

The Second Advent of Christ.

Vol. 3.

CLEVELAND, SATURDAY, OCT. 7, 1843.

No. 7

C. FITCH, Editor.

[Please Read and Circulate.]

T. H. SMEAD, PUBLISHER.

MILLER'S LECTURES.

LECTURE VII.

DAN.'S 1200, 1290, AND 1335 DAYS EXPLAIN'D.

And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?—DANIEL 12: 8.

Previous to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events, as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, 'time, times, and a half,' as in Daniel 7: 25, and 12: 7. But he had been informed of many events which should transpire after his 'time, times, and a half' should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him. There was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfillment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his little horn, leaving five hundred and fifty years to be applied to the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power—therefore the propriety of Daniel's saying in our text, 'Then I heard, but I understood not.' He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, 'What shall be the end of these things?' 'And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end; that is, my mission is closed, the words are finished, and registered in the roll of God's word; they are sealed, that is, made sure, unalterable, will stand until every word has its fulfillment, which in the end shall be accomplished; not, as some suppose, that Daniel's prophecy is sealed, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John, in similar circumstances, Rev. 10: 4, 'Seal up those things, and write them not.' But it is the reverse; for he says in the next verse, 10, 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.' None of the wicked shall understand what? Why, the things before spoken of—Daniel's vision and instruction. Very well, then, the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. 'But the wise shall understand,' says the angel. 'What shall the wise understand?' They shall understand the vision; or the words before spoken by the angel at least. But say you, 'Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?' I answer, These texts explain each

other. There is a close connection in the word of God, which must always be kept in view, and if our exposition of one contradicts another of the same connection or of like import, we may know there is a wrong in us. Now, one thing is certain—all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' And 'secret things belong to God; but things revealed, to us and to our children?' And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology, which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Esop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees: 'Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;' and this passage in Daniel, 'The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying his people; he is now giving them a great rule to know their love for his word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, his messenger. '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.' Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fit up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore, take 1335 years from 1810 years, would leave 475 years; and he could reckon that from the end of the 70 weeks, or 490 years, to the end of Pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding

490
1335
1200
45

and he finds that 45 years before the resurrection the little horn would lose his civil power. Now let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1335 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruc-

tion of the angel all their proper bearings, and prove it thus:

1st. The seventy weeks or 490 years to the crucifixion of Christ, 490
From crucifixion to taking away daily abomination, 475
From taking away Pagan rites to the setting up abomination of desolation, 30
From setting up Papal power (time, times, and a half) to the end of his civil reign, 1260
From the taking away the Papal civil rule to the resurrection, 45

Now add these together and you have the 2300 years of Daniel's vision. Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way: 'The 70 weeks, or 490 years, will be accomplished, A. D. 33. The Pagan abomination will be taken away 475 years afterwards, which will be A. D. 508. The Papal abomination will be set up 30 years after, A. D. 538, and will continue 1260 years, A. D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A. D. 1843.' 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' Rev. 20: 6. 'Blessed and holy is he that hath part in the first resurrection.'

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1793 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, 'and at the time of the end' of the papal civil power. Now, another person has obtained this civil power; this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns *he* and *him* in the prophecy: 'And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.' This is a description of an alliance entered into by the king of Sardinia, Italy and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000*l.* per annum, to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November, 1793, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same year. But the French soon retook Italy, and this broke up this league; and the French remained masters of almost all that had belonged to the Western Empire of Rome, except Great Britain. 'And he shall enter into the countries, and shall overflow, and pass over,' was literally accomplished. 'He

shall enter also into the glorious land,' (or land of delight, as it might have been translated.) This, I have no doubt, means Italy. Bonaparte fought some of his most brilliant battles in this delightful country. The battle of Marengo was fought, if I mistake not, in June, 1800, after crossing the Alps, an impassable barrier between France and Italy, as it was supposed by his enemies. 'And many countries shall be overthrown.' It is said that Bonaparte conquered three kingdoms at the battle of Marengo. 'But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon.' Bonaparte, when he went into Egypt, calculated to march into the East Indies; he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. Jean d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, 'escaped out of his hands.' 42, 'He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape.' 'Hands' signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms. 43, 'But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt.' Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. 'And the Libyans and Ethiopians shall be at his steps.' When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt—what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt. 44, 'But tidings of the east and out of the north, shall trouble him.' This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France. The news of this alliance caused him much trouble, and also his immediate return to France.

