

THE MIDNIGHT CRY!

VOLUME IV.

NEW-YORK, THURSDAY, APRIL 13, 1843.

Nos. 1 & 2.

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

JOSHUA V. HIMES, Publisher.

WEEKLY—NO. 36 PARK-ROW.

N. SOUTHARD, Editor.

THE MIDNIGHT CRY,

PUBLISHED EVERY THURSDAY,

BY J. V. HIMES,
36 PARK ROW, NEW-YORK.
(Brick Church Chapel.)

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

THE MIDNIGHT CRY.

THE DESIGN OF THIS PAPER,

Was, at first, more particularly to spread the doctrine of the midnight cry in the middle, southern and western States. It was not expected it would be continued.—But such is the call for it now, that we have concluded to continue it as long as it may be needed.

OUR FUTURE LABORS,

The Lord permitting, will be continued until his coming to reward every man according to his works. This we are confidently expecting some time in the present year. We cannot fix upon the day or the month: but look for it in the Jewish year, 1843. We shall watch and wait for it with patience. We shall prosecute our labor in every department of our work with increased zeal, and energy, till it is finished.

OUR PAST LABORS.

About 600,000 copies of this, and other works on the same subject, have been circulated from this office, within the last five months, in all parts of the country, and the world; most of them, *gratuitously*. Our funds are now well nigh exhausted, and we shall be obliged to *curtail our gratuitous circulation* till means are furnished for the continuance of the work.

OUR EDITOR.

The paper hitherto has been conducted chiefly by brother N. Southard. We have now arranged with him to take entire charge, as *resident editor*. He will be assisted by a number of able *corresponding editors*, who will add greatly to the interest of the paper.

The subscriber resides in Boston, Mass., and has the care of the "Signs of the Times," a weekly paper, which has been published for several years. Yet he will see that this paper is sustained.

The entire business of the office, is entrusted to Br. THOMAS L. TULLOCK, who has discharged those duties with great faithfulness.

J. V. HIMES.

New York, April, 1843.

PUBLIC WORSHIP IN NEW YORK.

Brother Jacobs has consented to labor with us at the corner of Catharine and Madison Streets. Either personally, or by exchange, he will supply the pulpit, every evening, and three times on the Sabbath. Brethren and sisters from the country, as well as those in the city will find a welcome there.

Bro. LITCH is now in the city.

Prayer Meetings daily at 3 o'clock, P. M.

THE GREAT DAY OF THE LORD NEAR.

The articles on the end of the Prophetic Periods have already been read with great interest. They are the result of much reflection and study, by brethren whose thoughts we receive with respect. In publishing them, we do not wish to sanction the idea that we are not now to LOOK DAILY, for Christ's coming. We believe the Lord has left just so much uncertainty about the precise time, that we can never safely relax our present "watch," while we *may*, as time advances, "see the day approaching," by the thickening tokens, and the development of the meaning of the prophecies. We believe there is great reason for expecting Christ's coming TO-DAY, which is the anniversary of the Passover, at which he was crucified, yet we feel we have no warrant for saying the 2300 days *may not* extend one year from to-day, for if a day represents a year, the abundant long-suffering of the Lord may spare a wicked world till the very close of the year symbolized by the last of the 2300 days, and scoffers may become bold, till every Christian's heart may be so weaned from earth, that he will pray in earnest, "Thy kingdom come."

Our opponents have fixed on a day, [the 23d of April,] and openly declared that we ought to be imprisoned or treated even worse, when it shall have passed. The N. Y. Sun has been appealed to as an authority for the assertion that we had fixed on that day. We furnished Mr. Beach, the publisher a denial, first over the signature of N. Southard, next over that of Wm. Miller, which was procured at Mr. Beach's request, but he has published neither, and the falsehood still rests upon him.

If that day should pass by, we may be the victims of further misrepresentation and abuse from those who have falsely charged us with *predicting* the destruction of the world then.

But we have digressed. We would not seek to be wise above what is written; but we know it is written, "At the time appointed, SHALL the END BE," "The wise shall understand," "Ye, brethren, are not in darkness, that that day should overtake you as a thief," "Take heed to yourselves, LEST that day come upon you UNAWARES," "Know that it is near, even AT THE DOORS," "If thou shalt not WATCH, I will come upon thee as a thief," "Exhort one another,—as ye SEE the day approaching." We can see an event approaching, by signs which do not point out the precise day, and we think that any looking forward to particular days is unscriptural, and we are assured that if we do his will, we shall know of the doctrine, and the meek he will guide in judgment. Let us therefore not be over anxious about the future. If probationary time continues, it will bring its duties. If it ends—as we constantly expect,—it will introduce us to the realities of eternal rewards.

THE HOPE OF ISRAEL.—Though a continuation, will be read with deep interest. It is the production of an able writer of the Protestant Episcopal church, who is looking for Christ's personal coming as the next great prophetic event.

"THE HOPE OF ISRAEL;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.
Concluded.

The identity of the promise and the hope of Israel with Christianity.

Abraham, "the father of us all," Rom. 4: 16, was a type of Christ: his chosen seed and faithful are a type of Christians. The promise to Abraham and his seed, ("which is Christ,") is the inheritance of the land; "that he should be the heir of the world," Rom. 4: 13. And Christians have assurance: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That Abraham should be the heir of the world seems to be too much, except through his seed, "which is Christ;" and whatever Abraham inherits through Christ, all true believers will; therefore, the Jews have no pre-eminence under the Christian dispensation: the promise to Abraham is a promise to all who believe; and peculiar to the true Israel, but not to the circumcised in the flesh only. The promise of Canaan to Abraham was typical; and he so understood it; for he died in the faith, hoping to receive it in a better resurrection. He did not realize the promise, except by faith; nor did Gideon, nor Barak, nor Jephtha, Samson, David, Samuel, nor the prophets, "of whom the world was not worthy;" though they ruled, reigned, lived, died, and were buried in Canaan, and through faith subdued kingdoms, wrought wonders, and obtained promises: "These all having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they without us should not be made perfect," Heb. 11: 39, 40. Therefore, *they must rise*, as Christ did, to receive their promised inheritance. As it was with Abraham and the patriarchs, Samuel and the prophets, and David and the kings, it will probably be with all Jews; were they restored to Palestine to-day, they could not have it more than Jephtha, Samuel, and David had it; but as *their possession was not the promised possession*; neither would the possession by the modern Jews be the *promised possession*. As those died in the faith, in order to come into the land of promise, so must the modern Jews, though they reigned in Jerusalem again, and all nations obeyed them: they must still die in the faith of a better resurrection, before they could inherit the promised land. And as it was with Christ, it must surely be with all Christians. His *hope was not in this world*; and their promised inheritance belongs not to time. The promises to Abraham and to Christ are not paid in this world. Those who inherit with them will not expect it in this mortal life, but in the resurrection and eternal life. Except the present race of Jews have a promise different from their father Abraham, their king David, and their prophet Samuel, (which they do not pretend, and we do not believe,) they too must place *their*

hope, where "the hope of Israel" lies, in the resurrection of the dead, and in the habitable world to come. Although they should be by a miraculous power brought back in the eyes of all nations, the pillar of cloud by day, and of fire by night, leading their march, they could not, they *could* not possess Judea more effectually than the judges and David did; they must have a new promise, or they have none in this world: for even such restoration would not give them more of Palestine than David had, who yet died in the faith. And Israel, though restored in the flesh, must still, like him, die in the faith, in order to come into their promised inheritance.

All who rightly practice infant baptism are wont to regard the promise made to Abraham and his seed, as made to them also, and to their children. Therefore, the promises to Abraham and his seed ("which is Christ," and his faithful followers in all ages and nations) are one and identical; there is no difference; they belong not to this world of sorrow and death, but to the Canaan of joy and eternal life. The Old and New Testament church and covenant are one and the same in Abraham and his seed.

The identity of "the true hope of Israel," whether in Jews, or in Christians, may be inferred from the identity of the promises on which that hope rests, and of the King who gave and who will redeem the promises. We seem to have demonstrated the identity of the promises to Abraham and his seed "which is Christ," and to his people called in the New Testament, Christians, but in the Old Testament, Israel. We next observe this

Identity in Messiah, the King of Jews and Christians.

Abraham, "the father of us all," saw Christ's day, and was glad: (John 8: 56; because in that day he will receive his inheritance of faith, and Israel will realize his hope. The King on the throne will in that day reward all his faithful, from Adam to the last man changed at the Lord's coming. The Jews acknowledge Messiah to be their Deliverer, their Lawgiver, and their everlasting King; but they do not confess Jesus to be the Messiah. When he comes again they will cry: "Blessed is he that cometh in the name of the Lord." Is Christ divided? Is he the King of the natural Jews only? Does he speak a gracious promise to the circumcised only, when he says: "I will surely assemble, O Jacob, *all of thee*, I will gather the remnant of Israel;—their King shall pass before them, and the Lord on the head of them?" Micah 2: 12, 13. "The Lord shall utter his voice before his army, his camp is very great; for he is strong that executeth his word: for the day of the Lord is very great and terrible; who can abide it?" Joel 2: 11. His army is not a carnal host of natural Jews; his camp is the camp of the saints; and the day of the Lord is the great day of judgment: who can abide it in the flesh? "Behold, the days come, saith the Lord, that I will raise unto David a righteous *branch*, and a King shall reign and prosper, and shall execute judgment and justice in the earth: in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our righteousness*. Therefore, behold, the days come saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led *the seed of the house of Israel* out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23: 5.

Christians know who is "*The Lord our Right-*

eousness:" that he is the King of Israel, and "the Savior of all men," not specially of the Jews, but "specially of them that believe," 1 Tim. 4: 10. And were Messiah to reign over the carnal Jews without including Christians, then the Jews' hope, and the King of the Jews, would seem not to be Jesus of Nazareth, our hope and our King. But who that believes in the New Testament can believe this? Christ is not the King of the natural seed of Abraham at all: they are Ishmaelites, children of the Egyptian Hagar, a bond-woman; and, except they be born again, they cannot inherit with the sons of the free woman, which is Jerusalem above, the true, holy land.—Gal. 4. To that land Christ will lead his chosen and faithful, "the seed of the house of Israel," and they shall dwell in their own heavenly land. He is the King of Israel, and "the hope of Israel."—"And we declare unto you *glad tidings*, how that the promise which was made unto the fathers, God hath fulfilled the *same* unto us their children in that he hath raised up Jesus again." Acts 13: 32, 33. By this word the Holy Spirit stamps the promise made of God unto the fathers with the seal of the resurrection, and crowns Jesus with the glad tidings, to the Jews first, and then to all people.

The identity of the people demonstrated; Israel and Christians one.

This has been done in passing: nevertheless, we show it also in its order. As the promise, and the hope and the King of Israel belong not to the flesh, and neither come of the flesh, nor follow in the line of the flesh; but come from the Holy Spirit of promise, and follow in the line of the spiritual seed, and will be fulfilled and realized in Jesus and the resurrection; it follows that the true Israel are a spiritual seed, as all true Christians are. Abraham being the father of us all.—Rom. 4: 16. True Christians, like Christ, and true Jews, like Abraham, Samuel, and David, must live by faith, and die in the hope, and rise from the dead to possess the promised inheritance. The Holy Spirit defines the meaning of the word Jew in the New Testament; and we may safely apply the same meaning to it in the Old Testament, in many places. "He is not a Jew which is one outwardly,—but he is a Jew which is one inwardly."—Rom. 2: 28. "They are not all Israel who are of Israel," but only those who are circumcised of heart. They only can inherit the promise to whom the promise was made; and they are Jews inwardly. The promise was made to the spiritual seed, "which is Christ;" the natural children cannot inherit it. The Promiser will pay to the Promisee, and to no other, except through him. The Promisee is Christ, in whom Christians are Abraham's seed, true Jews, "and heirs according to the promise." He hath broken down the middle wall of partition between us, and made in himself of twain one new man, bringing the Gentile aliens and strangers into the commonwealth of Israel, and the covenants of promise by his blood.*—Eph. 2. The identity of the people is therefore complete in Christ the Lord; and to say they are not one, is blasphemous: to say that the Gentiles are aliens still, that they are not in the covenants of promise, and are not entitled to "the hope of Israel," as free citizens of the holy

* An alien or a stranger, made a free citizen of the commonwealth, becomes a commonwealth's man, and takes the name and privileges of the commonwealth's people, whether Greeks or Jews. So the Gentiles, being made free of the commonwealth of Israel, take the name and privileges of Israelites; as a naturalized foreigner becomes an American citizen, entitled to inherit and vote as an American.

Jerusalem, would seem to be a contradicting of the Holy Ghost.

The country of Israel's dispersion.

The holy people, whether Jews or Christians, lie buried in all lands, especially in the northern hemisphere. The country of their dispersion is the wide world, and the narrow grave; but they are to be gathered and restored: this is their hope. "They shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other."—Matt. 24: 30. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 17. All the elect, "the seed of the house of Jacob," are to be thus gathered under Messiah, in one body, never to leave him more. "His camp is very great; "Their king shall pass before them, the Lord on the head of them." By the prophet Ezekiel the Lord expresses a similar purpose: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. A new heart also will I give you, and a new spirit will I put within you, and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded,"—Ezek. 24: 24—33.

Having thus declared his purpose, promising them, not their descendants, a return to the holy land, a new heart, and a new spirit, when he had cleansed them from all their iniquities, the Holy Spirit in the next chapter, unfolds the way of accomplishing all this at once to every generation of Israel, by the vision of the valley of dry bones: the most particular description of the resurrection found in the Old Testament, which, if understood in a figure, instead of a fact, is less than the chaff to the wheat. The sublimest record of prophecy, describing the most glorious event of man's existence, his resurrection from the dead, is often taken for a sketch of temporal politics, covering the plain doctrine of the resurrection to eternal life with the fantastic triumph and reign of Judaism in mortality. Wherever else the doctrine of the resurrection is found, it is illustriously recorded in the thirty-seventh chapter of Ezekiel: "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, *that they may live*. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are *the whole house of Israel*. Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. [They say; We are dying; our hope in Israel is cut off; we have no part in the promised inheritance of the land.] Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have *spoken it*, and *performed it*, saith the Lord."—Ezek. 37: 9—15. Then follows a description of the mode of their habitation under David their king forever in their own

land, and the new covenant of everlasting peace.

Words cannot make this plainer. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19. The country of Israel's dispersion, Jews and Christians, is this world, the realm of sin and death, the king of terrors: but a Deliverer is coming, who will assemble the dispersed of Israel, and lead captivity captive from the prison-house of death, and set his prisoners free. "Who hath heard such a thing?" exclaims Isaiah; "who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."—Isa. 66: 8.* Them that sleep in Jesus will God bring with him. All the sons of God will be manifested, as their elder Brother was, by the resurrection; and the earth will bring forth in the great day of the Lord a nation at once, "a holy nation, a peculiar people:" sifted among all nations, like wheat, but not one grain shall be lost. These things are otherwise understood by the many; but when the Lord, who has spoken it, has also performed it, he will open the graves of his people, and bring up his people out of their graves, and he will put a new heart and a new spirit in them, and will bring them into land which he gave to Abraham and his seed: and he will be their King for ever. If this be not the resurrection, language fails to teach that doctrine: it accomplishes the fullness of both Jews and Gentiles, when "all Israel shall be saved" from the land of their dispersion, which is this land of death.

The land of promise to Israel.

The land of their captivity and dispersion being "this present evil world," the people of God have the promise of "a better country, even a heavenly,"—which is the world to come. Their captivity is the state of death: their deliverance is from mortality and the grave: and their restoration is to immortality and the paradise of God. All the prophets expiate on the glories of the promised land, and the triumph of Israel's return to it. The imagery is earthy, and cannot fail to blind the eyes of those who look not through the drapery clouds to "the testimony of Jesus" in the clouds. But when we read, as in Isaiah, 60: 20, "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended," we perceive that the description belongs to the world to come, eternal joy and light not being promised to any condition

* *St. Irenaeus*, in ch. 34 of his book against the heretics, discourses freely of the kingdom of the saints, in the new earth at the resurrection of the just, which that eminent divine of the second century unfolds in citations from Isaiah, Jeremiah, Ezekiel, Daniel, and the parable of the watchful servant to whom the Lord gave the government at his coming. He quotes from Isaiah 26: 19, "Thy dead men shall live;" from Ezek. 37: 12, "Behold, O my people, I will open your graves." Also Ezek. 28: 25, "When I shall have gathered the house of Israel from all people among whom they are scattered:" which he takes to be all saints in the resurrection of the dead, exactly in the sense of this article.

St. Chrysostom, on the second chapter of Isaiah, claims the promises there made in the Jews' name for all Christians of the Gentiles, nothing wondering at the use made of Jewish terms in that chapter; for, what was spoken was adumbrated by the use of the names, Jerusalem and the Jews, as David, in the name of Solomon, prophecies of a far greater than Solomon, and as Jacob on his death-bed, addressed his son Judah by name, and in his name gave promise of Messiah: "To him shall the gathering of the Gentiles be." With many examples of this sort, what wonder if the names of Israel be used by the prophets to convey promises and prophecies appropriate to the Gentile Church?

of this world. "For in their land they shall possess the double: everlasting joy shall be upon them; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. 61: 7, 9. Now, the seed which the Lord hath blessed is not the natural seed of Abraham: not to them belongs everlasting joy: or, if it does, the saints possess it with them, and that not in this world's Jerusalem, but in the New Jerusalem. Ezekiel describes the city with much particularity, and calls it "THE LORD IS THERE." Waters flow from its temple in a swelling stream, which heals the waters of the sea: "and every thing shall live whither the river cometh."—Ezek. 46: 9. Trees of fruit for food, and leaves for medicine, bearing monthly, grow on either side of the river, and it is the city and country into which Messiah will lead his restored people, and rule over them there forever. It appears to be the same city, river of life, fruitful banks, and blessed country, that John describes in the last chapter of Revelation. "The hope of Israel" is the hope of all the spiritual seed, both Jew and Christian, to attain to the promised land, which appears to be the same heavenly country where Messiah is their King for ever. He will gather them from the land of their dispersion and captivity, and will lead them to a state of eternal rest and blessedness, in that world of which the Creator says, "Behold, I make all things new." This is the hope of Israel, even

Their restoration.

