this fact. A calculation was made in 1838, by brother Josiah Litch, a Methodist minister, from the prophecies, that, on the 11th of August, 1840, the Ottoman Supremacy would depart. Remember it was not a prediction, but an exposition of prophecy—the very same prophecies that teach the coming of Christ in 1843. What was the result? Why, on the 11th August, 1840, the Ottoman Supremacy DID depart, and it is now a matter of history. That calculation did not deceive us, and it was much less clearly taught in prophecy than the coming of Christ in 1843. Think you, that the same God, and Spirit, that spake and justified that, will fail to justify this? By no means. God will soon come out of his hiding-place. Yea, He that is to come shall come, and WILL NOT TARRY. Be not deceived, my dear brother; God is not mocked.

Again, you recommend that we preach the gospel to every creature, by telling them that they know not that even to-morrow will be theirs. Now, my brother, will you find one Apostolic example, or yet those who taught you the above lesson, to find one example where they urged the uncertainty of life as a motive to repentance? For every one, I will find ten where the coming of Christ and the Judgment are urged by them as motives. And then, how weak is its influence! They have evidently been teaching it to you; but has it led you to repentance? Did you believe, as firmly as I do, that 1843 will reveal the Lord from heaven, to take his children home, and to destroy his enemies, you would no doubt, "First seek the kingdom of heaven." It is too evident that you try to satisfy yourself that this doctrine is not true, as an excuse for putting off the work of submitting yourself to God.

Again, you anticipate the injury that will accrue from believing the doctrine, in spending our property to propagate it, which you think will be a bad result should it not prove true. Which, my brother, would be the greatest calamity; to believe the doctrine, and, through its influence, live a holy life, and appropriate all our goods, as faithful stewards of God, and yet the event not come so soon as we expect? or, to believe it will not come—that it is all a fable, &c., and then be overtaken by it as a thief in the night? Which, I ask would be the greatest error? O, if I err, let it be in expecting it too soon. May God, my brother, O MAY GOD SAVE BOTH YOU AND ME FROM THE ERROR OF PUTTING FAR AWAY THE EVIL DAY. O! I fear for you. You have been the burthen of my prayers and anxieties for months past. This will probably be one of my last epistles to you—one of my last calls. Shall eternity separate you and me, brother John? Heaven forbid it. I do fear that you love this evil world too much.

You say your religion is to pay your honest debts. And is that all of your religion? God requires that we should not only do justly—but that we should love mercy, and that we should WALK HUMBLY with our God. Do you do this?

You seem to think that the faith I advocate is confined to a despised few, and that the subject is only agitating a small territory. But in this you are mistaken. Hundreds of ministers from various denominations; men both of learning and talent, both in Europe and America, have

embraced the doctrine of Christ's Speedy Coming. England, Scotland, Ireland, Asia, and Africa, as well as America and the Isles of the Sea, are becoming deeply agitated with this great subject. Rest assured, it is not to be treated as a matter of fable, and I do hope you will not hazard your eternal interests by neglecting to prepare immediately for the judgment of the great day. O! my brother, for a WORLD of earthly treasure, don't neglect an interest in the kingdom of God, now nigh at hand.

Your brother, with DEEP, DEEP affection,

L. D. FLEMING.

DIES IRÆ. (Day of Wrath.)

BY ANDREW DICKINSON.

Some readers may be familiar with the Latin poem of Thomas De Celano, entitled, "Dies IRÆ," as well as with the fact, that various versions have been attempted by different individuals. The author was a monk of the twelfth century. His poem was in rhyming Latin, a style of composition peculiar to his times.

A clergyman put into the hands of the writer a prose translation; but, in its versification, it will hardly be expected that the majesty and strength of the original could be easily transfused into the English.

TUNE—"Ravenscroft."

That day of wrath—tremendous day!
(So David and the Sybil* say.)

With whirlwind fires the world shall burn!
O then! what trembling will there be,
When Christ descends in majesty,
Upon the resurrection morn!

With wondrous pow'r the trump shall sound!
Death and the dead it shall astound,
And rend the tombs of every land!
The whole creation shall arise
To meet th' ALMIGHTY in the skies,
And at his dread tribunal stand!

The mountains cleave! volcanoes wreath
Strange fires, disgorg'd from earth beneath,
That in conflicting flames are flung;
Affrighted Ocean heaves amain!
Creation travaileth in pain!
Heaven is with ruin overhung!

Lo! in mid-heavens that great white throne!
Nature convulsive heaves a groan!
The Nations look in dread amaze!
Guilt shall behold, with anguish dire,
His eyes like fiercely flaming fire,
And shrink from the oppressive blaze!

'Tis Heaven's great King! tremendous Pow'r!
Where wilt thou fly at this dread hour?
Where seek relief from thy distress?
For lo! THE CRUCIFIED is come
To fix thy everlasting doom,
And judge the world in righteousness!

Earthquakes and thundrings prevail,
While trembling sinners weep and wail,
To see the Book of Doom display'd:
O Dread Remembrancer of Thought,
Whence every sin to light is brought,
To make the guilty soul afraid.