'Therefore he shall go forth with great fury to destroy and utterly to make away many.' This is a plain description of Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made way with more than 200,000 of his own army, besides the destruction of his enemies, say many thousands more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks. 45, 'And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain,' (or mountain of delight.) This was literally fulfilled, in May 29, 1805, when Bonaparte was crowned king of Italy at Milan—Italy lying between two seas. To 'plant the tabernacle of his palace,' would be to establish him as king. 'Yet he shall come to his end, and none shall help him.' This closes the history of one of the most powerful monarchs—the most ambitious and fortunate of warriors, and a man of unbounded sway—that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. 'Yet he shall come to his end and none shall help him.' How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. 'He shall come to his end, and none shall

help him? Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a god? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, madd a rich dowager by his munificence? Where, O where, is the empress Maria Louisa, and the young king of Italy? And none shall help him." Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. "He shall come in his end, and none shall help him."

By this history the kings of the earth may learn, that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel 12: 1. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people." Michael, in this passage, must mean Christ; he is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A. D. 1815. There are two things for which Christ stands up for his people to accomplish; one is their faith, and the other their judgment, Jer. 3: 13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 17, 18, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first-born. This has lasted in a great measure for twenty years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. "And there shall be a time of trouble, such as there never was since there was a nation, even to that same time." This time of trouble is yet in futurity; but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in his forehead. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, "that there should be no longer delays;" that is, God would wait no longer for repentance, no longer to be gracious; but his Spirit would take its flight from the world, and the grace of God would cease to restrain men: he that is filthy, will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime, will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1838. "And at that time thy people shall be delivered, every one that shall

be found written in the book." Now is consolation indeed. The people of God are now to be delivered from outward foes and inward lusts, from the corruptions of the flesh and the viciousness of the flesh. Every one, the poor and despised child of God, will then be delivered, when he awakes upon the dust of the earth shall awake, none to everlasting life, and some to shame and everlasting contempt." This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life; when death shall be finally conquered, and the grave resign up her captive saints to victory and glory.

The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it were too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture at all? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of the verse is, But, O Daniel, close up your prophecy, and set your seal to the truth of it, for "at the time of the end many shall run to and fro;" that is, at the time of the end the means of travel will be greatly extended so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. "And knowledge shall be increased." Can any prophecy be more literally fulfilled than this? The increase of travel; and the means of conveyance, and the improvement in the arts and science at the present day, have astonished the projectors themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian or heathen, but what are visited by the professed ministers of Christ; and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages,—more than three times the number of all languages that had received translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousands only have been circulated before. "Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood on the waters of the river. This man is the same as Michael standing up for the children of thy people." The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. 10: 1-6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea and the other on the earth, to keep down anti-Christ, who sits on many waters, Rev. 17: 1, 15, and the power of the kings of the earth.

"The civil commotions alluded to were based upon the coming of the third son, when the sixth angel had ceased sounding, it is said "the second was largest, and beheld the third as coming quickly." Rev. 11: 14. The time that would intervene between the close of the second war, and the commencement of the third, would depend entirely upon the latitude that is to be given to the term "quickness," and which was not so immediate as Mr. Miller supposed.

It would seem that the present impulse of public affairs, the debilitations, the bankruptcies, the deaths, the deaths, etc., etc., and the breaking up of all things in the community, must convince any impartial mind, that if the author expressed himself strongly with regard to the anarchy of these times, his anticipations have not been altogether unavailing.