Magnificent descriptions of this are repeatedly given in the prophets, too resplendent for this present evil world. All the terrors of the Lord's person are arrayed against the enemies of the holy people; he comes with power and great glory: he takes vengeance on all that oppress them: he leads them manifestly: he rules them personally: he plants them in their own land, and they shall no more be pulled up out of their land; the sinful kingdom he will destroy from off the face of the earth: evil doers he will cut off: the thing that hurts, defiles, or makes a lie, shall not be in his kingdom: but "thy people shall be all righteous,"—every one.—Isa. 60: 21; 4: 3; Rev. 21: 27.

If the carnal Jews must have a restoration in order to fulfil the Scriptures, it is apparent that the restoration of which the prophets delight to speak, embraces all the chosen and faithful in Christ: and any peculiar promise to the carnal Jews, compared to the literal promise of the resurrection, is no better than a pine torch compared to the sun: suitable for a type, and without a most useful and necessary thing to guide the traveller in a land of darkness: but when the sun is once risen, the pine torch is no longer of use; it is a troublesome incumbrance, and every wise traveller will dispense with it. The Almighty and blessed God is able to drown the world, and save one family: is able to burn the world, and to save one nation; is able to destroy all the kingdoms of the world, save only the natural Jews—and they are very confident he will do it. "Lo, I will save thee from afar, and thy seed from the land of their captivity; for I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."—Jer. 30: 11. Intimations of this sort abound in the prophets: and if the natural Jews are "the holy people," the Gentiles are "the sinful kingdom;" and if the Jews have a restoration in the blood of old Adam, the Gentiles may never see it; the return of the Jews is the signal for the extermination of all other nations; and our carnal race is sealed with the stamp of death, so sure as

their carnal race is sealed with the stamp of an everlasting inheritance in this transitory world. But it is impossible to our view, that they should have an eternal inheritance in this world of mortality, whose heavens and earth pass away. Taking their restoration to be "the hope of Israel," as doubtless it is, the New Testament reconciles all difficulty, by showing this promised restoration to be the resurrection of the dead in Christ. This is the restitution of Israel and "of all things, which God has spoken by the mouth of all his prophets since the world began."—Acts 3: 21. This is the hope of Israel, for which creation waits with groans and travailing pains: to wit, "redemption of our body," Rom. 8: 23, "in Jesus and the resurrection."

The time of the true Israel's restoration.

The Old and New Testaments harmonize on this point, as they do the others preceding. Their language is different, as becomes independent witnesses; but the fact is made out by both alike, as becomes faithful witnesses. The time is "when God shall send Jesus Christ, which before was preached unto you."—Acts 3: 20. "The day of the Lord's vengeance, and the year of recompences for the controversy of Zion."—Isa. 34: 8. It is when "he will utterly destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 7. This wonderful passage portrays "the hope of Israel,"—"a feast of fat things, a feast of wines on the lees well refined."

In 2 Cor. 3: 16, the Holy Spirit assures us "the veil is done away in Christ," and "the veil shall be taken away" from the Jews. In Heb. 10: 20, "the veil" is expressly declared to be "the flesh," which veil was manifestly done away in Christ, by the resurrection: and the same veil will he remove away from the Jews, and from covering the face of all nations, when "he will swallow up death in victory:" that is, in the resurrection of the dead.—1 Cor. 15: 54. Then, and not before the resurrection, the Lord God wipes away tears from off all faces, and the rebuke of his people he takes away from off all the earth; and "the ransomed of the Lord," (they are his people, ransomed with his precious blood.) "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35: 10. This is the hope of Israel: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2: 9.

In Daniel 12: 2, it is written, "At that time (the time of the restoration) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book: and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The Jew understands this deliverance and this resurrection to belong wholly to his own people, and the scene to be laid in this world, where Daniel and the holy dead are to stand in their lot among the

restored of Israel in Palestine: on the contrary, the Christian understands by the people who are delivered, all believers in Jesus Christ: and the scene of their deliverance is the end of the world, when the judgment will sit, and the books be opened, and Daniel, with the holy dead out of every kindred and nation, will sit down with Abraham, Isaac and Jacob in the kingdom of heaven. The time in these two interpretations, concurs in the coming of Messiah in glory: and the difference lies in the carnal and exclusive spirit of Judaism on one side, and the universal and heavenly spirit of Christianity on the other. The former takes hold of this natural world and natural heart: the latter discards this world, and requires a new creation, to fit the holy people to see God and to enjoy him for ever. Jews and Christians agree in this deliverer, that he is Messiah: and in the time of his deliverance, that it is at his coming: but they differ in their name of the Messiah, and also of the subjects of this deliverance: save that he is *Messiah*, and *Israel* are his people.

The almanac-maker sets out the four seasons of the year in their order, and describes their character, that men may note the progress of time, and prepare for winter. So Daniel the prophet has noted the progress of time in four divisions of the world's great year, from his day to the end of time, when "many that sleep in the dust of the earth shall awake." Four great monarchies give their names to the four prophetic seasons; and the last of the four has three grand divisions, marked in Daniel's image, and noted in the book, that men may take warning; these three divisions are known by the legs of iron, the feet of iron and clay, and the subdivision of the toes. Similar divisions are noted in the life of the fourth beast by his time without horns, his time with ten horns, and his time while one horn came up among the ten, displacing three, and ruling over the residue unto the end. Christians and Jews agree that we are living in the last division of the fourth season of the great year of prophecy, and have run ten or twelve hundred years toward the end of that; but men do not take warning; the world does not regard it. Because the time is mercifully prolonged, it were folly to conclude it has no end. And what follows the last term of the fourth monarchy, and the last season of prophetic times? Is it a *Jewish* monarchy in the blood of old Adam? Is it a kingdom of the *carnal* Israel? Is it an empire of *mortals*? Read Daniel 7: 7, to the end, and see if the coming of the King of the fifth monarchy is not like unto him described by Enoch, the seventh from Adam, accompanied by myriads of saints, to execute judgment upon all the ungodly for all their ungodly deeds. See if there be any limit to that empire, whose King will have dominion and glory, and a kingdom that all people, and nations and languages shall serve him." Mark, and see whether it is the carnal Jews, or "the saints of the Most High, shall take the kingdom and possess the kingdom for ever, even for ever and ever." And consider whether time and this world will endure long enough for such an empire! See, when "the judgment shall sit," whose kingdom they shall take away, "to consume and to destroy it unto the end;" whether it is any dominion now upon the face of the earth, and the name of it. And whether the succeeding one is not given to an immortal race, even "to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

As a man, he is of the seed of Abraham and David; and he is "the King of the Jews," crucified with mockery and derision in this world,

but having an eternal throne of power and great glory in the world to come. Before Pontius Pilate he witnessed a good confession, (1 Tim. 6; 13,) to wit, "Thou sayest that I am a King; to this end was I born, and for this cause came I into the world, that I should bear witness of the truth."—John 18: 37. That truth is: He is King, not of the Jews only, but of all in every nation who believe on his name. His kingdom is not of this world, or of time; but of the celestial world to come, where lies the city and country which Abraham sought; and into which "the hope of Israel" is to enter in the resurrection of the dead. This appears to be the testimony of Jesus, and the spirit of prophecy: this is the gospel of Christ, and of the kingdom of heaven. This is the promise made in Eden, The woman's seed shall bruise the serpent's head; and the promise made to Abraham, That he should be the heir of the world. This is the end of the law, and the perfection of grace, "Jesus and the resurrection."

Remarks on the practical influence of this doctrine.

The interpretation of the promises to Israel in favor of the natural Jews is proper Judaism, which is, and ever was a national, sectional, temporal, proud, selfish, and unchristian, form of doctrine. From Constantine to Napoleon, from the mission of Paul and Barnabas, to inquire of the apostles and elders about this same *doctrine of Judaism*, to this day, it has been the source of "no small dissension and disputation," whether any but the circumcised can inherit the promise made of God unto the fathers. "Some which went out from us have troubled you with words; subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment."—Acts 15: 24. Our Judaizers trouble the Church with the leaven of the same doctrine. They do not enjoin circumcision; they repudiate it; but, at the same time, they admit it to be a most salutary ordinance; for while it is nothing worth, separate from Christian baptism, *joined with that* it is a great thing, giving the subjects of this rite the sure prospect of high pre-eminence among their Christian brethren *whose circumcision is of the heart only*, even entitling them and their circumcised offspring to all the rights, privileges, and immunities of the rising empire of Judaism for ever, over and above the privileges of Gentile Christians. This is the spirit of the doctrine, if we understand it. It teaches that the Jews are a superior people: that they have loftier claims to the divine favor; that they have peculiar and valuable promises, not common to the Gentiles: and that they have very flattering hopes and prospects *in this world*, even the universal dominion of it—all others being vassals of the circumcised.

This seems to be the spirit of Judaism, a self-righteous doctrine, which lifts up itself against the cross of Christ in this world, and proffers to its followers a crown: a carnal doctrine, which counts the riches of faith too poor, and seizes on pottage with the appetite of Esau: which lightly esteems the blood of Christ by which those are made nigh who were afar off: a doctrine that does not honor him who broke down the middle wall of partition, and introduced strangers and aliens into the commonwealth of Israel, making foreigners to become "fellow-citizens with the saints, and of the household of God,"—Eph. 2: 19; for it implies that Jesus our Lord *would* have done this, he *would* have made them fellow-citizens of equal rights with the saints; but the Jews' promises are a main part of the wall not yet broken down: the Jews' promises still separate them, and make them an aristocracy in the Church; make

them lords, rather than fellow-citizens in Christendom. Judaism yields something to Christ, and something to his baptized Church among the Gentiles: it does not mean to rob them: but it has something *more*, and, if any thing, *better* for the *circumcised Church*. It allows the Gentiles to be "fellow-heirs and of the same body," but not exactly "partakers" of the same promises "in Christ by the gospel:" or, if of the same promises "*in Christ*" then the doctrine offers the Jews some promise *out of Christ*, which is not common to the Gentiles.

Either the natural Jews have promises peculiar to themselves, or they have not. If they have not, we are all fellow-citizens on a level. If they have promises peculiar to themselves, as a nation, those promises are in Christ seemingly; which would destroy their Jewish peculiarity, and open them to all Christians alike; or those promises are not in Christ, and then a Christian will never envy them to a Jew, or to any other; but to his brethren who cherish unchristian hopes for the Jews, he may exclaim with the apostle, "O foolish Galatians, (Judaizers,) who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ was evidently set forth crucified among you? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Know ye, therefore, that they which are of faith, the same are the children of Abraham. There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female; for ye are all *one* in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3. From the first promise in the Bible of bruising the serpent's head, to the last, "Behold, I come quickly," all the prophets testify of the restitution and of the glorious reign of Christ over his restored and chosen people, in a world without end, which is a world to come, "the land of the living and not of the dead;" and notwithstanding these prophecies were revealed to Jews, and are always understood by them to belong only to their nation: Christians know that the same is the gospel of the kingdom of our Lord Jesus Christ, preached unto all nations; and that it will be fulfilled, not to the natural Jews in this world, but unto all them that believe in the kingdom of heaven.

The practical influence of the interpretation, which explains the law and the prophets in the light of the resurrection, is spiritual, personal, and strictly conformable to the *discipline* of our Father in heaven. His providence and his word agree to warn and to instruct us, that in this world his people "shall have tribulation:" neither a certain dwelling place, nor abiding crown, nor treasure that is secure against corruption and thieves, nor friend invincible to pain and death, nor hope of an eternal inheritance beneath the sun. Holy writ and daily experience unite to teach us. "The fashion of this world passeth away."—1 Cor. 7: 31. The faithful and true Witness assures us, "Heaven and earth shall pass away."—Matt. 24: 35. And the Holy Spirit by the apostle demands, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat,"—2 Pet. 3: 11, 12. The Scriptures give Israel hope in his death, that he shall live again; and hope of new heavens and new earth, when these heavens and earth pass away; but they forbid, and experience forbids, any sure and abiding hope on this side of the grave; unless the promises to the Jews form an exception;

and, if they do, we have no part in them; the exception extends not to us Gentiles, unless we, "having begun in the Spirit," are now ready to be "made perfect" by the circumcision of the flesh—which is foolishness.

The holy soul loathes the doctrine of a temporal, carnal, earthly crown, the same which Satan in the temptation, offered to Jesus our Lord. The holy soul loathes the doctrine of respect of persons, and of the circumcision. The holy soul turns away from the love of all this world can give, and delights in the testimony of Jesus, "the hope of Israel," and the love of heaven. In this view of divine revelation, we are ready to exclaim with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke 1: 46; who extends to us his holy covenant, "the oath which he swore to our father Abraham, that he would grant unto us," says Zacharias, "that we, being delivered out of the hand of our enemies, might serve him without fear."—Luke 1: 73. In him is the hope of Israel; in him is the resurrection of the dead: in him is the promise to Abraham and his seed made free to all believers. In him is the law fulfilled: in him the prophecies centre; in him the Jews are to be gathered; in him the "chosen generation" are to be restored, when he swallows up death in victory. In him the partition wall is thrown down; the veil of the temple is rent; *the veil of the flesh is taken away*; mortality is swallowed up of life. In him his people are all one Israel, as the rays of the sun are one: the very least of them contains all the primitive colors, together with the magnetic and caloric properties common to the sun. In him is the faith of Israel, during all their journey through this wilderness of trial; in him they catch from Pisgah sometimes a distant view of the holy land: in him they go over Jordan dry shod; in him they come to their everlasting inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Think you it was never *promised* them, so long prepared? And to whom was it promised? To ISRAEL, who have the oracles of God, who keep the faith, who have crucified the flesh with its lusts, and are dead to this world: but, in the resurrection with Jesus, are gathered from their dispersions, and endowed with the promised inheritance of the holy land in eternal life, and in the holy city: "THE LORD IS THERE," which Abraham sought; the new Jerusalem which John saw, where God will tabernacle with men: "And he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—Rev. 21: 3, 4.

This is "the hope of Israel;" is it not also a faithful interpretation of the Scripture doctrine of the return of the Jews? Surely they shall inherit the holy land for ever.

Child of Adam, "son of God," shun the example of profane Esau, who indulged his appetite at the price of his birthright. Lay hold of eternal life. Sanctify your body, and expect your birthright in the resurrection of the dead. Of this inheritance no earthly father, though a rich Jew, can endow his offspring; no base father, though a poor slave, can deprive them. All its heirs cry in the spirit unto God: "Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Isa. 63: 16. "And a great multitude, which no man could number, of all nations, and people, and kindreds, and tongues, stood before the throne

and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.—Rev. 7: 9, 10, 12.

NEBUCHADNEZZAR'S HUMILIATION.

The fourth chapter of Daniel was written by Nebuchadnezzar himself. It is his proclamation to the millions of his subjects, that he had been humbled by Him who is able to abase them that walk in pride. He records a vision relating to himself, in which the following words were heard:—"Let his heart be changed from man's and let a beast's heart be given unto him, and let seven times pass over him." We never heard of any one who misunderstood the "seven times" here mentioned. They are words uttered in reference to an individual, and had their first, and most natural application to his life. The same chapter records the fulfillment of this doom, denounced by the heavenly watcher. "The same hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." "AT THE END OF THE DAYS," says the humbled monarch, "my reason returned unto me, and I was established in my kingdom."

Is there the slightest resemblance between all this and the prophecies of successive empires in the writings of Daniel and John? Suppose the angel had said 7 hours, 7 days, 7 weeks, or 7 years, and the time had been literally fulfilled, would that prove that hour, day, year, could NEVER be used symbolically in prophecies which were to be for many days, and to be shut up and sealed till the time of the end? If so, Scott, Doddridge, Clarke, Faber, Newton, Henry, Keith, and Dr. Brownlee, and an innumerable army of learned men, who, as Prof. Stuart says, adopt the "almost universal custom" of understanding a day for a year, in a portion of the prophecies, had not the penetration to discover it.

As a specimen of the manner in which dust is thrown into the people's eyes on this plain question, read the following from a N. E. religious paper:—

"A DAY FOR A YEAR.—The Vermont Chronicle justly remarks, that if the position of Mr. Miller and his followers is correct, that a prophetic day is put for a year, then as [Dan. 4: 25.] Nebuchadnezzar was to be driven forth from men, and to eat grass, until seven times, i. e. seven years had passed over him, the king was to eat grass for the long period of 2,555 years; and as he begun this mode of living, according to the best chronologists, about the year 556 before Christ, he is still straying in some farmer's enclosure, where he must continue to support life by eating grass 157 years longer."

If there is any sense in the above, it amounts to this assertion. If days are used to represent years in one place, they must be in every place, and hence, when Christ said, "After two days is the feast of the Passover." "After three days I shall rise again:" he could not mean as he said.

When it is said, that a Church in a terrible persecution, should have tribulation ten days, the nature of the subject teaches us that something more than literal days is meant; but in the case of Nebuchadnezzar, the nature of the subject shows us the time must be literal. We do not say a day always means a year.

Observe the unfairness of the paragraph in calling it "the position of Mr. Miller and his followers, that a prophetic day is put for a year," as if Mr. Miller was the originator of that opinion, and laid it down as a universal rule, thus conveying two falsehoods in one sentence, to the uninformed.

ELDER GATES' LABORS.

EAST TROY, April 6, 1843.

