

The Second Advent of Christ.

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[Please Read and Circulate.]

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MILLER'S LECTURES.

LECTURE VI.

VISION OF THE LATTER DAYS;

OR, AN EXPOSITION OF THE ELEVENTH CHAPTER OF DANIEL.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.—DANIEL 10: 14.

This is the third time the angel Gabriel came to instruct Daniel. The first time was when Daniel had the vision of the he-goat, Daniel 8: 16. This was 553 years before Christ. The second time he came when Daniel was praying for a deliverance of his people from their Babylonian captivity, fifteen years after the first visit, when he instructed him into the seventy weeks, and crucifixion of the Messiah. Now he has come in the third year of Cyrus the Persian, 534 B. C., 21 years after Daniel had his vision of the four beasts, nineteen after the he-goat, and 4 years after the seventy weeks' instruction.

After informing Daniel his purpose, as in our text, and making some preliminary observations concerning the vision in the remainder of the tenth chapter, he begins his teachings to Daniel, and through him to us, with the first of the 11th chapter. 1st verse, he tells who he, the heavenly messenger, is—the same who confirmed Daniel in the seventy weeks. See Daniel 9: 1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy weeks, Daniel 9: 25; Ezra 7: 1—14. For the first Persian king was then on the throne, Daniel 10: 1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom there should be yet three kings, which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, 4th, 5th, and 6th chapters. I am aware that history has named four, where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above-named in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named. But as Gabriel did not come to tell Daniel anything which was not noted in the Scripture of truth,* (see Daniel 10: 21, 'But I will show thee that which is noted in the Scripture of truth,') therefore the language of our text now under examination will be this—'These shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all,' &c. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra 7, and the first and only king of Persia, noted in the Scriptures; who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 499 years, or 70 prophetic weeks, before his death, Dan. 11: 3, 4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. How what Gabriel says of him more than 200 years before the event happened, and how, yet he speaks, the evidence that this prophecy is of divine origin, and a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be

divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those; (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 100 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11: 3—13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore for brevity's sake, pass over these texts, and examine the text, Dan. 11: 14, 'And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fail.' The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means, remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, is plain; for the angel had been talking about that nation for a number of verses previous, and now says, 'also the robbers of thy people,' &c., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this establish the vision? as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision? Again, 'to establish the vision,' must mean to make sure, complete, or fulfil the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to find this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, 'He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people; and that he should magnify himself,' &c., the same as exalt himself, Daniel 7: 7, 23; 8: 10—12, 24, 25. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident, too, that when this kingdom falls, the vision will be completed, fulfilled, established. 'But they shall fail,' says the angel, in the verse under our present examination; they shall fall; that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder. We will take the 5th v. 'So the king of the north' (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) 'shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.' This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government. See verses 16 and 17, 'that be that cometh against him' (Pompey coming against Egypt) 'shall do according to

his own will, and none shall stand before him, and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, was composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text—'upright ones with him.' And thus shall he do; he shall give him the daughter of women, corrupting her; but she shall not stand on his side nor be for him.' When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Caesar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, (Pompey and Julius Caesar,) Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Caesar with her whole fleet, which turned the fortune of the day in favor of Julius Caesar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Caesar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers. This part we have in the 13th verse, 'After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Caesar) for his own behalf shall cause the reproach offered by him [Pompey] to cease; without his own [Caesar's] reproach he shall cause it to turn upon him,' [Pompey] 19th verse, 'Then he [Caesar] shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found.' The history of Caesar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; 'he stumbled and fell, and was not found.' 20th verse, 'Then shall stand up in his estate a rascal of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle.' This verse describes Octavius Caesar, who first taxed the Roman provinces, Judea being taxed [see Luke 2: 1, 5] when our Saviour was born; but Octavius Caesar, afterwards called Augustus Caesar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22d verses, 'And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a beast shall they be overthrowen from before him, and shall be broken; yea, also, the prince of the covenant.' In these two verses we have the history of Tiberius Caesar, who was the successor of Octavius Caesar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, 'the Prince of the covenant was broken.' Here ends the history of the seventy weeks, this prophetic history being divided into four divisions: the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22d year of Tiberius Caesar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six

years. You will likewise observe that the angel goes back and begins this history with the league, 22d verse, 'And after the league made with him he shall work deceitfully; he shall come up, and shall become strong with a small people.'

Let us in the first place inquire, between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, and through his policy also he shall cause craft to prosper in his hand; see Daniel 8: 25; and also from the circumstance of their being a small or republican people at first; Rome, too, was small in territory at this time, although many nations and kingdoms were tributary unto them. But who was the other contracting party in this league? I answer, it must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, 'Now I am come to make thee understand what shall befall thy people in the latter days.' See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this vision; and, secondly, when and how the Roman kingdom became connected with the vision. If I am thus far correct, then the angel has reference to the league made with the Romans 153 years B. C., when the Grecian general, Bacchides, withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1 Macc. 13: 72. For the history of this league, you can read 1 Maccabees 8, and Josephus' B. XII., chap. 10, sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 153 years B. C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, 'He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time.' This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by munificence and benevolence in the onset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves.—25th verse, 'And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.' This is a description of the war in Egypt, under the government of Mark Antony and Octavius Caesar. 'Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain.' When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command; by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. 'And both of these kings' beasts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.' These two kings are,

*As before said, the time intervening was but a few years.

OUR PAPER.