until the whole elect should be sealed. See Rev. 7: 1-3. And that this angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. 10: 6, "that there should be time no longer," or, as some translate it, "that there should be no longer delay;" which must of course have one of two meanings;—either God will no longer delay his judgment, or he will no longer wait to be gracious. See next verse, and 2 Peter 3: 9. "Take either one or both positions, and it proves my object, that a part of the 45 years the history of which we are now considering, is taken up in spreading the gospel and bringing the last remnant into Christ's fold. "For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. 24: 14. But the question, How long to the end of these wonders? means to the end of the reign of the beast which the world would wonder after. Rev. 13: 3, 7th verse. And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven." This language shows us plainly that it was the same angel which John saw in Rev. 10: 1-7, and the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by his servants, the prophets, the whole prophecies would be accomplished. "And swear by him that liveth forever, that it shall be for a time, times, and a half." This is the same length of time given in Dan. 7: 25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. 9: 2. Forty-two months, (three years and a half), to give the holy city to be trodden under foot. Again, the same time is given, Rev. 11: 3, for the two witnesses to prophecy, clothed in sackcloth, 1260 days. Also, Rev. 12: 6, 14, for the church in the wilderness; and, again, in Rev. 13: 5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A. D. 1793, as we may hereafter show: when the 45 years began to accomplish the things which I have been attending to in this lecture. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fall on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, the scattering of the holy people, a part of the perilous times. How are they to be scattered? I answer, by the errors of the anti-Christian nomination, and the "to heres" and the "to heres," by dividing the people of God into parties, divisions and subdivisions. And methinks I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yes, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unitarian, &c. Methodists are divided between Episcopal and Protestant. Baptists are divided between old and new measures, Anti-mission, Campbellites, open and close communion, &c. &c. Quakers are divided between Orthodox and Hicksites; and thus we might go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short, what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel 12: 11-13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice discontinued taken out of the way, viz., A. D. 508, which would be in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz., A. D. 508,

would end in 1813, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number, 2300, brought us, which is 45 years, the difference between the two numbers, 1290 and 1335. I then began at Daniel 11: 40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 16, 17, even down to the present time. Then the unfulfilled prophecy which must soon come upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleep in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and scattering the power of the holy people; all which you have, many of you witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live in witness this fulfillment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "but the wise shall understand."

THE SECOND ADVENT OF CHRIST

CLEVELAND, OCT. 7, 1843.

OUR PAPER.

Subscribers will understand that the "Second Advent of Christ," will be published as regular as the means will permit. Whenever there is a delay, therefore, they will know the reason. It is not important to the Second Advent cause, that this paper be well sustained!

OBERLIN--THE DISCUSSION.

Our friends will expect to hear something about the discussion now in progress in Oberlin. I was present some eight or nine days. Most of the time the kindest spirit prevailed. I believe good will result.

The Abrahamic Covenant was the main subject of discussion. Bro. Fitch presented his views the first evening. Bro. Mahan followed him, taking the position that there was but one Covenant made with Abraham, relating to the land of Canaan; and this he showed was fulfilled in his literal seed.

Bro. Fitch then quoted several passages from the Old and New Testaments, which proved satisfactorily to my mind, that there were two distinct Covenants made with Abraham—one to him and his seed; the other to his seed alone—the last of which was fulfilled to the letter in the literal possession by the literal seed of Abraham, of the literal land of Canaan. The covenant made with Abraham and his seed is yet to be fulfilled in the possession of the new earth. The covenant made with Abraham, in reference to his seed alone, is found in Gen. 15: 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;" the boundaries specifically pointed out. The other covenant, yet to be fulfilled, in Abraham and his seed, is found in Genesis 13: 14, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Here no boundaries are given.

Bro. Mahan labored assiduously to maintain his position, that there was but one covenant made to Abraham relating to the land, but to my mind, he did not effect his purpose. He undertook to prove, by reference to one or two passages, that the promise to Abraham was fulfilled "to him IN his seed; but this is at war with Paul's testimony in Heb. 11: 13, "These all died in faith, not having received the promises." Now, Abraham, as we learn from Heb. 11: 9, "When he was called to go out into a place which he should AFTER receive for an inheritance, obeyed;" and inasmuch as he "did not having received the promises," but confessed himself to be "a stranger and pilgrim;" we are constrained to differ from Bro. Mahan. Abraham "looked for a city which hath foundations, whose builder and maker is God;" and therefore "he journeyed in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

I have been much benefited by the discussion of this question, and am more fully and intelligently confirmed in the opinion I before entertained, that "the meek shall inherit the earth," literally, in accordance with the promise made to Abraham and his seed, and in fulfillment of the prediction in Rev. 11: 15, "And the seventh angel sounded; and there were great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.'"