Dear Brother Himes.—I have recently given a course of lectures at Burnt Hills, Brockett's Bridge, Johnstown, and Albany, and am now at this place giving the midnight cry. At Burnt Hills there were a number converted. The work got into the school, and the noon spells were devoted to prayer by the scholars; they prepared an anxious seat, around which they bowed, and God's power was present to save. The teacher did not profess religion, but the 3d meeting they got him forward, and God heard their prayers for their beloved teacher and converted his soul.

At Brockett's Bridge a number were awakened. I gave seventeen lectures—found brother J. H. Currier a believer in the advent near. The peace-and-safety opposition of the place was dreadful. There was a meeting carried on all the time at the other meeting-house in the village. The Infidels held a mock meeting, and had their anxious seats. "The wicked shall do wickedly, and none of the wicked shall understand." There was no revival among the opposition. The meeting was evidently got up to keep people away from hearing on this great subject. See Luke 11: 52.

At Johnstown, I gave nine discourses in the Court House, to very large assemblies. Quite a number manifested a desire for salvation by bowing at the altar for prayer. The Baptist and Methodist ministers of the place were investigating the subject, and were quite believers.

At Albany, in the House of Prayer, I gave nine lectures during Bro. Storrs' absence at Boston. Many were converted.

Last Sabbath, Bro. Storrs commenced a course of lectures in the Amphitheatre, in another part of the city. I had the privilege of listening to the first two, and the stubborn facts and incontrovertible evidence that he presented in proof of our Lord's return this year, produced in my mind solemn reflections. Oh, thought I, we are accused by the opposing ministry as being credulous because we believe in the advent of Christ this year; but they can glory in rejecting the irrefragable evidence of his advent, and yet can believe without any evidence, that the advent folks have made their own ascension robes, and the like unreasonable reports. No credulity here!!! "Whosoever loveth and maketh a lie," &c. I commenced my course of lectures here last Sunday evening. There are a number under deep awakening. Many are searching to know the truth. Rev. Bro. Shepherd, in whose house I am lecturing, is quite favorable. Rev. Bro. Bates, of the M. E. Church, is a believer, and is giving the cry. Dear brethren, pray for me.

J. R. GATES.

SEVERE DISTRESS IN MICHIGAN.

Two brethren in Michigan unite in sending a letter containing \$1. One of them says:

"We would gladly do much to assist you, but we cannot. The pecuniary distress of our country beggars all description."

The other writer in the same sheet proceeds:

"I will, however, give you a faint outline of the signs of the times, as far as I am acquainted. Winter set in on the 17th of November last, with a good fall of snow, and it has continued ever since good sleighing, and the 25th day of March is as cold as midwinter. The sun has no effect on the snow, but the snow drifts and flies like dust; and I think I never knew a January as severely cold as this month. It looks as though we are not to have any seed-time, and if we fail in seed-time, is it not the end of time? But we could stand the cold if we had fodder for cattle, but it is estimated that one-third of the cattle are already dead. I will give you an instance of the distress. A farmer in our neighborhood, as I informed, a few mornings since took his axe and killed fifteen head of his cattle, in order to save two alive; and if this weather continues two weeks longer, there will be but few cattle living. There is, to be sure, some little hay yet to be bought, but at very high prices and for nothing but cash, and cash is out of the question with most of folks. This is not all, for, laboring persons cannot get employment, and consequently they cannot get the necessaries of life. Money they have not got and cannot get it,—no money, no employment—consequently there is a famine in the midst of plenty; but why dwell on this dismal picture? Read the 25th and 26th verses of the 21st chapter of Luke, and you there have a full description of our times. I do not know what will become of us, but I believe God will make a short work on the earth.

THE 2300 DAYS.—ANTIOCHUS.

The following is from a member of the New York Methodist Epis. Conference. It is an able argument. On some minor points we should give a slightly different view, but the general scope of the article is very clear. The subject is an old story to many, but they will permit us to give line upon line, for the sake of new readers.—Ed.

Mr. Editor,—By your permission I would give to the friends and lovers of the second coming of Christ, my views of the "little horn" and the "2300 days" of the 8th chapter of Daniel. These views have not been hastily formed. The subject appeared to me, at the first, to be one of infinite and eternal moment; my conscience, therefore, would neither suffer me to treat it with indifference or neglect. That Christ would come sooner or later in the clouds of heaven with power and great glory, burn up this earth, and call an assembled world to judgment, I no more could doubt, than could I doubt the Divine inspiration of the Bible, yet when this subject was first agitated among us I could not believe that "the end of all things" was so very near as some represented it to be, although I knew that our Lord had said: "Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the door." And although "of that day and hour knoweth no man," yet may we not know by the signs of the times "that it is nigh, even at the doors!" It appeared so to me; hence I was determined to examine this subject for myself. I have read, therefore, most of the books, pamphlets, and articles that have been written, *pro* and *con*, on this subject. I have also read the word of God on this subject by day and by night, and have poured out my soul before the Lord in earnest prayer for light and knowledge on this subject; and I trust that I have not studied, read and prayed in vain. No, thank the God of heaven for ever and ever, O my soul, for I have enjoyed a peace and sweetness of soul, a confidence and reliance upon God through Jesus Christ my Lord, which I trust will not be shaken amidst "the wreck of matter and the crush of worlds!"

Never shall I forget the hour when, in answer to earnest prayer to God that I might understand and know the truth of this chapter, a flood of light and of love and glory poured into my soul, and I involuntarily exclaimed, "I thank thee, O thou God of heaven and of earth, that thou hast given me to understand the truth in this matter." Never, no never have I felt such a manifest, clear and overwhelming answer to prayer since the day when God, for Christ's sake, gave me (more than fifteen years ago) to feel this sanctifying power and the streams of his perfect love! When I think of that hour I can hardly refrain from shouting aloud the high praises of my God. "Hallelujah, for the Lord God omnipotent reigneth!"

The subject of Christ's second coming appears to be one of terror and dread, even to many professing Christians. How this can be, to me is unaccountable. Christ tells us, that when we shall see the signs which are to precede his coming "then lift up your heads rejoicing, for your redemption draweth nigh." *Lift up your heads rejoicing*, says Christ, and not cast down your heads sorrowing. Oh, what a day of rejoicing, of victory and of triumph will that be, when matting thunders, the voice of the archangel, and the trump of God shall announce the coming of the Son of man! We shall look down upon a burning world* as we ascend the skies and shout, "O death where is thy sting, O grave where is thy victory!" Thanks be to God who giveth us the victory through our Lord Jesus Christ.

But to the subject. I have spent the most of three months in examining the subject, and I must say my mind has been more and more confirmed in the belief that the day of eternity is at hand, "even at the doors."

One thing in particular which stirred up my mind to examine this subject, was the strange and unsatisfactory notion of some writers, that Antiochus Epiphanes was the great hero of the 8th chapter of Daniel. It is true, that in a few particulars it might be applied to him, but in the most essential points it will not apply to him at all.

* "Nothing hath the just to lose
"By worlds on worlds destroyed,
"For beneath his feet he views
"With smiles the flaming void.
"See this universe renewed,
"THE GRAND MILLENNIAL REIGN BEGUN,
"Shouts with all the Sons of God
"Around the eternal Throne!"

[Wesley.]

Now it is as clear to my mind as a sunbeam, that Nebuchadnezzar's dream of the great image recorded in the 2d chapter, and Daniel's visions of the 7th and 8th chapters form perfectly parallel lines, commencing with the Babylonish empire (except the vision of the 8th chapter which commences with the Medo-Persian empire) and end with the destruction of this world, the coming of the Son of man, and the setting up of His everlasting kingdom, thus:



The reason why the vision in the 8th chapter commences with Media and Persia is, that Daniel saw in the progress of the vision that Babylon had been previously taken by Cyrus, and had fallen into the hands of the Medes and Persians (see No. 2 on third line.)

Now let us see what is said of the "little horn" of the 8th chapter, for a correct understanding of this fixes the length of time we are to attach to the 2300 days:

1st. It is said that this "little horn waxed exceeding great." Was this true in respect to Antiochus Epiphanes? What! *exceeding great*, when at one time he was a hostage at Rome, and at another, and that too at the height of his greatness, trembled, quailed and crouched at the Roman power? *Exceeding great!* No, in truth he never saw the day when he was exceeding great, as every man knows who is acquainted with his history, unless his greatness consisted in meanness, wickedness and misery. Here, then, is a perfect failure in identifying Antiochus Epiphanes as the "little horn," even at the outset. But did not Rome wax exceeding great," though but a "little horn" at first? Yes, indeed. Hence this "little horn" answers to Rome most perfectly in this particular, but not to Antiochus Epiphanes. (See verse 9 of the 8th chapter of Daniel and the history of Rome.)

2d. Against whom was the desolating power of this "little horn" to be exerted? Against the "host of heaven;" for "it cast down some of the host to the ground and stamped upon them." (See verse 10.) By the "host" we are to understand, no doubt, the members of the church. This trait in the character of the "little horn" will fit Antiochus to some extent, we acknowledge, for he did "cast down" some of the members of the Jewish church, "and stamped upon them." But has not Rome also "cast down some of the host," the members of the Christian Church, "and stamped upon them?" Let the voices of sixty-five millions of slaughtered saints answer. (Rev. 6:10) "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Does not this trait in the character of the "little horn" fit Rome more perfectly than it does Antiochus Epiphanes?

3d. It also "cast down some of the stars to the ground and stamped upon them." By the "stars," no doubt we are to understand the ministers of God's word. That Antiochus might have "cast down" some of "the stars"—the priests of the Temple—we frankly acknowledge; but we ask, has not Rome also "cast down"—*put to death*—ten to one "of the stars"—the ministers of the Lord Jesus Christ? Who stands out the most prominent in this work of desolation, Antiochus or Rome? Let an impartial judgment be given according to evidence, and Rome must bear the judgment.

4th. "Yea, he magnified himself even to the Prince of the Host," (verse 11.) By the Prince of the Host we understand none other than the Lord Jesus Christ, the great Prince of his people. Hence it is said of him, Rev. 19:16, "And he hath on his vesture and on his thigh a name written, 'KING OF KINGS AND LORD OF LORDS,'" hence he is the Prince of Princes. Now we ask, Did Antiochus Epiphanes ever stand up against the "Prince of Princes," the

"Prince of the Host?" I answer, no! for Antiochus Epiphanes died 164 years before Christ, the Prince, was born. To apply the "little horn" to Antiochus, then, is more criminal than it is not to be learned.—But did not Rome stand up against the Prince of Princes, the Lord Jesus Christ? Let the word of God answer. (See Acts 4:27, 28,) "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Is not this enough? Herod "stood up" against the Prince of Princes when he sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," in order that he might *slay* among them the *child Jesus*. Pilate stood up against "the Prince of the host," when he "scourged Jesus and delivered him to be crucified." (Matt. 27:26.) Who can doubt with such evidences before him, that the "little horn" means the Romans?

5th. "And by him the daily sacrifice was taken away." We acknowledge that Antiochus took away the sacrifice from the Temple and offered swine's flesh on the altar. But did not the Romans take away the daily sacrifice of the Temple also, when they destroyed it entirely? Yes; and there have been no sacrifices offered there since. This trait in the character of the "little horn" suits the Romans a little better than it does Antiochus Epiphanes.

6th. By this little horn "the place of his sanctuary was cast down." I now ask in the name of candor, honesty, and plain matter of fact, did Antiochus Epiphanes cast down the temple, "the place of his sanctuary?" No. No man can prove that he did. Nor is there one that can prove that the "little horn" of the 8th chapter means Antiochus Epiphanes! Many have tried, to be sure, but they all have failed as often as they have tried. Here is a perfect *failure* (as we shall prove it more fully by and by) in one of the most important points of applying the "little horn" of the 8th chapter to Antiochus Epiphanes. What would you think, for instance, of the man, if there should be a cry made to the citizens of New York, now in the year 1843, saying: "When ye shall see New York compassed with armies, then know that the desolation thereof is nigh; then let them that are in the city flee over to Brooklyn," that should stoutly contend, and try to prove that it meant the army of Lord Cornwallis?—"Lord Cornwallis—Lord Cornwallis," you would say, "impossible, for Lord Cornwallis and his army were taken prisoners by General Washington in the Revolutionary war, more than fifty years ago." Would you not say that the man is either beside himself or he is ignorant of the history of the Revolutionary war? And what shall we say of those who contend that Antiochus Epiphanes is meant by the "little horn" of the 8th chapter, by whom "the place of his sanctuary was cast down," when he died about 200 years before "the place of his sanctuary was cast down?" The absurdity of applying the "little horn" to Antiochus was so apparent to me at first, that I was convinced by such application that it must mean the Romans. And all such applications of the little horn that I have seen, have only tended to confirm me more and more in the opinion that it can in truth be applied to none other than to the Romans.

7th. Having seen by the preceding observations that the "little horn" of the 8th chapter can in truth be applied to none other than the Romans, we proceed to the important question contained in the 13th verse: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" There are a number of particulars embraced in this question, but for the sake of brevity, we would fix on the most prominent points, which are determined by the answer given to the question, viz: "How long this desolating power is to tread down the sanctuary and the host under foot?" The answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In the first place let us see to whom our Lord applies this *desolating power*, for he certainly will make a right application. (See Matt. 24:15.) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whose readeth let him understand.)" Now every man must see by this language, that the abomination of desolation spoken of by Daniel the prophet had not as yet stood in the holy place, for it was still in the future.—"When ye shall see," says Christ. It has not stood

there yet, but it shall stand there; and when ye shall see it stand there, "then flee to the mountains." Now that "the abomination of desolation spoken of" in the 13th verse of the 8th chapter means the Romans, is as certain as if our Lord had said when he referred to this subject: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whoso readeth let him understand) that I mean the Romans." Yea, he tells us as plainly as language can, without calling the name, that it is the Romans: for he says in the parallel passage in Luke, chapter 21, 20th verse: "And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh. The desolation thereof." He uses the same words that are used in the 13th verse of the 8th chapter, and applies them to the Romans; and hence it infallibly follows, that the "little horn" who magnified himself even to the Prince of princes, "the Prince of the host," and "by him the daily sacrifice was taken away, and the place of his sanctuary was cast down," means the Romans and not Antiochus Epiphanes. We say it infallibly follows that the "little horn" of the 8th chapter means the Romans, because Jesus Christ, who is infallible, so applies it.

In the 9th chapter, commencing with the 24th verse, Gabriel informs Daniel that "70 weeks are determined," or cut off, as most Hebrew scholars tell us the word means, "upon thy people," that is, at the expiration of 490 years which are cut off from the 2300, the Jews as a nation shall be cut off from being the Church and people of God. Hence, said our Lord to the Jews: "Behold your house is left unto you desolate," and he wept over the desolating scene. Now if we look at the 25th verse, we have the time fixed, from which we are to commence the reckoning of the 70 weeks or 490 years (and the 2300 days or years also, as we shall see by and by, at the expiration of which the Messiah is to be cut off, but not for himself. Then, after his death, the sanctuary is to be cast down, and not before. (See chap. 9: 26.) Hence it is said: "And the people of the prince (Titus) that shall come, shall destroy the city and the sanctuary." And it is said also of the "little horn," "Yea, he magnified himself even to the Prince of the host, and by him the place of the sanctuary was cast down. Does not every one see at once that the "little horn," of the 8th chapter, the people of the prince of the 9th, and the Romans, the people of the prince (Titus) who "destroyed the city and the sanctuary," are one and the same people and power? For, we ask, who "destroyed the city and the sanctuary?" Antiochus Epiphanes? NO! Did Titus, a Roman General? Yes! From hence it follows, that the "little horn" of the 8th chapter and the people of the prince of the 9th, and the Roman army under Titus, recorded in Luke 21: 20, and Matt. 24: 15, are one and the same people and power who gave "both the sanctuary and the host to be trodden under foot."

As we have here ascertained for a certainty that "the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," means the Romans; we proceed to remark on the time "the sanctuary is to be trodden under foot," at the expiration of which it is to be "cleansed." The saint who asked, "How long," &c. was answered by the other saint, "unto two thousand and three hundred days, then shall the sanctuary be cleansed." Now, let us see what our Lord says, as to the time "the sanctuary is to be trodden under foot. (See Luke 21: 24.) "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

Now, if our Lord, and the answer given by "one saint" to the "other saint," which Daniel heard speaking, agree as to the time the sanctuary was to be trodden down under foot, (and who dare say they do not agree,) then it is certain that the 2300 days must mean years, for Jerusalem is to this day "trodden down of the Gentiles." From hence it follows, that the 2300 days, or years, have not yet fully expired, for at the expiration of them the sanctuary shall be "cleansed."

Again. It is said in the 9th chapter, 24th verse: "Seventy weeks are determined upon thy people," &c. which means, as we have seen, to be cut off. Now, if the seventy weeks also mean 490 years, (as all, I believe, acknowledge they do,) and are to be "cut off," it is evident they must be cut off from some previous number. And as there is no other previous number given, from which they can be cut off, but the 2300 days, it follows that they must be cut off from the number. Now if the seventy weeks mean 490 years, and are to be cut off from the 2300 days, then it is evident that the 2300 days are to counted years also. For it

would be absurd to call the 2300 days only literal days, and yet the 490 years are to be cut off from 2300 literal days; if the number 490, which is cut off from the 2300, means years, so does the remainder of the 2300 mean years also. From hence it follows, that as the seventy weeks mean 490 years, so do the 2300 days mean years also, from which the 490 are cut off.

Now, if the seventy weeks, and 2300 days from which the 490 years are to be cut off, are to be reckoned from the same period, viz: "from the going forth of the commandment to restore and rebuild Jerusalem," and also are to be counted years, as we have proved that they must be, we ask, When will the 2300 years end, at which time "the sanctuary shall be cleansed." Let us see:

From the going forth of the commandment unto the cleansing of the sanctuary is to be - 2300 years.
Now from this number cut off - - - 490 "

And we have left, - - - - - 1810
The 490 years extending to the cross of Christ, we must add the years of Christ's life, - - - - - 33

And we have - - - - - 1843,
the year when the sanctuary will be cleansed.