By the appeal last week, the friends of this blessed cause noticed that we needed assistance. You wish to add but one remark now, and that is to subscribe. Some 250 subscribers are furnished with the third volume who have not yet paid, and a still larger number of subscriptions to the second volume remain unpaid. Some 20 subscriptions to the third volume in Akron, remain unpaid; about the same number in Painesville; also in Newark; also in Detroit. Will some friends take a little pains to collect their accounts. They would thereby render essential service to the paper. A hint will be sufficient, to those who love the Lord.

LIGHT SPREADS.

At the 'Great Tent' meeting recently held in the city of Buffalo, a captain of a canal boat, himself a believer, stated that on his late trip from Albany he brought a number of Norwegian emigrants, and in speaking to them about the coming of Christ, the interpreter inquired if it was what one Miller had been writing about? 'Yes,' replied the captain. 'Oh,' said the interpreter, 'we read his writings in our language before we came from Norway—a great deal is said on the subject there.'

AN INTERESTING RELIC.

While in Pennsylvania, an old paper was put into our hands, called "The Oracle of Dauphin and Harrisburgh Advertiser," dated Jan. 18, 1793. As that year is so distinctly marked as the commencement of the time of the end, its records of the then present state of the world are worthy of notice. The paper consists of four pages, each having but four narrow columns; is mostly occupied with European affairs. One article, "from an English Paper," is entitled, "THE EXISTENTIAL DISEASES OF EUROPE, discovered by feeling the Pulse of the Times." We copy a few interesting extracts:

"France, is in a phrenzy fever, which it is apprehended will require more BLEEDING and purging than ever: notwithstanding she has undergone those operations already in a violent degree."

"The Pope, struggling most toteringly against the falling sickness, but all in vain. We will not be so rude as to say the Whore of Babylon, but the poor old lady, call her by what name you please, is literally upon her last legs, and the staggering blows she has lately had, from her own unnatural sons, will certainly lay her as flat as a flounder. And then farewell to HyperBulls, Indulgences, Dispensations, Benedictions, Anatheamas, and the holy commodities of the holy See, when the holy sons of the Church shall exclaim with holy sorrow, that the title of his holiness is gone forever."

From this it appears that the Pope's Dominion was not then gone, though all the signs of the times portended its speedy downfall, which our readers know, took place about two weeks from the date of the paper from which we copy.—*Maidnight Cry.*

REMAINDER IN CHINA.—In Hong Kong, says W. M. Lowrie, a missionary, "more money has been expended on the Roman Catholic Church and monastery in that place, during the past 12 months, than on all the buildings of all the Protestant missions in China." "The Roman Catholic missionaries in China are more than ten times as numerous as the Protestant."

PROTESTANT.—The Roman Catholics view the Puseyite movement as a favorable aspect of the times, for the propagation of their faith—as one among the highest that can gladden the eye of faith. A recent counsel of Roum Church, in a "Pastoral Letter," speaks thus:

"We will of course be understood to allude to the spread of what are called 'Puseyite doctrines' among the English clergy; with the nature of which we must therefore, our readers acquainted, and of which, therefore, we shall merely say that, on almost all points in which we and Protestants differ, they are only to be distinguished from the tenets of the Catholic Church by the aid of a theological microscope of exceedingly magnifying powers.

THE COMET.—A letter from Onahite, published in the Providence Journal, gives an account of the Comet, which was very brilliant, and caused great alarm to the simple Islanders. It was first observed on the 21 of March when it appeared a vast mass of fire rising from the verge of the horizon to the height of thirty degrees, illuminating the ocean as far as the eye could reach. The natives at first thought a neighboring Island was on fire. It measured fifty-four degrees in length and four degrees in breadth. It was supposed there that the temperature had risen very materially from the proximity of the celestial visitor.

Antony and Octavius, their characters agreeing with the description given in this passage; history showing that they acted over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarrelled; Octavius Cæsar declared war against Antony, marched an army towards Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt became a Roman province. This was thirty years before the birth of Christ. 28, 'Thou shalt return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land.' Thou Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Saviour, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast. 29, 'At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter.' The time appointed must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. 'He shall return, and come towards the south,' not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians. Therefore the angel says, in the next verso, see 30, 'For the ships of Chittim shall come against him; the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittum, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. 'Therefore he shall be grieved, and return, and have indignation against the holy covenant, so shall he do; he shall return, and have intelligence with them that forsake the holy covenant.'

About the time that Attila ravaged the Roman empire. Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, and refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. 'And arms shall stand on his part,' that is, the force of the empire would be on the side of Paganism. 'And they shall pollute the sanctuary of strength.' They, in this passage, means the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths, and Vandals of the north. By 'sanctuary of strength,' is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. 'And shall take away the daily sacrifice.' The angel is giving us a history of what these kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel 7: 24. This is evident by his using the plural pronoun instead of the singular, as before, or as he does afterwards, when the little horn obtains the power. 'To take away the daily sacrifice,' means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman empire, and would for a little season, until they should give their power to the image beast. 'And they shall place the abomination that maketh desolate.' They, meaning the ten kings, shall place, shall put in the room or place of the daily sacrifice or Pagan beast, which would now receive its death-wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. 17: 12, 13, 'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but shall receive power as kings one hour with the beast, these have one mind, (being all Pagans,) and shall give their power and strength unto the beast; that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A. D. 476, and before A. D. 490, ten kings had arisen upon the ruins, and formed ten separate kingdoms, the names of which I have before given; they all being Pagans, of course they supported that form