Bro. Mahon did not attempt to remove the objections to his views, contained in the 11th chapter of Hebrews. On the great grand bargain, as I understand it, of our faith respecting the covenant. Now, until he can show that Paul is mistaken, when he says, "these all died in faith, not having received the promise," and until he can disprove the testimony of Stephen, in Acts 7: 5, "And he gave him none inheritance in it, no, not so much as to sit his tomb out; yet he promised that he would give it to him for a possession, and to his seed after him," I must, as an honest inquirer after truth, conclude that the views he entertains on this point, are radically defective.

The reader is particularly requested to read Heb. 11: 8-19, and Gal. 4: 23-31.

There is a blessed prospect for those who, "as Isaac was, are the children of promise," for "we are not children of the bondwoman, but of the free." But as Gen. he that was born after the flesh persecuted him that was born after the spirit, even so it is now.

The next question discussed by the brethren was, "Will Christ take possession of this earth by the destruction, or by the conversion of the wicked?"

Bro. Fitch presented his reasons for believing that it would be accomplished by the destruction of the wicked. He quoted a number of passages; but I will mention but one. This you will find in 2 The. 2: 1-10. From this we learn that the man of sin, or the "wicked," (i. e. Papacy) shall be consumed with the spirit of his mouth, and destroyed with the brightness of his coming. He argued from this, that if there was to be a temporal millennium, it must necessarily be a Roman Catholic one, because this power is to prevail, according to Dan. 7: 23, until the Ancient of Days shall sit, and judgment be given to the saints of the Most High, and the time comes that the saints are to possess the kingdom. We also learn, that this is to take place when the time comes for judging the dead, Rev. 11: 8, and when those who destroy the earth are to be destroyed.

Bro. Cowles spent some time in endeavoring to show that the world was to be converted; but as the question came up in a little different form from what he expected, he said he was not fully prepared, and the remarks which he made, for this or some other reason, failed to effect my mind seriously; and some others expressed themselves in a similar manner in my hearing. The discussion was then suspended for two or three days.

The evening before I left Oberlin, Bro. Fitch presented his views on the text: "Wilt thou at this time restore the kingdom to Israel." This subject was presented to the readers of the 'Second Advent' in the first number. T. H. S.

SECOND ADVENT PROTRACTED MEETING.

The brethren propose to commence a meeting in the Congregational Church in Cleveland, on Monday, October 16, and continue as long as the Lord directs. Bro. Fitch, Needham and Pickands expect to be here.

LECTURERS.

Bro. Fitch closed his labors at Oberlin last Thursday, and has returned to Cleveland. Bro. Pickands lectured in this city last evening, and expects to spend the Sabbath with us. Bro. Needham is on his way to Akron. Bro. Dwyer has returned to the East. Bro. St. John has returned from Canada, and reports that her. Reed and Campbell are still successfully presenting the evidence of Christ's speedy coming, and says some 5 or 6 other lecturers are laboring in that field. Several brethren have recently gone out from Cleveland and Akron to proclaim the midnight cry. Bro. Boggs and Matthews are working with their hands to supply their necessities—cannot some brethren who have the means give them a lift? Bro. Cradock writes us that he meets with good encouragement in his labors. He says: "I have full houses, but there is a great deal of ignorance, and of prejudice against the Second Advent doctrine." Bro. Pope is lecturing in Portage and Summit counties. Bro. Rausch is lecturing in the German language; he proposes to visit and lecture in some parts of Pennsylvania.

Bro. Hines promised to send us some fifty dollars worth of Second Advent books. If he has forgotten his promise, this will remind him of it. If he has not the means, he may consider his promise as no longer obligatory. A supply of the Bible Reader, Millard Harp, and Fitch's Expositions, especially, is needed very much here.

The Inquisition!

JUNE 21, 1843:

"Coming events cast their shadows before."

Where are we? Is this the nineteenth century? Do we indeed stand over a moral volcano that is again to burst forth in all the terrific features of a Roman Catholic Inquisition. In the London Times, a strong Jesuitical paper, the "FLOWER OF THE INQUISITION OF ANCONA (IN ITALY) AGAINST THE JEWS," appears without note or comment.