R. GILBERT.

March 31, 1843.

The argument in Bro. Storrs' exposition of the 24th of Matthew applies Christ's words to different particulars in the history of Rome, but conduct the reader to precisely the same conclusion. The objections which Bro. Gilbert has brought to the popular Antiochus theory, though but a small part of what might be urged, are perfectly irresistible. Indeed, we do not know that anything but naked and contradictory assertions have been adduced to sustain that absurd theory, which seems to have been adopted by a Jew, (in the book of Maccabees,) to give importance to his own people and his times, and has been copied by commentators since, because it was a convenient way of disposing of a prophecy which was expressly declared to be "shut up and sealed" till "the time of the end."

VOICE OF THE PIOUS DEAD.

Richard Baxter, who was born in 1615, was one of the best men of the age in which he lived. He seems to have been taught of Christ, and to have written by the Holy Ghost. In the American Tract Society's edition of his "Saint's Rest," is an Introductory Essay, by Thomas Erskine, Esq. of Edinburgh, which says:

"We do not arrogate to ourselves so much as to suppose that our commendation can add any thing to the authority of such a name as that of Richard Baxter. He belonged to a class of men whose characters and genius, now universally venerated, seem to have been most peculiarly adapted, by Divine Providence, to the circumstances of their age and country. We speak of those who, under any name, maintained the cause of truth and liberty during the eventful period of the seventeenth century. They were made of the same firm stuff with the Wickliffs, and the Luthers, and the Knoxes, and the Cramers, and the Latimers, of a former age. They formed a distinguished division of the same glorious army of the reformation; they encountered similar obstacles, and they were directed, and supported, and animated by the same spirit, rescuing by their sufferings and by their labors, the key of knowledge from the unworthy hands in which it had long lain rusted and misused, they generously left it as a rich inheritance to all generations. They speak with the solemn dignity of martyrs. They seem to feel the importance of their theme, and the perpetual presence of Him who is the great subject of it. There are only two things which they seem to consider as realities—the favor of God and the enmity of God; and only two parties in the universe to choose between—the party of God and the party of his adversaries. Hence that heroic and noble tone which marks their lives and their writings. They had chosen their side, and they knew that it was worthy of all they could do or suffer for it.

The agitated state of surrounding circumstances gave them continual proof of the instability of all things temporal, and inculcated on them the necessity of seeking a happiness which might be independent of external things. They thus practically learned the vanity and nothingness of life, except in its relation to eternity. They were upon high and firm ground. They stood in the midst of that tempestuous ocean, secure on the Rock of Ages; and as they uttered to those around them their invitations, or

remonstrances, or consolations, they thought not of the tastes, but of the necessities of men—they thought only of the difference between being lost and being saved, and they cried aloud, and spared not.

They seem to have felt much. Religion was not allowed to remain as an unused theory in their heads; they were forced to live on it as their food, and to have recourse to it as their only strength and comfort. The peace, and the strength, and the hope which they describe, are not the fictions of fancy, but the positive and substantial effects of the knowledge of God on their own minds. They are thus, not merely waymarks to direct our journeyings; they seem themselves pilgrims traveling on the same road, and encouraging us to keep pace with them. In their books, they seem thus still to journey, still to combat: but, O let us think of the bright reality!—their contests are past, and they are now at rest, made perfect in Christ Jesus. They are joined to that cloud of witnesses, of whom the world was not worthy; and their names are inscribed in the rolls of heaven; yet not for their own glory, but for the glory of him who washed them from their sins in his own blood, and whose strength was made perfect in their weakness.

These are the great men of England. They were indeed, a noble army; they were born from above, to be the combatants for truth: they were placed in the gap, and they held their ground, or fell at their posts.

▷ In this army Richard Baxter was a standard-bearer. He labored much, as well in preaching as in writing, and with an abundant blessing on both. He had all the high mental qualities of his class in perfection. His mind is inexhaustible, and vigorous, and vivacious, to an extraordinary degree.

The Saints' Everlasting Rest was written on a bed of sickness. It contains those thoughts and feelings which occupied, and fortified, and animated the author, as he stood on the brink of eternity. The examples of heavenly meditation which he gives, really breathe of heaven; and the importance of such meditation, as a duty, and as a means of spiritual growth, is admirably set forth, and most powerfully enforced.

Reader, will you candidly, in view of eternity, answer to yourself this question? Who would be most likely to understand the true nature of Christ's kingdom—such a man as Richard Baxter, who sought out the deep things of God, or the popular divines of the present day?

But it may be said that Richard Baxter received the opinions of others without investigation. His character was so decided, and he was so independent in his investigations, that such a charge cannot be true. He neither followed the Calvinists or the Arminians, but held a middle course, the result of his own inquiries. Now observe the sentiments of this venerated standard-bearer in the noble army of witnesses for Christ.

We copy from the Saints' Rest, Tract Society's edition, page 45.

1. "The most glorious coming and appearance of the Son of God may well be reckoned in his people's glory. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. To this end will Christ come again to receive his people unto himself, that where he is, there they may be also. The bridegroom's departure was not upon divorce. He did not leave us with a purpose to return no more. He hath left pledges enough to assure us to the contrary. We have his word, his many promises, his ordinances, which show forth his death till he come; and his Spirit, to direct, sanctify, and comfort, till he return. We have frequent tokens of love from him, to show us he forgets not his promise, nor us. We daily behold the forerunners of his coming, foretold by himself. We see the fig-tree putteth forth leaves, and therefore know that summer is nigh. Though the riotous would say, My Lord delayeth his coming; yet let the saints lift up their heads, for their redemption draweth nigh. Alas! fellow Christians, what should we do if our Lord should not return? What a case are we here left in! What! leave us in the midst of wolves, and among lions, a generation of vipers, and here forget us! Did he buy us so dear, and then leave us sinning, suffering, groaning, dying daily; and will he come no more to us! It cannot be. This is like our unkind dealing with Christ, who, when we feel ourselves warm in the world, care not for coming to him; but this is not like Christ's dealing with us. He that would come to suffer, will surely come to triumph. He that would come to purchase, will surely come to possess. Where else were all our hopes! What were become of our faith, our prayers, our tears and our waiting? What were all the patience of the saints worth to them? Were we not left of all men the most miserable? Christians, hath Christ made us

forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for him, that we might have him instead of all? And will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts! But why staid he not with his people while he was here? Why? Was not the work on earth done? Must he not take possession of glory in our behalf? Must he not intercede with the Father, plead his sufferings, be filled with the Spirit to send forth, receive authority, and subdue his enemies? Our abode here is short.—If he had staid on earth, what would it have been to enjoy him for a few days and then die? He hath more in heaven to dwell among; even the spirits of many generations. He will have us live by faith, and not by sight.

O, fellow-Christians, what a day will that be, when we, who have been kept prisoners by sin, by sinners, by the grave, shall be brought out by the Lord himself! It will not be such a coming as his first was, in poverty and contempt, to be spit upon, and buffeted, and crucified again. He will not come, O careless world! to be slighted and neglected by you any more. Yet that coming wanted not its glory. If the heavenly host, for the celebration of his nativity, must praise God; with what shoutings will angels and saints at that day proclaim glory to God, peace and good-will toward men! If a star must lead men from remote parts of the world, to come to worship a child in a manger; how will the glory of his next appearing constrain all the world to acknowledge his sovereignty! If, riding on an ass, he enter Jerusalem with hosannas; with what peace and glory will he come toward the New Jerusalem! If, when he was in the form of a servant, they cry out, "What manner of man is this, that even the winds and sea obey him?" what will they say, when they shall see him coming in his glory, and the heavens and the earth obey him? "Then shall all the tribes of the earth mourn." To think and speak of that day with horror, doth well beseech the impenitent sinner, but ill the believing saint. Shall the wicked behold him, and cry, "Yonder is he whose blood we neglected, whose grace we resisted, whose counsel we refused, whose government we cast off!" and shall not the saints, with inconceivable gladness, cry, "Yonder is he whose blood redeemed us, whose Spirit cleansed us, whose law did govern us; in whom we trusted, and he hath not deceived our trust; for whom we long waited, and now we see we have not waited in vain! O cursed corruption! that would have had us turn to the world and present things, and say, Why should we wait for the Lord any longer! Now we see, Blessed are all they that wait for him." And now, Christians, should we not put up that petition heartily, "Thy kingdom come! The Spirit and the bride say, Come: and let him that heareth," and readeth, "say, Come." Our Lord himself says, "Surely I come quickly. Amen: even so, come! Lord Jesus."

The above is from an abridgment of Baxter's original work, leaving out some excellent sentiments which we find in an older edition.

"The coming of Christ is frequently mentioned in the Prophets, as the great support of his people's spirits till then. And whenever the Apostles would quicken to duty, or encourage to patient waiting, they usually did it by mentioning Christ's coming. Why then do we not use more this cordial consideration, whenever we want support and comfort? Oh, how should it then be the character of a Christian, To wait for the Son of God from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come? I Thes. i. 10. And with all faithful diligence to prepare to meet our Lord with joy: And seeing his coming is of purpose to be glorified in his Saints, and admired in all them that believe. What thought should glad our hearts more than the thought of that day?"

"A little while indeed we have not seen him, but yet a little while and we shall see him, for he hath said, I will not leave you comfortless, but will come unto you. We were comfortless, should he not come. And while we daily gaze and look up to heaven after him, let us remember what the angels said, This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Let every Christian that heareth and readeth, say Come; and our Lord himself saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

Such were the sentiments of this "learned and pious author," as he is now called, in the Encyclopedia of Religious Knowledge. Because we hold the same faith at the present day, we are called *pestilent heretics*, by the admirers of Baxter, who are the children of Baxter's persecutors.

It is plain that he did not believe in a temporal millennium, in this sin-cursed earth. Neither did Luther, Calvin, Knox, or Melancthon, as we have shown by quoting their words.

Reader, are you ashamed to be found in company with Baxter, and his spiritual compeers waiting for Christ's coming from heaven!

THE MIDNIGHT CRY.

THURSDAY, APRIL 13, 1843.

ANOTHER MISTAKE OF DR. WEEKS.

In his fourth lecture, the Doctor has attacked the position that the word *nechtak* in Daniel 9: 24, rendered in our version, "determined," properly signifies *cut off*.—He says: "Now the most satisfactory method of ascertaining the meaning of a Hebrew word, is to see how it is used in other places in the Bible." Very good; but how does he proceed to apply his rule? Why, he turns to the English version, and under the English words "cut off," he consults the Hebrew in 1 Samuel 24: 4, when David cut off a part of Saul's robe. 2 Sam. 10: 4, and 1 Chron. 19: 4—and as the verb *chathak* does not occur in these cases, he does not tell his readers what the Hebrew verb is, but wishes them to believe that if *chathak* signified to *cut off*, it would certainly have been found in his quotations. Now for the fact, the verb *chathak* (in the Niphal form, passive, *nechtak*), is found only in Dan. 9: 24. Not another instance of its use can be traced in the entire Hebrew Testament. The Doctor's rule is a good one, provided there are "other places," where a word occurs, whose meaning we wish to ascertain. But what shall we do, if it occurs (as is the case with many words) but *once*? Why, any Hebrew scholar will tell you to examine the cognate dialects, the Chaldaic, Syriac or Arabic, especially the former, not only in the Chaldaic portions of the Bible, but the Targums, and, if necessary, the Rabbinical writers. The Doctor admits that Gesenius tells us that *חָתַק* signifies to "cut off." Gesenius says that it is used *tropically* for to *divide*, as in Chaldaic or Rabbinical usage. I admit that he also gives us a secondary meaning, "to determine, to destine, to appoint."

Still, as Chaldaic and Rabbinical usage must give us the true sense of the word: if we are guided by these, it has the literal signification of cutting, or cutting off. In the Chaldeo-Rabbinical Dictionary of Stockius, the word *חָתַק* "*chathak*," is thus defined:

"Scidit, absceidit, conscidit, inscidit, excidit"—To cut, to cut away, to cut in pieces, to cut or engrave, to cut off. In the same work he gives the substantive under three forms, derived from this verb, *חֵתֶק* (*chetek*)—*חֵתֶקָא* (*chittuk*), and *חֵתֶקָה*, *chathikah*, rendered *castra*, a cut; *incisio*—an incision, *excisio*, a cutting off; *segmentum*—a slice; *pars secta*—a part cut off. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase *חֵתֶקָה שֶׁל בָּשָׂר*, *chathikah shel basar*—"a piece of flesh," or "a cut of flesh." He translates the word, as it occurs in Daniel 9: 24, by "præcisæ est"—was cut off.

In the literal version of Arias Montanus, it is translated "decisæ est," was cut off: in the marginal reading, which is grammatically correct, it is rendered by the plural "decisæ sunt"—were cut off.

In the Latin version of Junius and Tremellius, *חֵתֶקָה* is rendered "decisæ sunt"—were cut off.

Again in Theodotion's Greek version of Daniel, (which is the version used in the Vatican copy of the Septuagint as being the most faithful,) it is rendered by *ἐνεστέμηνται* "were cut off," and in the Venetian copy by *τεστέμηνται*, "have been cut." The idea of *cutting off* is pursued in the Vulgate; where the phrase is "abbreviatae sunt," have been shortened.

Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of *cutting off* to this verb. Should

it be inquired why a tropical sense has been attributed to it, such as "determining or decreeing?"—it may be answered, that the reference of the verse (in which it occurs) to Daniel 8: 14, was *unobserved*; it was therefore supposed that there was no propriety in saying "seventy weeks are cut off," when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23 compared with Daniel 8: 16, show that the ninth chapter furnishes an explanation of "the vision" in which Gabriel appeared to Daniel, and of the "matter" (the commencement of the 2300 days)—the literal (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of "cut off."

The Doctor has appealed to Parkhurst's Hebrew Lexicon, probably without being aware that, with the exception of a few disciples of Hutcheson, who labor to learn the language without points, Parkhurst's authority is extremely low. The Doctor has informed the world, that the "ignorance of the *Millerites* is most profound." There is a proverb which tells us—"Those who live in glass houses should not throw stones."

GOTHEB.

For the Midnight Cry.

PHILO TO AUTOPTES.

THE NEW THEORY OF INTERPRETATION.

APRIL 3d, 1843.

I now come to the only passage in which *שִׁבְעָתָהּ* *shâ-bûôth* occurs, in which "the new theorists" find a plausible argument for their scheme. Ezek. 45: 21, "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days—*הַיָּמִים שִׁבְעָתָהּ* *hag shêbuôth yamim*," unleavened bread shall be eaten." It may be said that as *shebuoth* is in the construct form, *yamim* must be in the genitive, and that as the feast of the passover lasted only seven days, *shebuoth* must certainly signify "sevens," instead of "weeks," more especially as we read in the 23d verse, "and seven days of the feast"—*שִׁבְעַת יְמֵי הַחֵג* *shibath yemê hechag*. I have thus presented a view of the strong-hold of the "theorists," yet it is strong only in appearance. *Shabuoth*, in this case, is merely an instance of anomalous orthography, such as occurs in various parts of the Hebrew Testament; and is quite familiar to all biblical scholars. Numerous anomalies of this kind may be found in the writings of this very prophet. Thus, in Ezek. 14: 5, we find *נֶאֱנָתִי* "*naânêthi*," used instead of the Future of *אָנַתְּ* *aânêth*. "I will answer," compare 14: 5. *קַח לָעַח* for *לָקַח* *lâcach*, &c. Now, in the passage before us, *שִׁבְעָתָהּ יָמִים* "*shêbûôth yamim*" is an irregular orthography for *שִׁבְעַת יָמִים* "*a seven of days*" (*shibath yamim*). In proof of this, I adduce a case of the very same kind in this chapter, verse 7th. "And the length shall be over against *לְעֻמּוֹת* '*lêümmoth*,' one of the portions," &c. Here the word *leummoth*, "over-against" is used, as every Hebrew scholar will allow, for the usual form *לְעֻמָּה*—the construct form of *עֻמָּה* "*unmâh*," which as a noun signifies, a conjunction or joining—and with the preposition *לָמַד* (*lamed*) prefixed, "over-against."

Hence, in various translations we find the phrase *shebuoth yamim*, in this passage *only*, correctly rendered "seven days," because the word "*shebuoth*" is an anomalous orthography for *shibath*—"a seven of." In the Thesaurus Linguae Sacrae of Pagninus, edited by Mercerus, the following remark is made on this passage: "*Solemnitas שִׁבְעָתָהּ יָמִים* *hebdomadae dierum infermentata comeduntur, quod est sicut solemnitas שִׁבְעַת יָמִים* *septem dierum*. [ut licet plurale sit, tamen pro singulari habeatur, hoc est pro semel septem tantum.] Et enim *שִׁבְעָתָהּ* per *cholem*, sicut *שִׁבְעַת* per *Pattach*; et sic habet Targum; *septem dierum*," &c. "A solemnity (solemn festival) of a week of days, unleavened bread shall be eaten," which is the same as "a solemnity of seven days," although it (*shebuoth*) is plural, yet it is used for the singular, that is, for once seven (a week) only. Also

תשבע has Cholem as תשבעה has Pattach, and thus the Targum (Chaldaic Paraphrase) has "seven days," &c.

The result of this investigation is, that there is not a single instance in the Hebrew Testament which can sustain the theory, viz., that the word translated in our version *week*, signifies *seven* or *sevens*. Want of time obliges me to defer further remarks on the subject.

Yours, &c.,

PHILO.

SIGNS—MEN'S HEART'S FAILING.

We have been looking on in silence, for several weeks, while the newspapers have teemed with descriptions of wonderful sights. We now publish some of them as specimens. If they are false, they indicate a depravity of the press so horrible, that we may well believe we are in the last days, when deceit and immorality so abound. But in cases where names of witnesses are given, and the accounts are published where the men are known, deceit is almost impossible. Our faith rests on the word of God, and such things are not needed to confirm it; but we are willing our readers should see the sort of statements which are spread before so many minds by the press.