of worship, until they were converted to the Christian faith, which happened within the space of twenty years—Clovis, the king of France, having been converted and baptized in the year A. D. 496. By the year A. D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666; which, beginning 153 years B. C., would end the beast's reign A. D. 508, having reigned but a short time; (one hour, says John,) with the ten kings. We have gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls the abomination that maketh desolate. This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty years, in common time, or, as the angel tells us in Daniel 12: 11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety days—showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from the taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end in 1798. But the reign of Papacy would not be set up until A. D. 538, and would end in the same year, A. D. 1793, being 1260. 'This, then, is the history the angel will give us next. 32, 'And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.' The ecclesiastical historians tell us that in the beginning of the sixth century, about A. D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored, and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians, and driven out of the kingdoms under the control of the Romish church. 33, 'And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.' Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A. D. 534, gave to the bishop of Rome power to establish courts for this purpose; and many in the sixth century and subsequently down to a late period, 'many days,' suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, 'the bloody city which has reigned over the kings of the earth.' 34, 'Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries.' This text agrees with one in Rev. 12: 16, 'And the earth helped the woman.' 'But many shall cleave to them; that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them; and by these means Satan carried on his wars against the children of God. 35, 'And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.' This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of the image beast's reign, which time is appointed, as I have already shown, to be time, times, and a half; 1260 years, ending A. D. 1798. 36, 'And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak unreasonably things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done.' The king here spoken of is the same as Daniel's little horn,

which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. 14: 12-15; Rev. 13: 5, 6. The same Paul has described in his Epistle, 2 Thess. 2: 1-8; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue, until the day that God pours out his indignation upon a guilty world, in some form or other. 37, 'Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.' In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did—their fathers; and their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, &c. 38, 'But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and precious stones, and pleasant things.' It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, Virgin Mary, and canonized saints, were not known to Pagan worshippers. 39, 'Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to revere over many, and shall divide the land for gain.'

These patron saints, which the Pope divided among the several nations of the earth, and in almost every family—each one having their patron saint to revere over them, by the appointment of the Pope—were strange gods indeed; and rational beings might truly wonder when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, 'and at the time of the end,' meaning the end of his power to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you at the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799; since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

THE BIBLE INTERPRETER IS ITS AUTHOR.—It is plain we cannot attain to the understanding of Scriptures, either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his word. There is no other interpreter of the word of God but the author of that word himself; even as he has said, 'They shall all be taught of God.'—Hope nothing from your study, or the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe no one who has made trial of this method.—*Martin Luther's letter to Spalatin.*

OBERLIN. Bro. Fitch expects to spend a week or two in Oberlin, where he intends to present the evidence of the speedy coming of Christ. Questions will be propounded by the Professors, as they may deem proper, from time to time. The Lectures commenced on Tuesday, Sept. 19th, and are to be continued one or two weeks, as the Lord shall direct. T. H. S.

To Firm Believers.

We wish to suggest a few things for your consideration. There are many individuals that a few months ago were with us in feeling and action, who are now inactive and comparatively indifferent. There are causes for this that may in a considerable degree be removed, if the appropriate measures be taken. Their attention, a few months ago, was directed to the subject by means of the excitement then existing. This excitement has nearly subsided, and consequently their attention is diverted by local objects, they hear and read little or nothing, the common cares of life intervene, and the mind almost imperceptibly, has lost its interest in the matter.

The remedy we suggest is this. You who are firm in the belief, have a more familiar acquaintance with the subject. Your views are founded upon a careful investigation, and the evidence consequently is the more inflexibly fixed upon your minds. Now use the talent that God has placed in your hands for the good of those who have become weak. Call their attention in a comprehensive manner to the main points of the argument—give them a synopsis of any recent evidence that may have come to your view—furnish them with papers—get them to take a *Second Advent paper*—direct them to the natural and historical signs of the times—show them the utter impossibility of gaining sight of the evidence—tell them that "though the vision tarry, wait for it," &c. By this doing, you will kindle up a new interest. Said a good brother a short time since, "Our conversation and that sermon I heard yesterday, inclines me to look at the subject again, and take more interest in it than I have done of late." A lady recently remarked, "Mr. _____ believed that Christ would come in April. Christ did not come then, and now I do not believe any body knows anything about it." Such expressions result partly from the want of personal examination of the evidence, and partly from neglecting to keep the subject before the mind. It is with this as with vital godliness, if we cease to watch, we very soon lose our interest, and in a little while become sceptical about the evidence of our acceptance with Christ. This should constantly be borne in mind, that the backing of professors is no evidence that there is no true religion, neither is it an evidence that the doctrine of the Second Advent is false.

We will notice in the most concise manner possible some of the prominent reasons why we believe the Second Advent of our Lord is "nigh even at the door," and why we think the present Jewish year will not pass without bringing that event.

1. *The age of the world.*—Without alluding to Mr. Miller's chronology, we are enabled to give the clearest evidence that this is about the 6000th year since the creation. The common chronology of the bible (bishop Usher's) shows a want of 153 years to complete the 6000. Now let those who are disposed to reject Miller's chronology look at one fact. Bishop Usher says that the Judges reigned 295 years; but Paul says they reigned "about the space of 450 years;" and Josephus says they reigned 448 years. Here then are two important witnesses that Usher is mistaken. Now as Paul says "about the space of 450," we will take Josephus' testimony, which is but two years less, and call the time that the Judges reigned 448 years. Now subtract from 418 Paul and Josephus' time, 295 Usher's time,

and it will leave 153 years, which is just the number of years wanting to complete the 6000.