The Edict contains eleven articles, the purport of which is, that the Jews in Ancona, Sinigaglia, Jesi, Osimo, Cingoli, Macerata, Tolentino, Lercoli, Ravenna, and other towns and districts, are to be deprived the privilege of hiring "Christian (i. e. Catholic) nurses, or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being punished according to the FONTIFICI-CAL decrees and constitutions." These possessing property are required to dispose of it in three months from the 24th of June, or have it sold at auction. They are required to remove from any city, town or place where there is no Ghetto. (A place or residence for Jews,) within six months. They are forbidden to associate, in any manner, with Christians; and are expressly "prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading or keeping possession of prohibited books of any sort, under penalty of 100 scudi and 7 years imprisonment; and they who have such articles must surrender them to the TRIBUNAL OF THE HOLY INQUISITION." They are prohibited the privilege of observing any ceremony or pomp at funerals, and especially required to abstain from singing psalms.

We subjoin to this extraordinary and alarming procedure, the excellent remarks of the editor of the "Toronto (Canada) Banner," re-published in the "N. Y. Journal of Commerce":

"The Inquisition!! We ask with amazement can it be possible that in any quarter of the world this most villainous and diabolical tribunal shall dare once more to utter its voice? We must have made an error of two hundred years, and we will examine the figures again. Alas, it is recorded in plain and legible characters that on the 24th of June, in the year of grace 1843, this edict was issued, and it stands in the columns of the most Jesuitical of all papers, the London Times, without note or comment. It is ominous indeed, that the name of the Inquisition, a name which has long been under the ban of the civilized world, should once more appear. It is more ominous that it does not come in the shape of some unexpected revelation of a deed of darkness committed on the mangled body of some poor victim in the secret chambers of that wicked tribunal, but is an open proclamation of wholesale oppression and proscription of a whole people, authorized by the head office of the Holy Father at Rome.

No crime is alleged against the Jews for this decree of proscription and confiscation, for such it is. Something is said about non-observance of the disciplinary laws, applicable to them; but we are not informed what these laws are: doubtless they are of the most oppressive character. The victims here are cut off from all intercourse with the mass of the people among whom they live, deprived of every domestic comfort and convenience, and compelled to sell their property within three months. From the time of Pharaoh and Ahasuerus, and his minister Haman, a more cruel edict has never been issued. There is, indeed, a singular and striking analogy between this proclamation of the Romish priest and that of Ahasuerus. In Esther, 3d chap. 8th verse, &c. it is recorded, "And Haman said unto king Ahasuerus, 'There is a certain people scattered abroad and dispersed among the people in all the provinces of the kingdom, and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.' And the king took his ring from his hand, and gave it Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, 'The silver is given to thee, the people also, to do with them, as it seemeth good to thee.' We have in both cases the same general accusation without the shadow of proof against a whole people.

How much money the Inquisition of Ancona is to pay his holiness the Pope for the confiscated property of the children of Israel does not appear, as in the record of the sacred historian. That the whole property will fall into the hands of these vultures is evi-

dent. The proposal of selling it is a more farcy. Who would dare to buy, what the holy Inquisition hold a reverend interest in? We have no doubt, if the curtain were lifted, we should find the same bargain going on between the Pope and the Inquisition, only we doubt if his holiness will make a present of his share to his tool, as the Eastern tyrant did to his favorite. 'I want money,' says his holiness. Now is the time to push our conquests—England, Protestant England, is ours—America is ours—the world is ours, if we have money to push our conquests. 'I will give you a certain sum for the Jews,' says he of Ancona. 'The bargain is struck—away goes the edict, to sell them out,' signed with the seal of *Infalibility*.

And will this blasphemous Priest be allowed to consummate such a transaction at this time of day? The Reformation in a great degree stopped that hideous persecution of the Jews which all Christian nations indulged in while under the dominion of the Romish Church.

The chains seemed to be every day falling from the ancient people of God, and every civilized nation was showing them kindness. The days of their persecution were drawing to a close, when the head of the apostate church, as if in mockery of all the better feelings of our nature, and all the acquirements of an enlightened Christianity, steps in to complete the full measure of his iniquity.

When the followers of Mahomet oppressed the Jews in Syria, a few years ago, the British Government promptly interfered, and was backed by the other European powers. This interference was alike honorable and effectual.

The persecution in that case, was done under color of law, and was confined to a few individuals, but here a whole people is proscribed, for no other reason that can be discovered but because they are Jews.