We begin with the following, from the Cincinnati Sun of Monday, March 27th. A rumor of the strange sight was published on the 25th. There seems no room for deceit or mistake.

FULL PARTICULARS OF THE WONDERFUL SIGHTS SEEN BY THE PILOT OF THE WM. PENN IN THE SKY ON TUESDAY NIGHT, MARCH 21.

On Saturday afternoon, Mr. Wm. Frances, pilot of the Wm. Penn steamboat, a packet that runs between this city and Rising Sun, Ia., called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling anything of this nature but what is strictly true. Mr. Frances informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth, and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

He states that as the Penn was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 o'clock, P. M., he was steering the boat along, it being a star-bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which so blinded him that it was with difficulty he could see any thing, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for.

The captain of the Penn, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding—ran out to the guard anxious to know the cause—and asked Mr. Frances 'if he saw the light?'

He said he did.

'What is it?' said Captain P.

'Dear only knows,' answered Mr. F., 'for I don't.'

From that the captain disappeared from looking over the hurricane deck, and went below.

Mr. Frances now being very anxious to discover whence this strange light came, looked diligently out at the side of the pilot house, in rather a south-west course, but nearly over head, when he saw the outlines of a serpent in the sky, in a crooked position, except the tail, which was straight, the head toward the East. It turned to a livid, bright red—deep and awful—and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the tail part disappeared nearly to the middle—and the remainder, in a gradual manner, formed into a distinct Roman

G

Mr. F. had time now to mind the channel of the river, and deliberate upon the beauty and grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed, from the accuracy of its formation. After about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct

O

as perfect as was ever seen, in which position it remained as before. Mr. F. stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not come immediately, but after a moment or two appeared—but ere this, the figure in the heavens had changed to a plain, distinct letter

D

The captain said to Mr. F., 'What's wanting?'

'Come here quick,' said Mr. F., 'and look up yonder—did you ever see the like?'

The captain answered, 'I see it!' and looked at it till it disappeared.

Mr. F. states that when the O turned to a D, it formed a kind of oblong shape, and then came straight on one side, as a D should be. When it disappeared it turned into the same oblong shape as before, and gradually the sky returned to its original appearance.

Mr. Francis states that he did not leave the wheel of the boat, but steered it to this city. He declares that let others think or say as they will, what he has related is strictly true. He is no Millerite—neither is he crazy nor frightened—and if gentlemen or ladies will call upon him, he will convince them that what he has told is truth.

Next comes the remarkable "Sign in the Moon," which we copy from the Philadelphia Inquirer. It was first published in that city, being communicated by the letter writer, to his father, a highly respectable physician in that place, which was once the "city of Brotherly Love."

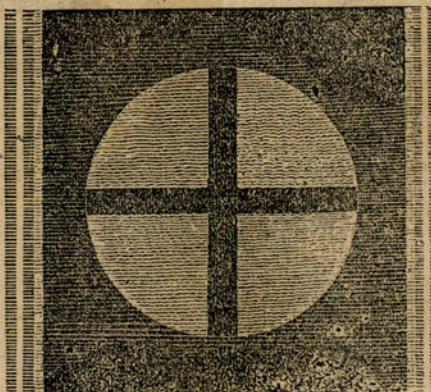
MOST REMARKABLE PHENOMENON.—A CROSS ON THE MOON.

We give a statement below, which is likely to excite much speculation. The letter is from the pen of an officer of the United States army, of unquestioned character and veracity. The phenomenon of the cross on the moon seems extraordinary at the first glance, but it can probably be fully explained from natural causes by the scientific. Our friend who handed us the letter, and who is himself learned in the sciences, considers it possible that the extraordinary appearance was caused by a cloud between the observers and the moon, although to reconcile this conjecture with the phenomenon, we must also suppose that the cloud was one of very peculiar formation, and that it actually travelled, as regarded the observers, in the exact course of and with the moon, for a considerable space of time. It is clear, from the appearance of straight lines colored like the rainbow, on each side the moon, as well as from the appearance of heavy clouds as the moon declined, and the sun-dogs [parhelia,] a few hours after, that the atmosphere was charged to an unusual extent, with moisture and vapor. But we turn the matter over to the scientific.

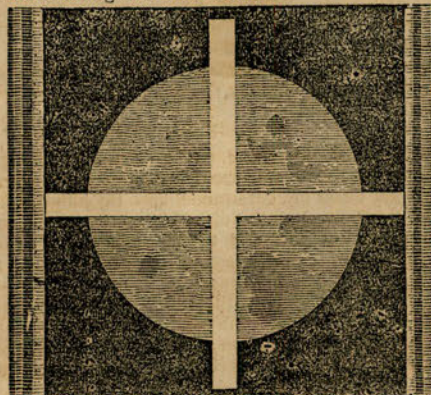
Extract of a letter dated

"Fort Leavenworth, Mi., March 20, 1843.

"The season has been most remarkable in this quarter. We have had earthquakes—one considerable shock, and two slight ones. But on the 14th of February, we had the most remarkable phenomenon here that I have ever heard of, except the falling stars. Although I did not see it myself, there is no doubt of its having been witnessed. At 3 A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep blood-red color, with a black cross of equal proportions, over the face, but not extending beyond the rim; while on the two sides small pieces of rainbow were visible, thus—



After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows thus—



It continued so for half an hour, and heavy clouds then intervening, obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour—some of them very intelligent men—and by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning, the sun rose accompanied by two sun-dogs, as they are commonly called, nearly equal in brilliancy to the sun, and resembling two other suns. This latter scene was witnessed by numbers. In addition, for about two weeks past, every night at seven to eight o'clock, a bright streak of light has appeared in the heavens, coming from the west, and bearing about E. S. E., and resembling very much what is believed to be the tail of a comet.

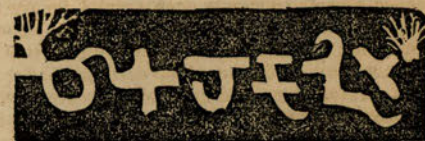
I have thought it my duty to state these things, even at the expense of being discredited, in the hope of eliciting a comparison of observations elsewhere."

We next open the People's Friend, of Covington, Indiana, and read as follows:

THE BLOODY SICKLE.—We have been credibly informed that a lady in this place of unimpeachable character, saw "a bloody sickle" suspended in the heavens one night this week. Having occasion to get up out of her bed to attend to her children, who were indisposed, about the hour of midnight, she looked up, and was viewing the planetary region, and behold this extraordinary phenomenon riveted her attention. This year has certainly been one of the most remarkable that the history of the world has on record.

From the Genius of Liberty, at Leesburg, Va., we copy the following:

Mr. Editor.—Returning home late last night from the country, my attention was suddenly arrested by a most beautiful blaze of light running some distance along the western sky, and parallel with the horizon. I immediately reined up my horse, and gazed intently at it for perhaps two minutes or more. In the course of three or four minutes from its first appearance, the bright twinkling disappeared, and it subsided into a soft mellow haze. I soon discovered that this too was undergoing a change, and in a moment more the following characters were most distinctly visible. I took my pencil and paper from my pocket, and marked them down exactly as they appeared to me. I was much impressed by this phenomenon, and am inclined to think that it was not without a meaning. If you can give an explanation you will highly gratify a friend. As nearly as I could copy, it appeared precisely like the following. T. Hillsborough, March 28th, 1843.



[We insert the above communication, which comes to us from a very respectable person, but as we are utterly unlearned in any of the occult arts, and should in vain try to decipher these curious characters, we must turn our correspondent over to the Rev. Wm. Miller for an answer.—Editor of the Genius of Liberty.]

Brother Miller does not profess to have Daniel's "knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts." We do not undertake to read the handwriting on the wall, but we can read the interpretation Daniel once gave to Belshazzar.

We might multiply such extracts, but must close, by the following letter from Virginia.

"The many signs in the heaven, and other remarkable occurrences, have great influence upon many.—The unusual occurrence of two suns a few mornings since alarmed some. They both rose about the same time, and were distinctly seen. The extra or mock sun was further north than is usual for the true sun, even in summer, but was not quite as brilliant. After getting about one hour high, it suddenly disappeared in a long and shining streak. The above was seen by respectable and truthful citizens near this place."

THIS WEEK'S PAPER

Is double, and it is full, while important articles enough to fill another such paper, are deferred for want of room. You see our terms. While we have very little expectation that we shall complete the volume now commenced, we are willing to accommodate those who have found it inconvenient to send fractions of a dollar so frequently. Those who prefer to pay for half a volume can do so. We shall print double, or single as we may have funds, but are resolved *not* to run in debt. Those who have money to contribute for the gratuitous distribution of the paper, will doubtless find it blessed to give.

THE PASTOR vs. THE PROPHET.

A Brief Review of a Discourse against the Second Advent of Christ, delivered by Elder Aaron Perkins, Pastor of the Berean Baptist Church, worshipping at the corner of Bedford and Downing sts.

In December last, you gave notice from the pulpit that you would give four lectures on the prophecies of Daniel. On the 8th of January, you gave us your first on the 2d chapter and 44th verse—"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall BREAK IN PIECES AND CONSUME all these kingdoms, and it shall stand forever."

I will give the public some of your positions, although if you had ventured to publish them, as you partially promised, there would have been no need to expose any point, for it would have carried with it *its own antidote*. You said the breaking in pieces of these kingdoms was done at different times, and that the striking was to destroy all those civil powers that stood in the way of the universal spread of the gospel on this earth, or the 1000 years millennium.

Daniel 2: 34, 35—"Thou sawest till that a stone was cut out without hands, which smote the image on his feet. 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-floor; and the wind carried them away, and no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth." Now I would ask the attentive reader, who is right? The learned teacher or THE WORD? For the prophet gives no account of the image being smitten but once. The teacher says it was smitten in Luther's time, and then again it was struck in Rhode Island, when Roger Williams was persecuted. Judge ye which is correct?—Now the word says these kingdoms were all "broken in pieces together;" and nowhere do we find the prophet says, or even intimates, that it was at different times. Our teacher says it was struck at different times. Who is to be believed? The man of God or the modern expositor? Let candor decide. How, I would ask, can we expect any chance for the gospel to be preached after the image is once struck? for we find all these kingdoms are swept away, and no place is found for them; and not only that, but we read that the stone did not begin to fill the whole earth until after the clay, iron, brass, silver, and gold were carried away, and not a soul left but those who compose the kingdom of God, which the text says was set up and should stand. How long? 1000 years? Yes—FOREVER. It does appear to me very difficult to get in our modern millennium at this point. I understand when God sets up his kingdom, then Jesus Christ will reign triumphantly, with all his saints, in the new heaven and earth, (2 Peter 3: 13,) "wherein dwelleth righteousness."—Then truly will the stone "become a great mountain, and fill the whole earth."

I have here shown the reader a specimen of unsound and unscriptural reasoning, which must suffice for this time.

LEINAD.

New York, April 4, 1843.

MILLERISM---INSANITY.

The editor of the Christian Journal, at Harrodsburgh (Ky.) discourses thus:

We can scarcely pick up a newspaper now-a-days, without finding some sneer against what is called Millerism. The so-called religious papers of this Union are united at least upon one thing; and that is in the traduction of Miller, and those who coincide with him in his belief. These prints, assisted by the political press, ascribe numberless cases of insanity, to the belief in Miller's expositions of prophecy.

But why this generous sympathy for the religious sanity of this nation, manifested all at once by the sectarians of this land? Has not a certain something, dignified by the name of religion, assisted most effectually, and long before Mr Miller's views were heard of, to fill up the different Insane Hospitals and Mad Houses in our land?

Read the annual reports of the asylums for the insane, for the answer.* And pray, how many monomaniacs

* The following statements we find in an exchange paper. We have not time to look after others.—ED. CRV.

"By the official report of the Ohio Lunatic Asylum, it appears that out of 408 persons admitted as insane, 54 cases were produced by religious excitement, and 32 by intemperance.

In the Maine Insane Asylum, in two years 23 of the admitted cases were caused by religious excitement, and 12 by intemperance.

Of the 87 new patients admitted during the past year 13 were driven to insanity by revivals"—more than one-seventh of the whole number.

have we out of these institutions, whose unhinged, dislocated, and unhappy minds, were formed under these same "religious influences."

What is insanity? It is to mistake the impressions of the mind for realities. We would say much in the application of this definition of insanity to the spurious excitements too often witnessed in many parts of this union, but it might offend some very amiable men and good citizens. It would make those we would do good, mad with us, inasmuch as they might be impressed with the belief that we intended to insult them, when nothing would be father from the reality. Let it suffice to say, that if our definition of insanity be correct (and no one will dispute that) there are other views in the religious world, which in the same length of time, have caused more insanity than Mr. Miller's expositions, and passed for very good sense all the while.

That conscience is not an enviable one, which shudders at the probable appearing of the Lord during the present year, and whilst we are not so sanguine as many as to the time of His appearing, we know that all the sneerers and scoffers in the world, will not put off the event one moment; nay, they are fulfilling a prediction which was to be accomplished in the last days. We cannot desist from keeping before the eyes of the faithful the GLORIOUS PROMISE that the Lord will come again to a slumbering, sneering world, to the great joy of all who love his appearing, neither would we conceal his threatenings, for he will come also to take vengeance upon those who know not God, and who obey not the Gospel. That coming will be soon. But here are the Apostle's words.—*Listen!*

"There shall come in the last days, SCOFFERS, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The Lord is not slack concerning his promises, as some men count slackness. But the day of the Lord will come as a thief in the night: in which the heavens (or atmosphere) will pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God.

"But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all children of the light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others, but let us WATCH—looking for that BLESSED HOPE and the GLORIOUS APPEARING of the great God and of our Saviour Jesus Christ."

If this language was applicable eighteen hundred years ago, what an eternal weight of meaning attaches to it, as we approach the consummation of all things. Who can halt, who can falter in the glorious warfare? What Christian can scoff and sneer at the speedy coming of the Lord, after reading this inspired language? Are ye not ready, to go out and meet him? If not, remember that: "He who testifieth these things saith: surely I come quickly; AMEN! EVEN SO COME LORD JESUS!"

LIGHT IN THE WEST.

In the following correspondence, published in the Harrodsburgh Christian Journal. President Shannon gives true light to the readers of that paper.

LETTER AND REPLY.

Harrodsburgh, March 11th, 1843,

DEAR SIR,

My attention was recently called to the 9th chapter of Daniel, 25th verse.

According to that, it appears that only 434 years of the 2300 previously spoken of, had elapsed at the time Christ was cut off, and the entire number will not be completed before the year 1899.

If you can, in any way, explain it so as to harmonize with Mr. Miller's calculations, I shall be pleased to have your views.

Yours truly, —"

The writer of the foregoing, evidently errs by taking a single verse out of its connexion. Gabriel says: (verse 24,) "Seventy weeks are determined upon thy holy people, and upon thy holy city, to finish the transgression, and to 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. (Verse 25.) Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks and three score and two weeks:

(7—62=69) the street shall be built again, and the wall even in troublous times. (Verse 26.) And after three score and two weeks, shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (Verse 27.) And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Thus by reading the connexion, our correspondent's difficulty vanishes. Gabriel first gives seventy weeks, (490 years,) from a fixed point, for the consummation of certain specified results. This period, for the sake of greater clearness, he then divides into three others, viz: 7 weeks, 62 weeks, and 1 week, which added together precisely make up the whole 70. The first division of seven weeks (49 years) is occupied in building the city. The close of the second (434 years) brings us "unto the Messiah the Prince." And after this period (but how long after after Gabriel does not say, at least in this place, "shall Messiah be cut off." Now the only possible room for difficulty, that I can find here, has reference to the period in the seventieth week, when Messiah was to be cut off. Verse 24, seems to teach, that it was to be at the completion of the seventy. From the fact, however, that it is stated in verse 27, that in the midst of the last, or seventieth week, "he shall make the sacrifice and oblation to cease," it is supposed by some, that the 70 weeks terminate three and a half, or four years after his crucifixion. If the former view be correct, and the 70 weeks be a part of the 2300 days, (as I am compelled to regard them) then most undoubtedly, the whole vision will be fulfilled in 1843. But if the latter view be correct, the vision will not terminate till 1846 or 7.

In view of these premises, I would most fervently implore our correspondent, and all who may read these lines, to act as though it were absolutely certain, that 1843 will close the grand drama of this world's history. Nothing can possibly be lost by so doing, even admitting that the calculations leading to this conclusion should be erroneous. But, on the contrary, by neglecting to act thus, my very soul shudders at the thought of the wretched doom which my friends and fellow-citizens may bring upon themselves in an hour they think not of. Sinner, although both the pulpit and the press should unite in proclaiming, "My Lord delayeth his coming," believe them not. Your soul is in jeopardy. The clergy in mass rejected and crucified Messiah, when he came in the flesh. We have no reason to believe, that they will be more favorably disposed towards him at his Second coming.

Yours in all benevolence,

JAMES SHANNON.

SIGNS OF THE TIMES.

When Christ referred to signs, he did it, that we might notice them. Here is a record from a late True Sun:

"SIGNS OF THE TIMES.—'The times are sadly out of joint,' both in the moral and physical world. Disorder appears to be the order of the day, every where. Not only are crimes of the darkest dye and of every grade rife and prevalent, but the nearly universal stagnation of all kinds of business—the want of employment among the operatives—and the consequent lack of credit and confidence among all classes—essentially impairs the habits of our population, and afford a gloomy prospect of its moral condition in future, if the present evils under which we suffer should remain unchanged.

"But this is not all; misfortune, it is truly said, never comes singly, and so it is with us at present; superadded to the local, moral and political evils which now exist, and bear down with such tremendous force upon the community, we have to encounter the freaks of nature. Nothing could be more unfortunate at this time, than a protracted winter; and we have one at present, unparalleled in the memory of man.