2. In *Leviticus* and *Numbers* we are told that the people of God should be a scattered and a peeled people seven years, or seven times; this was not fulfilled in literal years, therefore the next mode of interpretation is adopted—a day for a year. According to the usual mode of reckoning Jewish time, we find this period was to extend 2530 years. By turning to the margin of the Bible (Usher's chronology) 2 Chron. 33: 11, it will be seen that Manasseh, who was king of the two remaining tribes of the children of Israel, was "bound with fetters and carried to Babylon," in the year 677 before Christ. The ten tribes had lost their independence before this. These facts being known and understood the question is a simple one.—After Manasseh was taken captive, the Jews became subject to other powers, and of course from that time they were a peeled people, and have been scattered thither and thither more or less ever since. The year 677 then, being the time when the power of the last of the Jewish tribes was scattered, commences the seven times, or seven years (2520 days) prophetic.—Having the date, all that is necessary is to add to the 677 years before Christ, 1843 years since Christ, and

we find the 2520 years completed this year. This same scattering of the power of the holy people, as we learn from the 12th chapter of Daniel, was to last until the resurrection;—see the 2d and 7th verses.

3. The 2300 days, or years, commenced at the going forth of the decree to restore and build Jerusalem, and end the present Jewish year. The 9th chap. of Daniel

explains the 8th, where the vision is found. This vision commenced with Medo Persa at some period during the time when that power was in its height.—The 70 weeks of the 9th chapter, commenced in the 7th year of Artaxerxes Longimanus, who reigned when the Medo Persian power was in its height. So we see the time when the 2300 years commenced is made doubly sure. Look at this point again. Gabriel, in the 9th chapter comes to make Daniel understand the vision given in the 8th chapter, for Daniel says at the close, "I was astonished at the vision, but none understood it;" and in the 9th chapter Gabriel says, (verse 22, 23) "I am now come forth to give thee skill and understanding, therefore understand the matter and consider the vision." Then he proceeds to inform Daniel when Christ should come and be crucified, which, (as all commentators of all sorts of creeds and opinions, Protestant or Catholic, unanimously agree,) was just 490 years from the going forth of the decree to restore and build Jerusalem," which took place in the 7th year of Artaxerxes Longimanus, who reigned over a hundred and twenty-seven provinces. Now this comports with the commencement of the vision, under the symbol of a ram with two horns, with one horn higher than the other, and the higher came up last. Notice the form of the symbol, one horn higher than the other. What period does this represent. Of course a power in the Medo Persian government when that power reigned over 127 provinces, for its dominion was never greater. Artaxerxes, then, reigned during this time, and in his 7th year issued the decree referred to. So that the 8th chapter, which contains the vision of the 2300 days, HARMONIZES PRECISELY with the 9th chapter, containing Gabriel's explanation, viz: the prophecy of the 70 weeks—showing CONCLUSIVELY to our mind that the commencement of the vision is identical with the commencement of the seventy weeks. Four hundred and ninety years were completed, then, at the crucifixion, (as all commentators agree,) which took place in the 33d year of the Christian era, since which time even the great Dr. Weeks does not even pretend to find an error in chronology. This being the case, the sum is very simple. From the decree to the crucifixion is 490 years, and by

adding 1810 years which have transpired since, we find the 2300 prophetic days end this year, when the sanctuary is to be cleansed, and when the host will cease to be trodden under foot, and the power of the holy people be no longer scattered.

4. The historical signs of the times are enough to satisfy any unprejudiced mind, that the coming of Christ is near, even at the doors. The Papal power, respecting which so much is said in Daniel, and Revelations, and by Paul, has been revealed. There is no question that this is the Man of Sin that Paul speaks of, which was to be revealed before the second coming of Christ. None but Roman Catholics and infidels doubt that papacy is the power spoken of in the 7th chapter of Daniel, viz: the little horn that had eyes like a man, and a mouth speaking great things. Who will question that the power that became drunk with the "blood of the saints, and with the blood of the martyrs of Jesus," is the same as Paul's Man of Sin? What has become of this dreadful persecuting power? What is the Anti Christ that was so much dreaded by the early Christians? It has been revealed—it has persecuted its 50,000,000 to death for their faith—it is no longer formidable as a persecuting power. Now there is nothing in the way of the day of Christ being at hand or revealed; and the "wicked" alluded to in the 2d chapter of 2d Thessalonians, "the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Again, the present position of the Ottoman Empire is a remarkable sign of the times. In 1839, Bro. Litch, from the prophetic periods in the 9th chapter of Revelations, showed clearly, and then published his conclusions, that the supremacy of the Ottoman Empire would depart in August 11, 1840. On that very day the supremacy of the Ottoman Empire did depart, through the intervention of the four Christian nations, England, Russia, Austria and Prussia. (See Litch's Prophecy Expositions, vol. 2, commencing at the 184th page.) It is not our intention at this time to give the evidence of this fact. The fact is denied by some, on the ground that that government still exists. But how does it exist? Let Rev. Mr. Goodell, missionary at Constantinople, writing April, 1841, answer:

"The power of Islamism is broken forever, and there is no concealing the fact even to themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity."

"No one doubts the evidence is conclusive, and we are convinced our Second Advent friends to become acquainted with the facts connected with this important fulfilment of prophecy."

5. In conclusion, we wish to direct the minds of firm believers to a reconciliation of the evidence con-

tained in the second chapter of Daniel. Four governments follow in succession,—Babylon, Medo Persia, Greece and Rome, represented by the image. The toes represent the division of the Roman Empire, which took place in the 4th and 5th centuries; and the stone out of the mountain without hands smote the image upon the FEET—not upon the legs, as some would have us believe. Everything has transpired but the smiting of the image; by the stone, and this event we are looking for every day.