Twenty years ago—ten years ago, and, perhaps, even two years ago, the bishop of Rome existing by sufferance of the great European powers, would not have dared to issue such a manifesto. But his pride and insolence are so increased that he no doubt expects to lay kingdoms again under interdict, and to have kings to hold his stirrups. What is the more immediate cause of this infringement on the very first principles of law and justice, does not appear. A reference is made to books. It is possible that the Jews may have been selling that prohibited book the Bible. It is known that the Bible has been rather freely circulated in Italy of late years, and nothing is more likely than that the Jews would sell it as a matter of gain. Be this as it may, the Pope dared not have issued such a decree, if he had not calculated on the forbearance of the great powers.—Prussia is at his feet, Spain is once more bigoted Catholic, France is become more so. Who will stand up against persecution? Not Austria certainly, although we notice that the States of Hungary have lately secured some privileges for Protestants. And what will Protestant Britain do? She was wont to take the part of the oppressed, especially under Elizabeth's persecution. The greatest glory of Elizabeth's reign, and one redeeming feature of the government of Cromwell, was the protection they afforded to the persecuted Protestants of the continent. And in 1814, when something like oppression of the French Protestants appeared in the South of France, Britain threw her shield over them. They were Protestants and these are Jews, it will be said. Oh! it was wily in the priest whose idol on this occasion, by the way, is styled *Master in Theology*, it was wily to disarm suspicion by making the first essay of his atrocious tribunal on the poor Jews.—They have been a people scattered and 'periled' for 1500 years, but the time of their sufferings is evidently near its close. Their rejection of the Messiah occasioned these sufferings, and their acknowledgment of him, of which there are strong appearances, will in like manner be the signal of that judicial sentence under which they have so long suffered, having passed away, and all the instruments of their sufferings who have acted for their own wicked gratification, will assuredly be amply punished. Jer. 30: 16, "Therefore all that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

In the 26th chapter of Leviticus, God threatens to punish his people (the Jews) "yet seven times for their sins," and as they repented, but they continued to sin, and would not repent, and of course the Lord has fulfilled and will continue to fulfil his threatened judgments upon them and the consummation. According to our calculations, the seven times here al-

luded to close the present year; i. e. this year completes the 2520 years that the people of God (the Jews) were to be punished, and scattered and perished. It is not a little remarkable, therefore, that this event should occur just at this time, when so many of the Jews, as well as multitudes of others, are looking for Christ to come and deliver his own people.

That which strikes the mind with the greatest interest, in connection with this event, however, is the fact that the Roman Catholic Inquisition marks, in this enlightened age of the world, to rear its hideous front again. An observer cannot fail to notice the position of the religious world—the Puseyite movement, the Irish Repeal measures, the influx of Catholic priests into China, the organized efforts and rapid movements of the Propaganda all over the world, the favor bestowed by the world toward the Catholics, the divisions in Protestant churches, the want of harmony and energy in any organized effort to evangelize the world, the cry of peace and safety, the prevalence of religious intemperance, &c. &c. Under such a state of things, what else can be expected, than that all who oppose the pretensions of the "Man of Sin," will very soon witness and perhaps experience a recurrence of the scenes enacted in the Dark age!

These facts give rise to many reflections. Some are disposed to believe the time near at hand, when the scarlet colored beast will say, "I sit a Queen, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire," &c. If this is true, then we have every reason to believe that the time of trouble spoken of in the 12th chapter of Daniel, is just at hand! a time when all the people of God are to be delivered. How impressive, then, the injunction, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." T. H. S.

For the Second Advent.

PAINESVILLE, Sept. 15, 1843.

Dear Brother:

As you earnestly requested me, while at your house, a few weeks ago, to prepare and send you a written account of my second advent experience, I will now endeavor to do so, as briefly as possible; for I should fill a dozen sheets, instead of one. were I to tell you one half of what the Lord has done for my soul, during a few months past.

My religious experience commenced in very early life. At the age of eleven years I made a public profession of religion. About nine years ago, I embraced the doctrine of sanctification, as it is now held by many. It was not at that time received at Oberlin, nor by any of the churches in this region; and I found but little sympathy, excepting among the Methodist brethren and sisters. The doctrine looked most glorious to me, and I felt that I had been taught it by the Holy Spirit, notwithstanding all that was said against it. When I opened the blessed Bible, I could read that precious truth on almost every page. Both before and since that time, I have had seasons of great peace and joy in the Lord, but I never was brought into the fullness and blessedness of the glorious liberty, until the truth of Christ's speedy coming, searched my soul with its mighty power. Then I joyfully gave up the *last vestige* of my own will, and of course, the Saviour took entire possession of my heart at once. For a year or two previous, I had been conscious of a state of increasing consecration to God, and now I believe, He was preparing my mind for the hearty reception of this glorious truth.