"So far as regards the evils which beset our social condition at present, reasons are plenty as blackberries, and as various as the views in the kaleidoscope. Not so with the natural phenomena with which the world is now visited. There HUMAN REASON CEASES, and theory, speculation, and not unfrequently superstition commences. Some few ignorant fanatics will believe in Miller's prophecies, and that the recent earthquakes are the precursors of the destruction of the world."

It is said there are from 500 to 800 gambling houses in the city. The [old] Sun eloquently describes their horrible influence, but says society has no power to suppress them. Surely, judgment is turned away back-

wards, and justice standeth afar off. Read the 59th chapter of Isaiah, and you will see that in such a state of things, Christ will come.

THE WORLD'S FOLLY.

One day the world represents Mormonism and Millerism as twin brothers. The next, they hear that "Joe Smith" has wiped all the stain from his pure skirts which a belief in Christ's near coming would attach to it, and they seem disposed to fondle him as their favorite pet. The following from the Mormon impostor is going the rounds as if it afforded great relief.

"Therefore, hear this, O Earth, the Lord will not come to reign over the righteous in this world in 1843, nor until every thing for the bridegroom is ready."

CHRONOLOGY.—A late work on Egyptian literature, by Geo. R. Gliddon, late U. S. Consul at Cairo, gives the various periods which have been given by different chronologists as the length of time from creation to the birth of Christ. Among 120 different opinions, he admits that the Hebrew Text gives us 4161 years, which differs but four years from Mr. Miller's chronology, and makes the world 6000 years old, as we have contended in opposition to those who say, "the end is not yet."

Remember Lot's Wife.

It may be profitable for believers in the Second Advent to consider this injunction of our Saviour. He says that as it was in the days of Noah and Lot, so shall it be in the day when the Son of Man shall be revealed. He warns us not to turn back, but remember Lot's wife. At first she believed the warning and set out to escape the coming wrath. She forsook her home and friends, and part of her children, and withstood the ridicule of those who deemed the alarm groundless, and as "the voice of one who mocked" (or, according to modern phraseology, wild fanaticism,) she advanced as far as the plains, beyond the city, without wavering; but when she looked upon the soft blue sky, and saw the sun rising in its usual beauty, she turned, and looked with a heart of unbelief, upon the city which still remained unscathed. Her heart and her treasure seemed to be there, and her doom was sealed for ever.

Her case stands as a fearful monument of the wrath of God upon that class of persons, who, though they may receive the truth with gladness, and endure for a while, yet when trials, afflictions, or persecutions arise, they are offended, and make shipwreck of their faith.

Let us examine ourselves, and find where our treasure is; if it is in the world, our heart is with it, and both will perish together. It is a matter of grief, that any who hear the midnight cry, can be indifferent to its appeals, and neglect the necessary preparations. But it is more surprising that so many who hear, and apparently receive its message, should go away and forget what manner of persons they are. They cannot bear the reproach of friends, obloquy and ridicule heaped in their way. They begin to doubt; all things remain as they were from the creation, the seasons roll in their accustomed track; the heedless, busy throng pass hurrying on. They listen to teachers, who say "this end of the world is an old story; many have expected it in different ages, but they were disappointed, and the same expectations will now as surely fail," (fine logic, the same as to say because that day has never been it will never come,) they begin to be ashamed of their former admissions, and before they are aware, are as unconcerned as ever. What can we say to such, "if they hear not Moses and the Prophets, how shall they hear us." The Lord have mercy on them, and open their eyes to the fearful realities before them, and incline them to flee to the city of refuge, nor stay in all the plains, lest while they are looking backward, they may hear the last trumpet fix their eternal doom.

CHARITY.—Though we understand all mysteries, and have all faith, so that we could remove mountains, and have not charity, we are nothing.

A mere speculative belief in the time, as demonstrated by the prophetic periods or the conviction of the near approach of the Saviour, is not to be ready. It is a constant and faithful preparation of heart, and an expectation and love of his appearing. In the days of the Apostles, this doctrine was one of the greatest motives to godliness presented to their hearers; but, for several generations past it has become obsolete. Like many other primitive, bible doctrines, it has been sifted out of the church in the time of Papal supremacy, and has not been restored in the reformation. Now when it is revived by those who "UNDERSTAND" and "discern the signs of the times," it is every where spoken against.

From the Signs of the Times.

LETTER FROM P. JAQUES.

Dear Brethren,—I have long intended communicating for the Signs of the Times, some account of the past progress and present state of the Second Advent cause in this vicinity. Perhaps you will find room for the following.

A very few in this place had been leaning for two or three years, in favor of the doctrine of Christ's speedy coming, when in September we were favored with a course of lectures on that subject by Bro. T. M. Preble, at the close of which a large number acknowledged themselves convinced that time must soon end, i. e. in a few months; and many of them openly declared their belief in 1843, as the revealed period of its termination. A large portion of these were not residents in our village, but enough of our neighbors were among them to secure, with God's blessing, a continued interest in the subject, in this community.

Previous to the coming of Bro. P. I had given the subject but little attention, and that little without special prayer; but finding the public mind awake to its importance, and feeling that my position as a minister of Christ demanded an expose of my views, and that at the same time, these views were in a crude and unsettled state, (although in the main at variance with Mr. Miller's scheme,) I resolved to devote a week at least to its prayerful consideration, in order that I might ascertain for myself "what is truth," and be prepared to present the subject understandingly to my hearers.—My family being at the time from home, and having no domestic cares to engage my time or attention, I procured Stuart, Folsom, Whedon and others on one side, and Spaulding, Miller, Litch, &c., on the other, and on Monday morning, after earnest prayer for divine illumination, sat down to my work.

I continued the examination through the week, never approaching my books until I had earnestly sought the direction of the Spirit, and soon became astonished at the large amount of tradition and little scripture upon which my "millennium," "Jew's restoration," &c., were constructed. These were points which I had never deemed of great practical importance, and had therefore never closely looked at the arguments in their favor, but had taken the "belief of the church" concerning them as correct, without testing it. Although compelled to differ from Mr. Miller and others upon some points of minor importance, yet upon these three I became in the course of the week satisfied, viz., that no restoration of the Jews, and no millennium, can be reasonably expected prior to the advent; and that, from the signs of the times, which have been and are being exhibited, according to Bible prediction, the advent must take place *speedily*.

On the following Sabbath I spread these views before the congregation (Methodist,) to which I minister, and found a ready response in many a heart. I have since examined various expositions of the prophetic periods of Daniel's vision, and although not satisfied beyond a doubt that they terminate with time, yet I have seen no explanation at variance with this which does not evidently contradict the context, and thus render itself a nullity. I therefore cheerfully admit that the probabilities all centre in 1843 as the year of the advent; and that the signs of the times prove, beyond successful controversy, the *speedy* coming of the Lord Jesus. The periods of Daniel may be incorrectly explained and applied; but if so, we have, without them, proof sufficient of the near approach of that great day. Thus I believe, and thus I preach.

As in other places, so here, is diversity of views in regard to the doctrine. In the Methodist society there is no open opposition, and I suppose but very few individuals who do not admit the probable correctness of the theory. We have a weekly second advent conference, well attended and interesting. The Baptist church, I am told, is about equally divided in regard to it, while but few of our Congregational brethren embrace it. Several, however, of the most devoted members of the last named church are consistent advocates of the doctrine.

One fruit of Bro. P.'s labors was a revival of religion, which spread into different parts of the town, resulting in the conversion of probably more than 200 souls. About sixty have since united with the Methodist society in this village—more than that number with the same denomination in the north part of the town. The Baptists have received a large accession. Several have become members of the Congregational church, and the Freewill and Christian Baptists have also, as I suppose, (for I have no definite information respecting them,) had additions. Extensive, however,

as the work has been, it was checked, as I doubt not, especially in this village, by opposition to the doctrine of Christ's coming, and by the development of party feeling in the churches; a heavy charge, but sustained by facts, and by and by to be met at the tribunal of heaven.

The especial excitement attending a series of lectures on the advent, has of course subsided; but there has been a sober setting into the doctrine; and taking the town as a whole, I am satisfied that there has been, since last September, a gradual but *continual* advance in the number and confidence of those who believe and advocate this heaven-inspired, Bible-taught theory. I will hereafter, if God permit, communicate for the "Signs," some thoughts relative to the moral influence of the second advent discussion, as developed in its effects, aside from the conversion of souls, in this region. Yours in faith, hope, and charity,

P. JAQUES.

West Prospect, Me., March 17, 1843.

LETTER FROM BRO. S. HAWLEY.

Dear Bro. Himes,—I find here a large field uncultivated, and it seemed as though God had called me to this work. There is a great desire to hear, an *eagerness* not to be expressed. And this truth seems to be the only kind adapted to move this region, having been burnt over as it was several years ago, by the fire of truth enkindled by Finney and others. It is a hard field, presenting a greater number of case-hardened and sceptical sinners than almost any other in the world.—Ordinary preaching, or the presentation of common truths, does no good, or very little, to say the most. But this truth, embodying as it does the higher elements of moral power, arrests and fixes the attention, convinces the understanding, undermines the various forms of scepticism, effectually breaks up a deadly and fatal apathy, and takes hold of the deep springs of the heart. All this it has done again and again.

Being placed by the providence of God in such a field, and having pressing calls from all quarters, what else could I do than to make up my mind to tarry here for a few weeks? I have been at Cazenovia, and had a season of much interest. Bro. Myrick, and Francis Hawley, the minister of the Congregational church, and Elder Nickerson, are very favorable, if not fully convinced. The meetings were thronged, the attention was fixed, the understanding was convinced, the heart moved. The Lord is doing a great work there. There is a great cry for books, books. They are much and urgently needed in this region. What shall we do to supply the want?

I came to this place about twelve days since. Closed the course last evening. The interest is *immense*. Never have I seen more in any place of its size. The opposition is *dead*, prejudice is gone, the tongue of slander is palsied, the community—to its depth and extremities—is agitated, houses too small for the hearers, inquiry room more than full, convictions increasing, converts multiplying. God is truly in the place. The people cling, cling, cling. They are determined I shall not leave them.

But I must next go to Utica, the Lord willing. What shall I do about New York? It does appear to me that they have had *so much* light there, that there is *no need* of my going, but at the same time, I am willing to go if the Lord's will be so. I shall return to Boston soon, if favored. They are writing me from several places to return. They want me to give a course of lectures in New Bedford.

I am about worn down—"used up," as the vulgar say. I have been lecturing and preaching night and day, but I am wonderfully sustained. The Lord is with me. The prospect is bright, *glorious*. He, whom we expect, will soon come and take us to himself. How bright the vision of MILLENNIAL DAY!! Its glories already appear.

S. HAWLEY, JR.

Smyrna, N. Y., March 13, 1843.

LETTER FROM BRO. L. C. COLLINS.

Dear Bro. Bliss,—The doctrine of the Second Advent of Christ in 1843 has got a strong hold upon the people in this part of the country. Light on this subject is being universally diffused. There is now scarcely a town in this county but what has been favored with lectures. I find that there are lecturers passing through almost every part of the state. Several ministers and lay brethren, who have embraced the doctrine, have commenced lecturing. I have just learned that S. B. Yarrington, of Hamilton, a Methodist preacher, is full

in the faith, and is giving lectures. I have just returned from Binghamton, the shire town of Broome Co., where I have been laboring for some two weeks. The interest taken in the subject was beyond anything I have ever yet witnessed. There were from eighty to a hundred earnest seekers of salvation evening after evening, crowding through the dense throng for the prayers of God's people. Some sixty or more during the meeting, professed to find peace. The good work is becoming general through the place. Very many were led to believe that we are in the very end of time, and not a few that 1843 will bring the closing scene.—Dr. Adams, a man of talent, has left all and is going right out to sound the midnight cry. The editor of the Binghamton Courier feels interested, and wishes you to send him the Signs of the Times. My health is still good, though at times I feel almost worn out through excessive labor, lecturing once, twice, and sometimes three times a day, almost constantly. But blessed be God, we will soon have all eternity to rest in.

L. C. COLLINS.

Oxford, Chenango Co., N. Y.,
March 15, 1843.

LETTERS.

BRO. F. G. BROWN informs us that he is preparing a narrative of his deeply interesting religious experience for publication. He modestly expresses a hope "that it may be productive of some little good." "Not a little," we trust.

A brother in Indiana writes that the articles on Papacy are important, and "Storrs' remarks on the two witnesses are good," but thinks he missed the way in writing on the 24th of Matthew, &c. We wish all to understand that there is no Popery in our cause, and we trust no trace of its spirit may remain in any of our hearts. Brother Storrs differs from other second advent believers on some points. Bro. Litch and Bro. Miller take a different view of many passages of Scripture, but while we all agree in receiving the Bible as God's word, and studying it with meekness, we wish to have perfect fellowship in the truth, and each heartily to acknowledge the perfect freedom of all. While we are in this tabernacle we do not expect to see eye to eye in all things, and when a brother thinks he has important truth to lay before the brethren, we say "Let him speak."

Bro. Chamberlain writes from Middletown, Ct.:

"I think Bro. Brown's letters had a great effect on my mind, and I pray God that they may open the eyes of many more. I think the light is increasing in this city."

Bro. Litch writes from Philadelphia:

"We have a very good state of things here at present. The brethren grow stronger and stronger as the time draws near, and the scoffers wax more bold."

A writer in Jacksonville, Illinois, gives us the following proof of interest in the paper:

"About three weeks past, I accidentally put my eye on one of the numbers of the Midnight Cry. I put it in my pocket and rode ten miles, when night overtook me. I perused it until late bed time. The next morning I made myself ready to proceed homewards, and intended to take the paper with me, but it was wrested out of my hand by some one belonging to the hospitable mansion. Yesterday I went in search of it and found it. I found out in the pursuit of the number that it had travelled through an extensive neighborhood, so anxious are the people to hear the words of the Midnight Cry."

A writer in Virginia says: "It has created a desire for information, and led persons to investigate the Scriptures, who never before opened the Holy Volume."

Bro. G. F. Cox writes from Orrington, Maine, in reply to our request that he would come to New York and Philadelphia:

"I think my post at present is in this region. The calls are so numerous that twenty men could not supply them, and these calls are too pressing to be denied. I am expecting to visit Belfast next week, God willing. Besides this, I am looking for the termination of all things so soon that it becomes me to be careful of fu-

ture promises. Still it is our duty to go on till Jesus comes, let that be sooner or later. Should God please, I expect to visit your region early in the summer."

Brother E. E. Payne, recently a student at Oberlin, writes from De Witt's Valley, N. Y.:

"Bro. HIMES,—I have formerly been a believer in the world's conversion and a temporal millennium, which I now deem a fable, not found in the Bible. I simply believed it because ministers preached it and prayed for it, and doubtless I have often quoted Ps. 2: 8, in prayer, to prove it, but never repeated the next verse, which I now consider teaches the destruction instead of the conversion of the wicked. Not a year since, my attention was called to this subject. I attended a Bible Class and association of theologians, where this subject was discussed. I was present during the discussion between Bro. C. Fitch, *pro.*, and Pres. Mahan, Profs. Cowles and Morgan, *vs.* I took notes at the sixteen lectures—had my Bible and followed them in their quotations. My thirst for knowledge upon this subject became so great that I gave up my studies, (the languages,) gave all the money I had for books, and studied them together with the prophecies of Daniel and Revelations, which, by tradition, I had hitherto considered sealed books. The result was, I became a believer in the second advent doctrine, and returned home. Brother Hale sent me a chart, which Elder Tilden, (who has been a student of this subject for the past six years,) with myself, have explained in several of the surrounding towns in the counties of Alleghany and Steuben. We meet with opposition from almost every point of the compass. Still the Lord opens the Red Sea as fast as we go forward. A great thirst is created for light and truth. The demands are greater than we can supply. May the Lord send Bro. Miller or some other faithful laborer into Western New York, is the prayer of many. Will you come? We urge upon all the necessity of studying the Bible for themselves, and not to take any man's *ipse dixit* for it. The general conviction upon the minds of the people is, that it may come; if not, they may die, and the best way is, to be prepared. Some have been led to Christ through our feeble efforts, for which we bless God. The subject of the "new heavens and new earth, wherein dwelleth righteousness," is a glorious theme for contemplation; and the hope I have of being an inhabitant of that country—of which New Jerusalem is the capital, God its everlasting king, "where the righteous bear rule and the people rejoice," "where the wicked cease from troubling, and the weary are at rest," where there will be no more oppression, intemperance, licentiousness, profanity, sabbath breaking, &c., of which our land and world is full—fills me with joy and gladness, and especially the hope that the present is the last year, month, or perhaps day, that we shall be obliged to stay on this earth before it is cleansed, inspires my soul with new courage to toil on yet a little longer, and do all the good I can before Christ does exchange his mediatorial seat for his great white throne, and come in the clouds of heaven in the glory of his Father. Having formed an extensive acquaintance at different institutions and in protracted meetings, I take this method, as the time is so short, to inform them, and all, of the change in my views, and to urge upon all the necessity of immediately preparing to meet Christ at his coming."

We must request pardon of the writer for publishing the following pleasing testimony, omitting names and dates:

"I give my testimony, as far as it goes, against the assertion that Millerism is calculated to frighten people out of their senses, &c., &c.