6. Also the 7th chapter of Daniel. Here the same governments are brought to view under the symbols of a lion, a bear, a leopard, and a great and terrible beast. The last beast had ten horns, (the ten divisions of the Roman empire.) Afterwards a little horn came up (Rome, or papal power) and plucked up three of the first four, by the roots. This power arose in 538 and ceased in 1798, so far as its power to persecute and destroy God's children is concerned.—Now this beast is to be given to the burning flame, an event that is to take place when the Ancient of Days shall sit, whose garment is white as snow, and the hair of his head like the pure wool; his throne like the fiery flame, and his wheels as burning fire; when a fiery stream shall issue and come forth from before him; when thousand thousands shall minister unto him; and ten thousand times ten thousand stand before him; when the judgement shall sit, and the books be opened; when one like unto the Son of Man shall come to the Ancient of Days and receive dominion, and glory, and a kingdom, that all people, nations and languages should serve and obey him; and at the very same time when the little horn, or Paul's Man of Sin, shall be destroyed by the brightness of Christ's coming. There is no possible space left here for a temporal millennium.

Various other points will suggest themselves to firm believers, as they converse with their friends and acquaintances. The main effort should be to keep the evidence before the minds of those who have retrograded, and consequently are weak. The Lord aid his blessing.

T. H. S.

Temp'l Millennium Difficulties.

It is believed that those who adopt the theory of a temporal millennium, will readily admit that the habits of mankind will, during the thousand years, be such, that human life will be extended to a longer period than it is at the present time; and the various causes which now tend to destroy and shorten life, will nearly, if not entirely, cease to exist. Few, if any, will die, either in infancy, in childhood, or in middle life; but all, or nearly all, will arrive at a good old age, and descend to the grave, "like a shock of corn fully ripe." Consequently, the increase of population will be far greater than it is at present. In such a state of things, it will, probably, be conceded by all, that the number of inhabitants on the globe will double in twenty or twenty-five years. To be on the safe side, suppose it to double every 30 years. It then presents a formidable difficulty, of which few, perhaps, who believe in a state of temporal prosperity of 1000 years, have ever thought.

We will estimate the surface of the globe at 200 millions of square miles, which, it is believed, is not far from the truth. Of this, about two thirds is water, and therefore incapable of producing much to sustain human life. A large portion of the remainder is in the frozen or barren regions, or deserts, where very little can be produced for mankind to subsist upon. Striking these out of the account, the remainder cannot exceed 60 millions. Should the millennium be ushered in with 900 millions of inhabitants, it would, in thirty years, according to our estimate, present a population of 1800 millions; in sixty years, 3600 millions; in 90 years, 7200 millions; in 120 years, 14,400 millions; and in 150 years, 28,800 millions, or 480 to every square mile; equal to one and one third to every acre, or a family of four persons to every three acres of land. It would seem impossible that this number of inhabitants could, without a miracle, subsist.

We have, at this period, but just entered the thousand years—eight hundred and fifty yet remain. Let us carry our calculations a little farther. In 100 years we shall have 900 to every square mile, or 3 persons to every 3 acres of land. In 210 years we shall find 1210 to every square mile, and 16 to every acre. In 219 years 3410 to every square mile, and 32 to every acre. Each individual thus being limited to a little area of five square rods of land!

But we have not yet reached one fourth of the period of one thousand years—seven hundred and sixty yet remain. To proceed in the calculation, where will it carry us? Difficulties—insuperable difficulties—meet us at every step! How long in this state of things will it be before mankind will find no room to move! To say nothing of the various animals that we have considered necessary to aid us in procuring sustenance.

It may, however, be replied, that with God all things are possible. Very true—miracles are possible. But shall we look for another age of miracles for manna from heaven? No, the age of miracles is past.

God has promised that while time lasts, "summer and winter, seed time and harvest, shall not cease." In summer the usual harvest shall be reaped, to provide for the severity of winter. The Bible intimates nothing more. If we, then, take a rational, common sense view of the whole subject, we shall be compelled to abandon the theory of a temporal millennium.

T. HUDSON.

Temporal Millennium Absurdities.

In this thousand years there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding 6000 years. The time when the millennium will commence, cannot be fully ascertained; but the common idea is, that it will be in the seventh thousand year of the world. By the improvements which have been made, and are making, in ship building, navigation, electricity, medicine, &c., "the tempest will lose half its force, the lightning lose half its terrors;" and the human frame not be near so much exposed to danger.—*Buck's Theological Dictionary.*

We doubt whether Dr. Whitty, the author of the temporal millennium theory who wrote 150 years ago comprehended all the results involved in his scheme. Subsequent writers have been expanding the original conception from time to time, and it is apprehended, not always free from fancy. Mr. Buck's article in the Theological Dictionary, is quoted entire by the Encyclopaedia of Religious Knowledge. Thus we have the sentiments of these standard works on this subject. Besides the fanciful and the poetic which the pulpit and the press have delighted to lavish upon this theme, we have also the application of the exact mathematics in regard to population. We do not know that this idea is original with Mr. Buck, but let us expand it a little.