The week before Bro. Fitch came to this place, (although at the time I knew not that he was expected, and all idea about the coming of Christ, was as far from my thoughts, as the east is from the west,) I found the following questions, once or twice, suggested to my mind. "Suppose, you were called to relinquish your favorite pursuits, and worldly prospects, could you do it?" "Why yes, Lord," I replied. "Thou knowest how quick I would lay every thing down at thy feet." "But your children and friends, could you give them up?" Here, I could not speak with so much confidence, all I could say was, "I will pray for grace to acquiesce in Thy will, if called to the trial!"—little dreaming then what kind of trial was awaiting me.

Bro. Fitch's first sermon in this place, on the morning of last Christmas, was greatly blessed to my soul. The subject was, the restoration of the kingdom to Israel. Before his discourse was half finished, my belief in a temporal millennium had fled like the dew before the morning sun. A dawn and glorious, and almost dazzling light, seemed to burst upon me from God's word—for this was all the preacher gave us—and when he came to the following passage in Acts 3: 20, 21,

And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began; I thought I could see at a glance, God's whole plan in relation to this world, and wondered I had never seen it.

God at first created all things perfectly good: Adam sinned, and brought the curse upon His fair creation; but Jesus, the second Adam, is to appear in the fulness of times, to restore all things, in the natural, as well as the moral world, to their original state of perfection. Then would Christ's whole work be finished—the churches' trials come to an end, and he, with all his saints, take an eternal possession of the new earth, wherein dwelleth righteousness—and then would all the glorious things spoken of concerning Zion, receive their fulfillment. This new view of God's designs was so fastened on my heart at once, that I could not resist the conviction of its truth, and believe I did not try much, it looked so glorious to me. And O, what a glad and complete surrender did it then make, of every earthly interest and affection, at the feet of Christ. I felt that I could rejoice to see Jesus on his rightful throne, even though my dearest friends, and myself, were shut out of the kingdom. Every time I opened my Bible, these things seemed to stand out, with great prominence, on almost every page; and at other times, passage after passage of scripture, would rush into my mind, all most delightfully, and with awful solemnity, confirming this new view of the truth, until I became completely overwhelmed. The vision which I believe God was giving me of the future came near being too much for my mortal powers to sustain, and I was obliged to pray, "Lord withdraw the vision."

After the lectures were closed, I took up the examination of the prophetic periods, with an agonizing spirit of prayer, to be taught the truth, and it was surprising how quick, and how clearly, I was led to see every point, and to settle down on the firm conclusion that Jesus would come in the Jewish 1843. It looked just as plain as my alphabet, and as certain as a thus saith the Lord could make it.

Being placed in circumstances calculated to try my faith to the uttermost, I cast myself on the Lord, knowing that he would support me if I had embraced the truth, and if not, I did not wish to be supported; and when trials came like a flood, then was always some sweet promise ready for my consolation. I will mention one instance, because I believe it will be for God's glory that I should. I had been sorely tried upon the subject of my belief, until my heart was well nigh bursting with agony. I turned to Christ for comfort, when the following passage came suddenly and sweetly to my mind, "That the trial of your faith, being much more precious than fine gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ; and if ever there was a healing balm applied to a bruised and wounded spirit, mine received it then. I know, just as well as I know my existence, that Jesus smiled upon me, and I felt as though I could bath his blessed feet forever with my tears of gratitude and love. Once I asked the Lord, for others' satisfaction, not my own, that if there was a possibility of my being in an error, he would, for a season, withdraw that ineffable peace and glory, which constantly filled my soul, and if I was right, that it might remain; but my peace was even greater than before. The dear Saviour has condescended, in so many ways, to confirm me in this truth, that I should indeed be an ungrateful creature to doubt or waver for a single moment. My heart melts when I think of His unspeakable goodness.