O kind Redeemer! hear my prayer;
Save me that day from black despair,
Thou, who hadst pity on the thief:
Thou, who didst Mary's sins forgive,
Be merciful, and let me live,
Though I of sinners am the chief.

Thou, who satt'st wearied on the well;
Who toll'd to save lost souls from hell;
Let not such travail be in vain:
Thou, who for me hast borne the cross,
And hung thereon, (a bleeding curse,)
O save me from eternal pain!

A suppliant at the holy throne,
My guilt and worthlessness I own,
And only plead that Jesus bled:
Receive me, O thou Crucified,
Because for sinners thou hast died,
Eternal Judge of Quick and Dead!

Me absolution thou hast given;
Faith to my soul hath open'd heaven,
And Mercy whispereth of grace:
Eternal King! at that great day,
When earth and heaven shall pass away,
Among thy sheep give me a place!

When wrapp'd in flame this rolling world
Is in one fiery ruin hurld,
And there is no more earth and sea;
When to thy Kingdom Thou shalt come,
And guilty souls receive their doom,
O, then my God! remember me!

* The fabulous tradition of antiquity concerning Sybil, the prophetess, was received as equal authority with Scripture prophecy, in the dark ages.

SECOND ADVENT BOOK DEPOSITORY

IN NEW YORK,

BRICK CHURCH CHAPEL, NO. 36 PARK ROW, UP STAIRS.

Constantly on hand, a full supply of all the Second Advent publications, wholesale and retail; where is also publishing the "Signs of the Times," (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.

CHEAP LIBRARY.

The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

1. Miller's Life and Views. 37 1-2 cts.
 2. Lectures on the Second Coming of Christ. 37 1-2 cts.
 3. Exposition of the 24th of Matthew and Hosea vi. 1-3. 18 3-4 cts.
 4. Spaulding's Lectures on the Second Coming of Christ. 37 1-2 cts.
 5. Litch's Address to the Clergy on the Second Advent. 18 3-4 cts.
 6. Miller on the True Inheritance of the Saints, and the Twelve Hundred and Sixty Days of Daniel and John. 12 1-2 cts.
 7. Fitch's Letter, on the Advent in 1843. 12 1-2 cts.
 8. The Present Crisis, by Rev. John Hooper, of England. 10 cts.
 9. Miller on the Cleansing of the Sanctuary. 6 cts.
 10. Letter to every body, by an English author, "Behold, I come quickly." 6 cts.
 11. Refutation of "Dowling's Reply to Miller," by J. Litch. 15 cts.
 12. The "Midnight Cry." By L. D. Fleming. 12 1-2 cts.
 13. Miller's Review of Dimmick's discourse, "the End Not Yet."—10 cts.
 14. Miller on the Typical Sabbaths and great Jubilee. 10 cts.
 15. The glory of God in the Earth. By C. Fitch.—10 cts.
 16. A Wonderful and Horrible thing. By Charles Fitch. 6 1-4 cts.
 17. Cox's Letters on the Second Coming of Christ.—18 3-4 cts.
 18. The Appearing and Kingdom of our Lord Jesus Christ. By J. Sabine. 12 1-2 cts.
 19. Prophetic Expositions. By J. Litch. Vol. I.—31 cts.
 20. " " " Vol. II.—37 1-2 cts.
 21. The Kingdom of God. By William Miller.—6 1-4 cts.
 22. Miller's reply to Stuart.—12 1-2 cts.
 23. Judaism Overthrown. By J. Litch.—6 1-4 cts.
- Also Review of Morris' Modern Chiliasm. By S. Bliss. 25 cts.
- A Synopsis of the views of those who look for the Coming of the Lord Jesus Christ in 1843. By H. B. Skinner. 15 cts.
- Review of Dimmick's discourse. By J. S. W.—10 cts.
- The Marriage Supper of the Lamb, together with Daniel's Vision's harmonized and explained. By N. Hervey. 12 1-2 cts.
- American 2nd Advent Views. By H. Jones. 75 cts.
- Review of Roberts's Sermon. By L. D. Fleming 3 cts.
- Reports of Several 2nd Advent Conferences—Setts 2nd Advent Tracts. 12 Nos. 37 1-2 cts.
- Bible Student's Manuals. 37 1-2 cts.
- Millennial Harps. 37 1-2 cts.
- " Musings. 20 cts.
- Polyglott Bibles—Testaments. 1 00.
- Chronological Chart of the Visions of Daniel and John.
- " " of the World and the Visions of Daniel.
- " " " on Letter Paper.
- Miller's rules of Bible Interpretation, on do.
- Signs of the Times. &c. &c.
- Also The Daily Midnight Cry—Bound 26 Nos. 50 cts.
- " in Setts, unbound. 37 1-2 cts.
- Miscellaneous Numbers of do.
- Voice of Warning, Great Crisis, City Watchman's Alarm, Clue to the Times, &c., in any quantity.

POLYGLOTT BIBLES.

Beautiful Pocket Editions for Sale at this OFFICE.