Estimating the period of a generation since the flood, at 30 years, and that there have lived since the creation say 150 generations, with an average population of 600 millions to each, we have the total number born for 6000 years, viz, 90,000,000,000. Mr. Buck is somewhat vague in the phrase "many thousands," but we will take the lowest number that can be taken by the terms of the statement. That number will be 3000 who are to live in the 1000 years, to each one who had lived in the preceding 6000 years. That is, 90,000 millions multiplied by 3000, gives 270,000,000,000—270 billions, being the whole number who shall have lived during the 1000 years. The question comes up, what part of this number will be living at any one time. All the agencies for the more rapid increase of population and the prolongation of life are supposed to have been in operation throughout the whole period with a continual augmenting force. We allow the period of a generation now 30 years to be increased to 50 years. This gives 13,500,000,000,000 as the average population during the 1000 years, or 15,000 times, to 1,000, counting the present population 900 millions. We say such would be the average, but the population in the last generation of the 1000 years will be 129,000,000,000,000, which allows 14 square feet to each individual of the earth's surface, the dry land, cleared of all obstructions of forests, buildings, &c. This is the result to which we come from the premises which the friends of the theory themselves have laid down. Shall we look around for the means of subsistence for these myriads. Let it be noted that in England, where the aids of science, and capital, and skill, and labor, combined to their utmost powers, agriculture cannot give wheat bread to 10,000,000 of her population. Need we inquire where will be the room for the more countless herds and flocks necessary for the sustenance of the teeming billions. Will they be miraculously supported? This would contravene the promise to Noah, while the earth remaineth, seed time and harvest shall not cease; but how could the earth be sown and reaped when the people would be so thick as almost to tread one upon another. Into such absurdities do men go in following after a fable.

We might inquire how spiritual influences upon the hearts of men are to effect and control the physical agents, that have been so long and so fearfully warning upon man. How can a spiritual influence calm the storm and tempest. How took the earthquake to sleep, that the earth open not her mouth and swallow thousands in a moment. The atmosphere and the earth, at its surface and deep in its bowels, grow under the weight of the cause. How are spiritual influences to reach, and heal these maladies. How mitigate even "hail their force, or halt their terrors?" The bible does, indeed, more than hint of great geological changes to be made in "the restitution of all

* Allowing the population of the world to double every 30 years, which would be a rate of increase less than that going on in the U. States, the present population of 900,000,000 would, at the end of half a year from the present time, be 1,800,000,000; in a year, 3,600,000,000; in two years, 7,200,000,000; in three years, 14,400,000,000; in four years, 28,800,000,000; in five years, 57,600,000,000; in six years, 115,200,000,000; in seven years, 230,400,000,000; in eight years, 460,800,000,000; in nine years, 921,600,000,000; in ten years, 1,843,200,000,000; in eleven years, 3,686,400,000,000; in twelve years, 7,372,800,000,000; in thirteen years, 14,745,600,000,000; in fourteen years, 29,491,200,000,000; in fifteen years, 58,982,400,000,000; in sixteen years, 117,964,800,000,000; in seventeen years, 235,929,600,000,000; in eighteen years, 471,859,200,000,000; in nineteen years, 943,718,400,000,000; in twenty years, 1,887,436,800,000,000; in twenty one years, 3,774,873,600,000,000; in twenty two years, 7,549,747,200,000,000; in twenty three years, 15,099,494,400,000,000; in twenty four years, 30,198,988,800,000,000; in twenty five years, 60,397,977,600,000,000; in twenty six years, 120,795,955,200,000,000; in twenty seven years, 241,591,910,400,000,000; in twenty eight years, 483,183,820,800,000,000; in twenty nine years, 966,367,641,600,000,000; in thirty years, 1,932,735,283,200,000,000.

things" and in the process of the creation of the new earth, but the conditions and terms, which the advocates of the spiritual millennium have made, require that all these destructive agencies should cease during the millennial age.

According to their own showing, the friends of the temporal millennium ought to say to us, it has come, or the world is now 6000 years old and just entering upon its 7000th year. The evidence of this is too strong to be resisted.

We allude to another point in the temporal millennium theory, which is, that at the end of the 1000 yrs there is to be a great apostasy, at which time is to be the judgment, and the Lord destroys the wicked. It is objected to the coming of Christ now, that so many would be lost. What would it be then, the population being one hundred and thirty thousand times greater than at the present time!

Remark. The temporal millennium is among the most "splendid schemes," by which the devil ever deluded men. In this, as in other instances, he founds the delusion upon the word of God. He would make but slow progress in his wiles without his own explications of the bible to aid him. P.

MINISTERS OF THE GOSPEL.

In a spirit of the utmost kindness, we inquire, why is it that ministers of the gospel are so slow to embrace the glorious second advent doctrine. There are reasons that call for the exercise of charity and sympathy.

One grand reason is this, they have not heard—understand—they have not heard the truth on this subject. The very relations they sustain in the church preclude them from the privilege of hearing. Their business is to read, study, preach, not to hear. Now every one knows the difference there is in the interest of a printed and an oral sermon. How many people are there that would sit down and read a speech of Henry Clay? A few of course. Should he give notice that he would speak from the balcony of the American in this city, the street would be crowded for hours.

Another reason is, they have spent years in examining the Bible with especial reference to spreading the truth, and they feel the importance of devoting their time and talents to presenting before the world what they have already learned. The prophecies they have examined some to be sure, and they have imbibed the impression, however erroneous it may be, that nothing definite can be understood from them; and consequently they content themselves with the idea that it would be a waste of time to study them; or at least, if they strive to do what they can for the salvation of the world, it will be just as well.

Another reason is, that what instruction they have received, in reference to the prophecies, and also many other portions of scripture, has been in view of a spiritual or figurative mode of interpretation. Now it is always more difficult to instil truth into minds that have received a wrong bias, than others who have no such circumstance to influence them. Ministers receive their instruction while their minds are forming and before they become matured; their preferences for the views they then receive are consequently the more permanently rooted.