"I frankly acknowledge that to the agitation of the question of the second advent near, I owe that peace of mind which is known only by those who hope that their sins are forgiven, and look forward to a blessed immortality beyond the grave, or after the appearance of our Saviour in the clouds of heaven. About six weeks since, my father, who resides in Ohio, subscribed for the Midnight Cry, and had it forwarded to me in Virginia. He also wrote to me, and, much to my astonishment, avowed his belief in what I then looked upon as one of the greatest humbugs of the day, and requested—yea, urged me to examine the subject. I commenced doing so, and was no less astonished to find that the theory was founded upon what appears to me indisputable Scripture evidence. Yet I was unwilling to believe, and therefore read all I could get against it, such as Dowling and Weeks, not neglecting Mr. Faber, who, to prove his startling point true, is obliged to prove

that the 2300 days should have been 2200 days; but the more I read against it, the more was I impressed with the belief that the system could not be shaken, and was led to ask myself, Am I ready? And if this does not prove true, am I ready for that event which will certainly come soon, and may come this year, viz., Death? I was led, as I hope, to flee from the wrath to come—to lay hold of the many precious promises held out to all—believers in the second advent and disbelievers—and I now look forward to the coming of our Lord without either fear or trembling."

A writer in Ohio says:

"There is much anxiety in this place to read and investigate the subject. We have not here noticed any explanation or remarks upon the manner of making the seven times that were to pass over Nebuchadnezzar, harmonize with Miller's rule of interpretation. Will you favor us with an explanation? [See the article headed, "Nebuchadnezzar's Humiliation."]

A preacher in Mississippi writes:

"Having recently seen and read a few numbers of the 'Midnight Cry,' and having ascertained from them that Mr. Miller's views and calculations in relation to the Second Advent of Christ, are much more sober, rational and Scriptural than I had anticipated, from public rumor, I wish to read for myself and understand.—You will, therefore, receive five dollars, and send the worth in publications."

The Baptist Pastor at Cuba, N. Y. writes:

"It is but about four months since I have been seriously investigating the evidences of the Second Advent of the Saviour near, and as the result of my inquiries, I have arrived at the conclusion that this year will wind up this world's history and introduce the personal reign of Christ, with his saints, on the new earth, forever.

"The public announcement of my sentiments upon this subject has placed me in responsible circumstances. Being the only minister, within the circle of my acquaintance, who has come out and advocated the doctrine of the Advent near, I have many calls from the churches around me to lecture upon this subject, which I endeavor to do as I am able, consistent with my health and pastoral duties.

"In the month of November last, Bro. Beach lectured in this place, and other prominent villages in this (Alleghany) county, producing deep and solemn impressions on many minds of the truth of his views, and in my judgment and the judgment of some others, was the prominent cause of the revivals which have blessed this place, and other places in this vicinity; but these impressions have passed away from the minds of many in consequence of the opposition to the advent near, by Dr. Weeks, Colver, Dowling, Montgomery, Oberlin Professors, &c. &c. 'My Lord delayeth his coming,' is exerting a powerful influence upon the Church and the world, and is producing its legitimate baneful effect upon both. The churches are settling down into indifference and worldliness, and unconverted sinners are lulled to sleep.

"We have a few brethren and sisters who feel the importance of a preparation to meet the Bridegroom, who meet once a week to encourage each other and pray for entire consecration, and that holiness, without which no man shall see the Lord."

A resident of Marion City (Ala.) writes:

Messrs Editors:—One number of this important work *The Midnight Cry*, has found its way to this part of the world. It has been here but a short time but it has caused more searching of Holy Writ than all the ministers of the gospel have for many months. It was impossible for all to read at once, and on last night the citizens of this place assembled themselves together and it was read aloud to all. It seems as if all persons are anxious to know more of the subject, and I for one feel that I need light on this subject, as I am a poor unworthy sinner. It is difficult for us to get current money. If it was not so I think you would have many calls from this part. The number we have is dated Feb. 10th. Enclosed you have two dollars which I was fortunate enough to get a few days since. You will please send me its value in the most important numbers, and if you could send a few numbers over, you would confer a favor on us. I will scatter them where they will be likely to do the most good.

A writer in Strafford Corners, N. H., says, "I am unwilling to part with so valuable a paper. There are quite a number who are anxious to read. Send me five copies or more."

Many choice letters are omitted for want of room.

THE END OF THE PROPHETIC PERIODS.

The following, from the Signs of the Times, is the result of careful reflection, and is worthy of attention; but by publishing it, we would not be understood as teaching that Christ's coming is not *now* to be looked for daily.—Ed.

The evidence of the termination of the various prophetic periods in 1843, has been frequently given, but there has never yet been presented a harmonious termination of them on any particular day. The want of such harmony as to the *day* of their termination has been supposed to be in accordance with the declaration of our Saviour, "Of that day and hour knoweth no man," &c. Although that was then spoken in the present tense, and denoted that no man then knew the time, while they were to know that it was near even at the doors, when certain signs should indicate its approach, yet it has generally been conceded also to be prophetic, as to the *precise day* of the advent's never being known by man, previous to the event. A moment's consideration, however will show us that if that denotes that man is not to know the day, it also denotes that neither angels nor the Son can know, as Mark includes the Son with men and angels; and then our Saviour would not know the day of his advent until he gets here. That passage, therefore, cannot denote that no man ever will know, but only that no man then knew, while the signs which were to denote the approach of that day were unseen.

It may also be thought to be unwise to give the evidence which may point to any particular day, lest that day should pass by, and cause chagrin and mortification. The question "What shall we do if it does not come?" is only dictated by pride; and if Second Advent believers have any remnant of that commodity lurking in their hearts, it is high time it was all rooted out, and not a vestige of it left. Men who have sacrificed their reputation upon the altar of truth, who profess to be willing to have their names cast out as evil, for Christ's sake, and to be esteemed as the off-scouring of the earth, should never ask such a question; and should be willing to encounter any reproach or mortification to which an honest expression of what they believe to be the truth, may subject them.

The prophet Habakkuk seemed to look to consequences when he said Hab. 2: 1, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." But what said the Lord to him? 21st verse, "And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it." He was not to look to consequences, nor study an answer when reproof should come. His sole business was then to make plain the vision. The consequences he must leave with God; and why? 3d verse, "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." It may appear to man to tarry, but when the time appointed has fully arrived, it will surely come; at the end it will speak.

God says by his prophet Jeremiah, 23: 28, "He that hath my word, let him speak my word faithfully." We have therefore no right to hold back any part of the evidence which God has given us in his word; and if we are inexcusable in withholding the evidence which points to the year, we are also inexcusable, if we withhold evidence that God has given us, which may seem to point to the day.

The apostle commands us to exhort one another,

and so much the more as ye see the *day* approaching, Heb. 10: 25. And our Saviour has said "If therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee, Rev 3: 3. These passages seem to indicate that the day and hour may be more clearly seen, as the time of the advent shall draw nigh.

With these considerations, I will attempt a harmony of the termination of the prophetic periods, in the days of their fulfillment, giving the evidence upon which this opinion is based, and remembering our liability to err, when relying upon the strength of man's arm. If my opinion in this respect prove incorrect, I have only given my honest opinion in the fear of God, and from a sense of duty, being perfectly willing to encounter any contumely and reproach, to which faithfulness in the cause of God may subject me, knowing that no greater burden will be given me, than the grace of God will enable me to bear, or than it will be for my spiritual well-being to endure. And what I shall answer when I am reproved, I leave with God.

While all the prophetic periods evidently terminate in A. D. 1843, yet two only—the 2300 days and the 1335 days—seem to indicate the day of their termination. The 2300 days were to extend to the cleansing of the sanctuary, which was to be desolated till the consummation. These 2300 days were "to give both the sanctuary and the host to be trodden under foot."—They therefore expire the moment those cease to be trodden under foot, and when is fulfilled the last event which is noted in the vision, and which was the EXCEEDING GREAT HORN "broken without hand." This will be when the *STONE cut out of a mountain WITHOUT HANDS* shall smite the image on the feet, and grind it to powder, when God's everlasting kingdom shall be set up. It will also be according to Daniel 11, and 12, in which the vision of the 2300 days is more fully described, and where the kingdoms symbolized by the ram and he-goat are particularized more minutely, and the little horn that waxed exceeding great, is delineated under its various manifestations—under pagan and papal supremacies, and then under the form of the atheistical beast, of which Bonaparte finally obtained the head, and whose acts, therefore, were the acts of this horn, he having then the supremacy. There it is said that he, i. e. this horn, "shall come to his end, and none shall help him," or, as it was said in the vision, "was broken without hand." This was the last event in the vision, and must therefore be the end of the 2300 days; and the angel proceeds to say, "And at that time, (i. e. when this horn comes to its end,) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The 2300 days will therefore extend to the coming of Christ and the first resurrection, when the sanctuary and the host will no longer be trodden under foot: and "then the sanctuary will be cleansed," or "then they shall cleanse the sanctuary," when the days are ended.

As the 70 weeks are cut off from the 2300 days and are admitted to have been fulfilled in 490 years, the 2300 days can only extend just 1810 years from the end of the 70 weeks.

The 70 weeks were cut off upon the Jews for the accomplishment of certain events, the last of which was the anointing the Most Holy.—Of these 70 weeks, 69 were to reach to the Messiah, and he was to confirm the covenant with many for one week. It is admitted that the 70

weeks began B. C. 457, with the decree to rebuild Jerusalem, as given in Ezra 7: the 69 weeks, or 483 years, which were to reach to the Messiah, would therefore extend to A. D. 26. According to the chronology in the margin of the Polyglott Bibles, this was the year when our Saviour was baptized by John, and was first proclaimed from heaven as the Messiah of the world. Mark 1: 9—11, "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, thou art my beloved Son, in whom I am well pleased."

He also preached, saying, "The time is fulfilled;" and there was a fulfilment of no prophetic time but the 69 weeks. This, according to Luke 3: 23, was when Jesus began to be about thirty years of age, which was A. D. 26, he being born according to an astronomical calculation of Ferguson, four years before the vulgar era.

He was to confirm the covenant with many one week; "and in the midst, (or last half) of the week, he shall cause the sacrifice and oblation to cease." The sacrifice and oblation of the Old Testament must have ceased when the New Testament took effect, and took the place of the old; and which must have been according to Paul, on the death of Christ, Heb. 9: 16, 17: "For where a testament is, there must also of necessity be the death of the testator.—For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Col. 2: 14: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The crucifixion must therefore have been in the midst or last half of the week, in which he was to confirm the covenant with many, and before its termination.

Christ was crucified A. D. 33; so that being born 4 years before the vulgar era, he must have been in his 37th year when crucified; and as he was about 30 years of age, when he was proclaimed the Messiah, he must have confirmed the covenant with many about seven years, or one week, before the crucifixion, and after his resurrection forty days to his ascension.—Acts 1: 3: "To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." He arose from the dead on the third day, and after forty days ascended to heaven. Acts 1: 9: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Then about 7 days, or fifty days from the crucifixion, when the disciples were with one accord in one place in prayer, the Holy Spirit came down like a rushing mighty wind, which was a confirmation of the last promise that he made to his disciples,—viz. that he would send the Comforter. Acts 2: 1—4: "And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."—Then also the Most Holy had been anointed—the last event of 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his blood—the anti-type of the Jew-

ish high priest's entering once a year into the Holy of Holies, to make atonement with blood for the sins of the people. The 70 weeks therefore seem to have terminated if not on or before the ascension, when the day of Pentecost was fully come—fifty days after the crucifixion.

According to Ferguson, by astronomical calculations, our Saviour was crucified A. D. 33, which is 1810 years to April 3d, 1843.

[But the time of the passover at which he was crucified was fixed by the moon, and this year the corresponding full moon is April 14th. This fact does not, indeed, affect the termination of the 1810 years, if governed by the revolution of the earth, but we remember that the 40 years in the wilderness were measured by the passover, and of course governed by the moon. The passover was eaten the night before the Israelites left Egypt, and the night before entering Canaan. These facts teach us caution, in referring to precise days.—But we proceed with the views our brethren have expressed.—Ed. MID. CRV.]

As the 70 weeks seem to have terminated within 50 days after, then the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23d of May 1843, by which time the righteous have reason to expect to meet their Lord in the air. The 7 days before the day of Pentecost, when our Saviour ascended to heaven, corresponds with the seven days before the flood, when Noah was told the very day of that event; and also with the half hour in Rev. 8:1, when there was silence in heaven on the opening of the seventh and last seal. If it should prove that the 70 weeks terminated with the ascension of our Lord when his ministry on earth ceased; then the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord, the saints may ascend to meet him in the air, and then the seven days to the day of Pentecost corresponding with the seven days before the flood, and the half hour of silence in Revelation, would be a time of awful suspense to the wicked, till the Pentecostal day, when instead of the Holy Spirit being poured out, would be poured out the vials of God's wrath.

When it is said in Rev. 1:7, that "every eye shall see him," "they also that pierced him" are included; and as they will not see him till the last resurrection, it may be that the wicked will only know that Christ has come, from the fact that the righteous and all the little babes are gone. When Daniel saw the Saviour, his comeliness was turned into corruption, and he retained no strength, also when John saw him he "fell at his feet as dead." It may therefore be that men will be unable to behold the Saviour while in this mortal state, and that the righteous may not see him till they are changed, for the sight of him might strike all the wicked dead. If those who are not changed can see him, they would know the hour when he comes, but it is said, Rev. 3:3, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." It may therefore be that those only will be changed who are found watching. Hence the injunction. Luke 21:34—36, "And take heed to yourselves, lest at any time your heart be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.—For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

How important is it then, that we should be continually watching; for as a snare will it come on all that dwell on the earth, or regard this as their home; but the righteous are strangers and pilgrims here below, looking for a city to come.

Our opposers all have their eye on the 23d of April; why, no one knows; for none of the Advent believers have ever thought of that day.—They have had their eye more on the 15th of February, and the 3d of April—on the latter, because of the crucifixion of our Lord, when many supposed the 70 weeks expired; and on the former, because then the Pope was dethroned, which was supposed to be the end of the 1290 days. There is, however, no necessary connection between the 1290 days and the 1260, only that both terminate the same year. It, however, does not follow that they terminate at the same point in the year. But it seems to be necessary that the scoffers should have a time to rejoice, and the faith of the believers be tried. Such will be the case if the 23d of April shall pass by. Then, high in air they will toss their ready cap, and feel that they can breathe freer: and then will they begin to scoff in earnest. Then will also be fulfilled what is spoken by the prophet Ezekiel 12:21, 22: "And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, 'THE DAYS ARE PROLONGED, AND EVERY VISION FAILETH?'—They begin to say it now, but then they will shout it aloud. 23—25 verses: "Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days are at hand, and the EFFECT OF EVERY VISION.' For there shall be more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

When the effect of EVERY VISION has been seen, probation will be no longer delayed; and this is to be when they say that every vision faileth; and the vision may seem to man to tarry.

26—28 verses: "Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel, say, *The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off.* Therefore say unto them, Thus saith the Lord God: *There shall NONE OF MY WORDS BE PROLONGED ANY MORE, but the word which I have spoken shall be DONE, saith the Lord God.*"

They are already using this proverb, but they will also use it to perfection if the 23d of April shall pass away. They may therefore have one short month to rejoice over a supposed failure of the time—the same as Belshazzar, according to the tradition of the Jews, had supposed that the 70 years predicted by Jeremiah were fulfilled, at the end of which the king of Babylon was to be punished and that nation.

But the king, according to this tradition, had himself computed the time, and thinking the seventy years were fully expired, and that the prediction had failed, made a great feast to a thousand of his lords to rejoice over the supposed failure of the prophecy; and in the midst of the feast, while they were making merry, and praising the gods of silver and gold, the fingers of the hand were seen writing on the wall, filling their hearts with consternation; and in that night those seventy years expired. Belshazzar the king of the Chaldeans was slain, and Darius, the Median, took the kingdom. Even so may the enemies of Christ have an opportunity to rejoice

over a supposed failure of the prophetic periods. We are, however, told that "*the triumphing of the wicked will be short*;" and to the righteous, God says, Isa. 26:20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.—For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." They may rejoice for a little moment, but soon the Lord will come to deliver his own; for a short work will the Lord make upon the earth, and he will cut it short in righteousness.

The 2300 days therefore seem to terminate by the 23d of May, so let us now look for the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ.

The question then arises, when will all things be consummated, and all the redeemed come down upon the new earth wherein dwelleth righteousness. As old Canaan was divided by lot among the Israelites—the type of the Canaan to come,—some may suppose the new Canaan will be allotted and divided among its inhabitants, who will then all stand in their place and lot at the end of the days. The 1335 days are in answer to the question, "What shall be the end of these things?" In the 11th and 12th chapters, Daniel had been carried down in prophetic vision to the resurrection, and onward to the final state of the righteous, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This must be when the righteous stand on the new earth. Then Daniel said, "O my Lord, what shall be the end of these things?" ver 8—that is, when the righteous thus shine on the new earth, where they are to be as the stars forever and ever. verses 9—13: "And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

Daniel is to stand in his lot at the end of the days. We read in Math. 27:52, 53, that after Christ arose from the dead, "many of the saints arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many;" and who should be more worthy of a resurrection than the prophet Daniel? That he was then raised with the many saints that came out of their graves, is further confirmed from the fact, that the one who showed John the new earth, was one of his fellow servants, and of his brethren the prophets, and there is a striking resemblance between much of the Apocalypse, and the book of Daniel. When Daniel is to stand in his lot, would therefore seem to be not at the resurrection, but when the Lord my God shall come to the new earth, and all his saints with him, and which would also be the end of these things to which the 1335 days extend. They who wait and come to that period are pronounced blessed; and what greater blessing can be given any, than such a glorious inheritance?

These days must therefore extend beyond the resurrection, a time sufficient for God to pour out the seven last vials of his wrath upon the wick-

ed, destroy them from off the earth, purify it, and restore it to its original condition, in the restitution of all things spoken by the mouth of all the holy prophets. This God can accomplish in a longer or a shorter period of time, as shall seem good to him: but when we consider that the flood was forty days upon the earth, and that that number of days is a memorable period in the dealings of God with man, it would seem to be an appropriate period for the consummation of all things.