Again, when their attention is called to the subject of the second advent, their minds are influenced by the common impression that if these things are so, the woe of other days would have been seen; and that especially it would be perceived by the intelligent in this enlightened age of the world. And the fact that the wisdom of this world, and their former teachers are arrayed against the doctrine, deters many from carefully examining the subject.

Others again who do examine the subject are disposed, from previous education of course, to look at every point through figurative and spiritualizing glasses; and they cannot therefore see the force of the arguments, nor of the scripture quoted. They do not appreciate Peter's rule of interpretation, that "no prophecy of the scripture is of any private interpretation;" a rule that seems to be wholly disregarded by many modern expounders of the word of God.

Now these are real obstacles to the promulgation of this blessed truth; and we must exercise a spirit of love, of charity, while we endeavor faithfully to lay the truth before the minds of ministers of the gospel, and urge them to examine honestly the bible evidence on the subject.

In view of these facts, we see the necessity there is, for sending out preachers of the glad news. After people have heard, then they will take more interest in reading. There are some brethren who are familiar with the subject, that would accomplish an untold amount of good, if they would go out and talk to the people. For instance, there is brother B. and brother H., and brother P. and brother W., and brother L., and some others, who might go out, just as Christ went out the seventy, without scrip, purse or license, and tell the good news. We assured, it would draw more good than any number of publications. When the attention of a few is drawn to the subject by talking, then send or give them papers. If they turn you out of the synagogue, talk in school houses and by the way. The Lord will bless you in it. T. H. S.

A MODERATE BEFORE HIS BISHOP.

At the Maine Conference, a few days since, a brother was accused of "Millerism," but had liberty to speak for himself. Then he stretched forth his hand and answered for himself.

"I think myself happy, bishop, because I shall answer for myself this day before thee, touching all the things whereof I am accused of thee by the Methodists; especially because I know thee to be expert in all customs which are among the Methodists; wherefore I beseech thee to hear me patiently.

"My manner of life from my youth, which was at the first among mine own nation in Maine, knew all the Methodists which knew me from the beginning (if they would testify); that after the most straitest sect of our religion I lived a Methodist.

"And now I stand and am judged for the hope of the promise made of God unto our fathers;" unto which promise our whole churches, instantly serving God day and night hope to come. For which hope's sake, bishop, I am an accused of the Methodists. Why should it be thought a thing incredible with you, that God should raise the dead in 1843? verily I thought within myself, that I ought to do many things contrary to the doctrine of Christ's second coming, which thing I did in Maine, and persecuted them in all our churches, and was exceeding mad against them. Whereupon, O bishop, I saw in the way a light from God's holy word, above the brightness of the sun, shining round me and them that journeyed with me. And when I was protested by the force of evidence, my conscience accused me for thus persecuting the Adventists, and being convinced that I was kicking against the pricks, I said this must be the truth as it is in Christ Jesus; and remembering that he had made me a minister and a witness both of those things which I had seen, and of those things which shall shortly appear to all to whom he had sent me; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

Whereupon, O bishop, I was not disobedient unto the heavenly vision; but shewed first unto them of—, and throughout all the coasts of Maine, and then to the unbelievers that they should repent and turn to God and do works meet for repentance. For these causes the Methodists caught me,—"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

And as he thus spake for himself, on motion, it was voted that he be admonished. Whereupon the presiding bishop arose and spake: "By vote of the conference, it has been made my duty to admonish you. You will therefore consider yourself admonished."

MILLERISM.—The following resolution was adopted by the Maine Methodist Annual Conference, at Bath, on Friday last:

"Resolved, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of the Church, and we are constrained to regard them as among the strange and erroneous opinions which we are pledged to banish and drive away."

Query.—Does not the above sound very much like the great words of a certain Little Horn.

Jews in Russia.—Gambinon, July 20th. There seems to be no doubt that the imperial ukase will shortly be carried into execution, by which all the Jews in Russia and Poland are to remove to the distance of 50 wersts from the frontiers; those who have no fixed settlement, immediately, and those who have a settlement, in 2 years. The communes on the other side of the frontiers are to be responsible for penalties incurred by defrauding the customs, which means it is thought will tend to counteract smuggling.—Hamburg paper, Aug. 1st.

The Jewish population of Russia and Poland is now about 800,000. This proposed banishment reminds us of that of 1162 by Ferdinand king of Spain, when the Jews, about 600,000, were forced to leave the kingdom within 4 months, because they would not embrace the Catholic faith. Vast multitudes of them perished.

CONVERSION OF THE WORLD.—Some have thought that the heathen world were fast yielding to the light of the gospel. This is a mistake. Let us look at a few statistical facts. There are about 600,000,000 heathen now, two thirds of the whole race. The present missionary effort has been in operation about 40 years. What has been done during these 40 years by about 400 missionaries? Why, about thirty thousand have professed the Christian faith. This was a great work in one point of view, but it was making comparatively no headway in Christianizing the heathen world. There are now actually more heathen than there were forty years ago. The progress made, did not keep pace with the increase of the population of heathen lands. While 30,000 or 40,000 at most had embraced Christianity abroad, how was it at home? During the same period of time we have made more than one million of heathen at home. How long would it take us at this rate to convert the heathen to God? If we should allow, as we hope it may be, that 90,000 will embrace the gospel during the coming forty years, what shall we then be doing, at this rate, to convert the heathen world to Christianity?—Chris. Herald.

COMING OF CHRIST TO DESTROY THE MAN OF SIN, PERSONAL. 2 Thess. 2, 8.

If after the apostle has mentioned the personal coming of Christ nine times, and used the word "coming" in its literal sense that number of times, he suddenly uses it in a figurative sense, there is then the use of a word in a double sense in the same paragraph, and on this principle rules of interpretation are of no value. But that the apostle has employed the phrase "the coming of the Lord" nine times in a literal sense, and as intending to signify Christ's personal appearing can very readily be shown.

1. Are not even ye in the presence of our Lord Jesus Christ at his coming? &c. Thess. 2: 10.

2. At the coming of our Lord Jesus Christ with all his saints, &c. 3: 13.

3. We who are alive and remain unto the coming of the Lord, &c. 4: 15.

4. For you yourself know perfectly that the day of the Lord cometh &c. 5: 2.

5. And I pray God you may be preserved unto the coming of the Lord, &c. 5: 23.

6. When the Lord Jesus shall be revealed from heaven, &c. 2 Thess. 1: 7.

7. When he shall come to be glorified in his saints, &c. 1: 10.

8. By the coming of our Lord Jesus Christ, and our gathering together unto him, &c. 2: 1.

For that day will not come until there come an apostasy, &c. 2: 3.

9. Whom the Lord will destroy with the brightness of his coming, &c. 2: 8.

[Carthage Evangelist.

EXTRACT OF A LETTER

To a friend in this City: dated Milwaukee, Sept. 4, 1843.

I have to return my hearty thanks to you for the papers you have sent, and not only myself, but others are now rejoicing through the light they have had through them. God is working here among his children, although there are some bitter opposers to the doctrine, and our minister for one. Some six weeks since a few of us thought we would have an advent prayer meeting every Friday evening, as the subject cannot be brought up in our regular prayer meetings; and God has blessed us and added to our number every week, and others anxiously enquiring for the truth, the church at the same time opposing us, but it is God's work and cannot be put down. Last Friday evening we agreed to do something in the way of circulating more papers. We have had no light except what papers have been sent by mail by private individuals. Send us papers or pamphlets as you can for the money enclosed. We want also a good lecturer and wish you would send one if it is a possible thing, for the harvest is ripe and no one to reap, or to stand upon the walls and proclaim the coming Bridegroom. Do send a lecturer if possible. Pres. Adair has made some converts to the doctrine by his explanation of the tares and wheat.

A writer in an English paper says: The separation of the West of London Synagogue from their brethren, is a remarkable instance of breaking away from the traditions and glosses of men, and trembling at the word of Jehovah.

The Universal German Gazette states that a new sect of Jews has been formed at Leipzig, openly abandoning the doctrine of Judaism, without embracing those of Christianity, but obliging the members to have their children baptized and educated as Christians.

THE OLD PATHS.—It is now a time when it behoves every member of our Zion to inquire for these. Will mighty every watching on her walls take up the solemn, thrilling word of the prophet, and in a tone of high and awful authority, say to Episcopalian—Stand ye in the ways, and ye are not for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls? The old paths of religion are delineated as on a map in the Word of God. They are older than Poperly—older than the corruptions of Christianity—older than Jewish Pharisaism, yet, older than the deluge.—These are the paths in which Abel, and Enoch, and Noah, and Abraham, and all the prophets, and the true Israel of God walked to heaven.—Churchman.

There is no way like the good old way. If we can find the way in which the prophets and apostles walked, we may walk therein. It is supposed by some that the doctrine of the New Earth and the Lord's return are new doctrines, but nothing can be farther from the truth. The new earth, the heavenly inheritance, is that for which Abraham looked, wherein he should receive the promise. It was the hope of Adam, when the serpent's head would be bruised, and what he lost by the fall, restored. For this Noah looked, and Job, and Moses, and all the seed of the father of the faithful, and of this the prophets sang. In latter times the apostles and martyrs and primitive Christians looked and prayed for their Lord's return, were exhorted to patience, and waited his coming in hopes of a better resurrection in the restitution of all things, spoken of by the mouth of all the holy prophets since the world began.

These truths were partly forgotten until they were exhumed in the reformation, when this glorious vision again burst upon the astonished gaze, and was embraced by those who renounced the mummeries of Romanism. When we look for none other things but what Moses and the prophets have said shall come, surely we are walking in the good old paths, waiting the consolation of Israel.—Signs of the Times.

DETROIT, SEPT. 11, 1843.

Dear Bro, Fitch.—Our paper is in want of funds to sustain it. I enclose you \$5.00 for the support of the paper, and wish that all the brethren would do the same. I have strong hope in Christ's speedy coming. We are in want of a friend to lecture here very much, there could be a great work done here, I think, without a doubt. Yours in love of the Lord Jesus Christ. A. G. WHITE.

WHATEVER SHIPWRECK those may make who predicate their faith and confidence on frames and feelings, human visions, and dreams, or private revelation, it is clear and certain, that those who predicate their faith and hope on the word of the living God, as found in the Old and New Testaments, will hold on their way, and live through every conflict of the flesh and spirit, till the glorious appearing of the great God and our Saviour Jesus Christ. The Rock of the faith and hope of Advent believers, is the Bible—THE BIBLE; anything else—yes, brethren, anything short of this, or any thing more than this, is dangerous, and only dangerous, and that continually. Let us then, all be filled with the spirit, and let the word of Christ dwell in us in knowledge and spiritual understanding. And the very God of peace, sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.—J. V. Himes.

Why do not some of the wise and great men of the earth embrace the doctrine of the Advent? Thus saith the Lord, 21: 10—14: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed; and he saith, I cannot; for it is sealed; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men, therefore behold, I will proceed to do a marvellous work among the people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."