Thus Moses was in the mount 40 days, Ex. 34: 28. The spies returned from searching the land of Canaan after forty days, Num. 13: 23. The Israelites were also doomed to wander in the wilderness, after the forty days the spies were in the land of Canaan, each day for a year. Num. 14: 34. When Elijah was fed by an angel (1 Kings 19) he walked in the strength of that meat forty days. Ezekiel was told to lie on his right side and bear the iniquity of the house of Judah forty days, Ezek. 4: 6. Jonah predicted yet forty days, and Ninevah shall be overthrown, 3: 4. Also our Saviour fasted in the wilderness forty days, and was seen of his disciples forty days after his resurrection from the dead.

Daniel was told that from the taking away of the daily, and the setting up of the abomination that maketh desolate, which was in 508, to the time of the end, should be 1290 days; and in Dan. 11: 40, he had been told that at the time of the end the king of the south, or Egypt, should push at him; that is, at the exceeding great horn, or the power that should have the supremacy in the divided Roman Kingdom. 1290 years from 508 bring us to 1798, at which time the atheistical beast of France was the dominant power, and, under Buonaparte, was the representative of the Horn. The 1290 days were therefore to extend to the time Egypt should push at Buonaparte, which was the first day of July, 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which from the termination of the 2300 days by the 23d of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new earth, to shine as the brightness of the firmament, forever, even forever and ever.

If the above is correct, then truly the Judge stands before the door, which will soon be closed forever. O sinner, haste to prepare to meet thy God; look not behind you, tarry not in all the plain, but flee to the mountain, and seek for an inheritance among the saints of God; for the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, to be burned up, root and branch.—But the righteous can look up and lift up their hands, for their redemption draweth nigh, even the redemption of our bodies; wherefore comfort one another with these words.

It is supposed by some that the 70 weeks did not terminate till Paul's conversion, when Christ again appeared to man, as Paul says, 1 Cor. 15: 8, "And last of all he was seen of me also, as one born out of due time."

Others suppose "the midst of the week," in Dan. 9: 27, denotes the *middle* of the week that Christ was to be cut off; and therefore that the 70 weeks terminate 3 1/2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down, and Cornelius was converted. This is the view of Wolf and others, who are looking to 1847 as the end of the 2300 days, and end of the world. The evidence, however, for those periods, is far less clear than that the 2300 days terminate—if not at the crucifixion or

resurrection,—at the ascension of our Lord, or on the day of Pentecost. And therefore should these points of termination pass by, and probation continue, as I cannot see how they can unless some new evidence be discovered, or the light shine more clearly, the believers in the Second Advent should live then, as now, in continual and momentary expectation until the Lord shall come; for as all the prophecies have been fulfilled but the very last, so may we know that it is the next great event. Even so come, Lord Jesus, come quickly.

For the Midnight Cry,

THE END OF THE PROPHETIC PERIODS.

The termination of the 70 weeks or 490 years of Daniel, has been a matter of some doubt, though it is agreed by all that they must have closed near the Crucifixion. To make them close *three* and a half years after that event, would be to break the entire prophetic chain, because you cannot harmonize the 1290 and 1335 days with such a termination; for nothing, in my mind, can be clearer, than that the 1290 closed in 1798; then there are but 45 years more, which must terminate in 1843. But if the 70 weeks closed three and an half years after the Crucifixion, the 1810 years from that period would not close till 1847; thus making an entire break in the chain of prophecy. I consider the 1290 and 1335, so to speak, a *binder*, that fastens the whole period, and makes it sure that the 2300 and 1810 terminate in 1843: and I consider that position *immovable*. The only question, in my mind, is, at what time in the year these prophetic periods run out. I conceive it must be somewhere between the Crucifixion and the "king of the south push"ing at the "exceeding great horn." See Dan. 11: 40. The power pushed *at*, I apprehend, was the same "horn." That horn, at first, was pagan Rome; then Rome under the ten kings, the dominant power of which, for a long time, was papacy; then came up the atheistical beast, viz. France, the head of which at length was Buonaparte; and the French power becoming the dominant power in the "divided" Roman empire, is then the "exceeding great horn," at which the king of the south, Egypt, *pushed*, which pushing marks distinctly the commencement of "the time of the end." The French army, under Bonaparte, landed in Egypt the 1st day of July, 1798, and during that month the most decisive battles seem to have been fought. From that period we may safely date the commencement of the time of the end; and 45 years from that time we may expect Daniel will stand in his *lot*. "Lot," in the Scriptures, signifies *inheritance* in the promised land; and not the resurrection, as some of us have thought. See Numbers 26: 52—56.

"And the Lord spake unto Moses, saying: Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance; to every one shall his inheritance be given, according to those that were numbered of him. Notwithstanding, the land shall be *divided by lot*, according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

See also 33d chapter, 54th verse:

"And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place

where his lot falleth; according to the tribes of your fathers ye shall inherit."

Also, Ezk. 48: 29, which, I apprehend, is a description of the division of the heavenly Canaan, or new earth, among the tribes of the true Israel, who are "heirs according to the promise."

"This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God."

When that division is made, and not till then, will Daniel stand in his "lot." The 1290 days, then, carried us to July, 1798; and the 1335 will carry us to July 1843, when all the saints may expect to stand in their lot on the new earth.

Before that time, the 2300 days must terminate; and as the 70 weeks *seal* those days, if we can find where the 70 weeks terminate, we can come at a pretty accurate calculation as to the termination of the 2300 days. I conceive they will close *to a day*, because when a part of a year belongs to the prophecy, "an hour" is added, as in the case of the Ottoman Empire, Rev. 9: 15; and the angel says, Dan. 8: 19, "At the time appointed, the end" shall be.

The last week of the 70, the Messiah was to "confirm the covenant with many;" and that week carries us to the anointing of the Most Holy, Holy of Holies, or "Holy place." See Heb. 9: 12. That was the last act of the 70 weeks, and must be supposed to take place either at our Saviour's crucifixion, resurrection, ascension, or the day of Pentecost, which was 50 days after the crucifixion. The same may be said to be true with respect to the termination of the week in which he confirmed the covenant. "To confirm" a thing is, "to put past doubt by new evidence; to settle, to establish." Now, all this was done at farthest by the Pentecost; and I can hardly see how the Lord could be said to confirm the covenant with many after his ascension, when he personally left his followers, in any sense that he did not for years after, if not unto this day; i. e. he does it by pouring out the Spirit. It strikes me, therefore, that the ascension is the most probable period of the termination of the 2300 days. It may be at the crucifixion, resurrection, or Pentecost; but I give the preference to the ascension.

The inquiry now arises, what day in the year does the anniversary of the ascension occur this year, 1843? I answer—If we reckon by solar years, the crucifixion took place 1810 years ago the 3d day of our April; then the 5th would bring us to our Lord's resurrection; 40 days from that would bring us to the ascension, and would be the 14th of May, if we reckon the 5th of April for the first of the 40. But there is a doubt in my mind whether we are to reckon solar years or lunar; i. e., whether we are to reckon to the *day* in the year, or to the paschal full moon; if we reckon the latter, then the anniversary of the crucifixion is Friday, the 14th of April, this year, and the Sabbath after comes the resurrection; from that point, 40 days inclusive will carry us to the 25th of May as the anniversary of the ascension; and I find all our almanacs have that day marked as the ascension. Now, our Lord may appear any hour, and the saints be "caught up," yet I am inclined to believe it will be the 14th or 16th of this month; or else, May 14th, 22d, or 25th; or at the farthest, the 1st of June; beyond that, with my present light, I can see nothing of the 2300 days. I believe at the *outside* they expire then. And when those days expire, then the sanctuary, and the host, the church, cease "to be trodden under foot"—"then shall the sanctuary be cleansed;" and the month of July, it

may be expected, will bring the saints into their lot in the new earth.

If it be said, the time is too short to destroy the wicked, melt the earth, burn up the works therein, and restore the earth again to that glory God designs to give to the inheritance of his saints, I answer—God created the heavens and all the hosts thereof, and the earth, with all its animals, and man upon it, in six days, and his power is adequate to restore it, and put his saints in possession, in any period he chooses, however short. "For he will finish his work, and cut it short in righteousness; because a short work will the Lord make upon the earth." There can be no reason assigned why the Lord should be even 40 days in destroying the wicked out of the earth. True, he gave 40 days to the flood, but then men, perhaps, might repent, and find mercy to eternal life, though they must die by the flood; but when the saints are taken up, the door of mercy is shut, and there is no hope for those left behind; and why may we not suppose it will be as it was in the days of Lot, as well as that it will be as it was in the days of Noah? "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; and our Saviour adds, "Even thus shall it be in the day when the Son of Man is revealed." See Luke 17: 28—30.

If all the periods spoken of in this communication, should pass by without bringing the event, with my present light, I could fix upon no others, but should wait in constant expectation of the revelation of the Lord Jesus, as I can have no doubt but that all the signs have taken place that the Lord has given us to precede that event; but I do not believe the event will pass by all the periods above mentioned; and my faith is daily increasing, that our Lord will speedily appear. Glory to his ever blessed name. "Even so, come Lord Jesus."

GEO. STORRS.

Albany, N. Y., April 6, 1843.

VISIT TO THE PRISON.

On Monday last, four brethren went to Blackwell's Island Prison, with tracts. By the courtesy of the keepers they had free access to all the prisoners, and personally conversed with them on the coming of the Lord, telling them that their cells would probably be their homes till the 7th trumpet should sound. In almost every instance, their attention was arrested, and they promised to seek the Lord's mercy, and to amend their ways and their doings, through his assisting grace. Tracts were left with them which they promised to read. One of the prisoners was once a professor of religion, and he seemed in an agony of remorse, and was very anxious to read the Bible, but none was in his cell. The brethren promised to get one for him if they could.

After leaving the prison, they visited the Lunatic Asylum on the same island, stopping a few moments by the way to pray for God's blessing on their labours. Returning from the Asylum, they were surprised to find a new Bible by the way-side, they received it as an answer to their prayer, and carried it to the cell of the penitent, who had desired one. He received it with the warmest expressions of joy and gratitude, and immediately begun to read it. They gave brother Litch's German Tract to one of the prisoners who could read in no other language. He begged hard for a German Bible, while the tears rolled down his cheeks. They promised to send him one. There is reason to believe, the seed sown in that prison, will, in answer to fervent prayer, bring forth fruit to eternal life, and that some of those despised prisoners may yet be jewels in the Saviour's crown.

IS THIS A HEATHEN COUNTRY?

We were surprised to learn that not one in ten of the cells in Blackwell's Island Prison contains a Bible.

What does this mean? While incalculable labor and expense are employed to send the Bible round the globe, are we building walls of stone to shut up people, where it is impossible for them to read the Bible? This glaring inconsistency should immediately cease, and the prisoners be supplied with the Bible. If the city government does not attend to it, let individuals do the work,—which we might expect the Lord to smile upon. The poor prisoners would see that some persons care for their souls, and the gift of the book might prepare the way for the Spirit of God, and the souls of the givers would be blessed in their deed.

The following was written some years ago, by Joseph Rusling, a Methodist preacher of the Philadelphia Conference:

THE CHRISTIAN'S PROSPECT.

Christian, the morn breaks sweetly o'er thee,
And all the Midnight shadows flee;
Ting'd are the distant skies with glory,
A beacon light hangs out for thee.
Arise, arise, the light breaks o'er thee,
Thy name is graven on the throne;
Thy home is in those worlds of glory,
Where thy Redeemer reigns alone.

Thy God is ever kind and gracious,
He will direct thy course above,
For thou art in his sight most precious,
The object of his special love.
Arise, &c.

Though in the proud, dark waves of ocean,
O'erwhelmed thou need not, shall not be;
'Midst the fierce tempest's dread commotion,
Thy God will still remember thee.
Arise, &c.

Toss'd on time's rude, relentless surges,
Calmly compos'd, and dauntless stand,
For lo! beyond those scenes emerges
The height that bounds the promis'd land.
Arise, &c.

Christian, behold the land is nearing,
Where the wild sea-storm's rage is o'er;
Hark! how the heavenly hosts are cheering,
See, in what throngs they range the shore!
Arise, &c.

Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noon-tide ray;
The starry crowns and realms of glory,
Invite thy happy soul away.
Away, away, leave all for glory,
Thy name is graven on the throne,
Thy home is in those worlds before thee,
Where thy Redeemer reigns alone.

FAREWELL HYMN TO REV. E. JACOBS, Pastor of the Attorney-street M. P. Church, on leaving his charge.

DEAR Brother! thou hast ever been
A pastor meek and kind—
The fruit of all thy toils are seen,
Which thou must leave behind.
Thy care for souls was not in vain—
Thy labors have been blest;
Here hundreds have been born again,
Who seek a higher rest.

But we must part!—We grieve to part—
Yet may His will be done,
Who in His hand holds every heart,
The triune Three in One.
Oh! may His Spirit go with thee,
Where'er thy lot be cast—
And Jesus still thy watchword be,
'Till all thy toils are past.

Soon shall the scenes of earth be closed,
Hoo soon, ah! who may tell?
We would not wish His will opposed,
For He's done all things well.
His second advent's surely near—
Near and more near it comes;
May we then with His saints appear,
And meet again 'at home.'

Then, faithful brother! fare thee well!
Perhaps ere long we'll meet—
With the redeem'd our songs to swell,
And Jesus' praise repeat.

'Till then our kindest love receive—
The Saviour's friend be found:
Still in his promises believe—
The Gospel trumpet sound.

Still bear us in your 'heart of hearts,'
Before the Father's throne—
And ask Him who His grace imparts,
To keep this fold His own.
Then, once more, brother! fare thee well!
Our pastor we resign,
To Him who did His followers tell,
"I CARE FOR THEE AND THINE." *Luminary.*

THE CAUSE IN MICHIGAN.

A brother in Michigan writes: "I am a member of the M. E. Church, and never had read anything about the second advent doctrine, and was amongst the scoffers, till last Christmas-eve, when Elder Whitaker commenced a course of lectures on the second advent of Christ in 1843. I heard and believed, and God blessed me, and to God be the glory. My family are all with me, and I can now say, come Lord Jesus, come quickly. Elders J. H. Smith, Whitaker, S. Libby, and Knight take hold and preach the midnight cry, 'Behold the Bridegroom cometh,' in good earnest; but we have not lecturers enough to supply half the places that are calling for light. Our churches are generally closed against second advent lecturers, except the Baptist. They are all open as far as I know. Our preachers are generally all Antiochus men, and second hand Dowling preachers, saying, 'My Lord delayeth his coming'—'no man knoweth,' &c. May God open their eyes. I am very thankful for the Bible Examiner, No. 3. I received much light and comfort from it, although my Methodist friends say, brother Hossler has become an Infidel, and has made others Infidels, with his Infidel paper, but their saying so doth not make it so."

POSTAGE.—We are obliged, to protect ourselves from deceivers, to refuse *unpaid* letters. If our friends wish to have their letters opened by us, instead of going to Washington, they will not send them to us unpaid.

No. 1 and 2, vol. III. Those who can return us this paper, [Feb. 24.] will confer a favor on us, and we will send other papers instead.

LETTERS RECEIVED DURING THE WEEK END- ING APRIL 13.

POSTMASTERS.—Jakes, Prairie Mo. 37 cts. Willington, Conn.—East Roxbury, Vt.—Batavia, N. Y., each 50 cts. Half moon, N. Y.—Fairview, Pa.—Chinabee, Ala.—Statesville, N. C.—Cincinnati, O.—Tombsville, S. C.—De Witts Valley, N. Y.—Franklin, Pa.—Ballston, N. Y.—Hernando, Miss.—Mount Sterling, Ky.—Freemantion, Ill.—Auburn, Mich.—Fredonia, N. Y.—Jamaica, Vt.—Martinsville, Va.—Spartenburg, S. C.—Two Mile Branch, Va.—Oppenheim, N. Y.—Pontiac, Ill.—New Philadelphia, O.—Circleville, O.—Danville, Ky.—Union Mills, N. Y.—Attica, N. Y.—Austerlitz, Mich.—State Line, O.—Fairhaven, Mass., each \$1 00. Newbury, Pa. \$1 50. Troy, Mich.—Stillwater, N. Y.—Cheshire, Vt.—Carlisle, Mass.—Middletown, Conn.—Pikeville, Ala.—Jacksonsboro, O.—Michigan City, Ind.—Clarksville, O.—Ohio City, O., each \$2 00. Meriden, Ct., \$2 40. Uniontown, Ala.—Lewistown, N. Y.—Berlin, Ct., each \$3 00. Akron, O.—Kilida, O., each \$4 00. Lima, N. Y.—Pomfret, Conn., each \$10 00. Huntington, Pa.—Buck Shoals, N. C.—Wayne, O.—Victor, N. Y.—Carthage, Ind.—Bloomington Valley, Pa.—Stafford Corner, N. H.—Durhamville, Tenn.—Elizabethtown, O.—Cloverdale, Va.—Ithica, O.—Nathansville, Ala.

INDIVIDUALS.—Thos. Hill, Jr., H. Palmer, G. F. Cox, Eben. Rollin, Aaron Frost, C. Swartwout, each \$1; M. Stoddard, David Rose, Daniel Weedham, each \$2; J. H. Jameson, Davis Crane, Anthony Pearce, Daniel Ashton, each \$3; H. Beacon, M. J. Blackwell, each \$5; A. N. Hart, \$6. T. G. Brown, N. Hervey, E. Jacobs, John Snyder, G. F. Cox, B. F. Robbins, L. D. Fleming, John Kilton, Josiah Litch, J. B. Cook, C. Mickle, J. P. Servoss, E. E. Payne, V. M. Randolph, Dan. Mills, E. Brown, P. M. Dougle, D. G. W. Fritzer, Daniel Reynolds, A. S. Crosby, Geo. Storrs, J. V. Himes, J. R. Gates, E. D. Spencer, John Marshall, R. C. Kline, J. Williams, S. W. Stuart, Geo. Storrs.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.