From the first hour of my convictions upon this subject, my exercises, for the salvation of souls, have been most overwhelming. During last winter they were so powerful and constant, that I think I must have had supernatural strength given me. I thought, many times, that soul and body would be torn asunder, such was my inexpressible agony. My faith seized the promises with an unyielding grasp. I could even wish myself "blotted out of his book," for the sake of precious souls; and I almost tremble to think how near a holy God permitted me to approach Him. At one time, during a season of overpowering ecstasy and joy, in the view I had of his glorious perfections—and I believe no doubt but I felt much as the spirits do before the throne—He made such a manifestation of His awful majesty to me, as makes me hasten to hide under the shadow of Jesus' wings every time I think of it.

I cannot close without alluding to a very wonderful scene, of which I was both an eye and a heart-witness, something more than two months ago, at the residence of some second advent friends in Cleveland. Quite a number of persons were present, the usual evening prayer had been made, but instead of rising from our knees, we all seemed to be detained there, as by some unseen power. Soon, another and another prayed, when suddenly, as in a moment, the awful and glorious presence of God filled the room where we were. Every person, at first, supposed the last hour had come. "He's coming! He's coming!" was the simultaneous exclamation from every tongue; and if it had been so in reality, we could not have felt it more. Some cried, "Lost! Lost!" in piercing tones, others shouted, "Glory—Hallelujah—Praise Him—Praise Him!" with all the strength they possessed. Each heart was searched with the piercing eye of the Judge, and eternity seemed to be brought directly before our spiritual vision. Oh! such praying, and such praising, I never heard before, and never expect to hear again, till the blast of Gabriel's trumpet shall startle a sleeping world. We saw the end of all things to be very near at hand, so vividly, that our prayers for the salvation of souls, and the sanctification of the church, were more like violent shrieking than like common praying. The scene lasted several hours, and one dear sister we thought would actually die before her burden was removed.

Thus you see, my dear brother and sister, I have told you a little something of my experience upon this great subject. I believe God has sealed the truth of the near advent of our blessed Lord, on my heart, by His Holy Spirit; and believing, I must speak, although but a feeble woman. It is a solemn thing to deal with a holy and righteous God. If we trifle with His Spirit, what is it but provoking Him to swear that we "shall never enter into His rest?" O may the Lord help us all to be faithful. Our work will soon be done, for "He which testifieth these things saith, surely I come quickly. Amen, even so, come, Lord Jesus." Your sister, in the certain and joyful hope, AMELIA CURTIS.

The following article from the Xenia Reformer, was copied into the Millennial Harbinger for September. We insert it for the purpose of appending a few notes:

"CATHOLICS.

"There are now six hundred and fifty-six Catholic churches in the United States, and one million five hundred thousand communicants. They report an increase of two hundred thousand in the year 1842. It is said there are 1200 members in the town of Dayton, Ohio.

"The object of the Catholic effort is, to unite all Christians in one body; the tendency of Protestant partizan movements is to divide them asunder. The Protestants should imitate the Catholics in their efforts to union; the Catholics should imitate the Protestants in their efforts for reformation. The Catholics and Protestants are each right in some things; neither is right in all things.

"There is now a virtual union between the Prussian Empire and Rome; and Great Britain, the last Great Protestant power, is rapidly verging into the same relation. This done, and the stairway is completed for the Pope's second ascent to the throne of the Old World. [1] Should this happen to transpire before the close of 1843, the event will be of sufficient importance to meet the universal expectations and forebodings of the times. [2]

"Who can tell but that the sanctuary of the church is to be cleansed by the fire of the Papal scourge? Might not the Divine Being use the Papacy as a rod of correction to his saints, and by this means purge his people from all their corruptions, hypocrisy, worldly-mindedness, and sectarianism; and then commit this, His last rod, to everlasting destruction? [4]

"That the Papacy is to have a second rise to power, see Rev. chapter 17, v. 15.

"If he be the 'throne of the Old World,' there is no prophecy that again puts the 'sanctuary into his hands,' that he should have 'dominion' over them. That dominion is taken away, and he is to be consumed and destroyed unto the end."—If then he ascends the throne of the Old World, it is not to hold that power, but to let him have that exaltation which corresponds with the prophecy, Rev. 18: 7, "She shall be in her heart, I said a queen, and am no widow," but, at the time she thus talks "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that judgeth her."

2. How so? Are the "forebodings of the times" marked with nothing but infidelity? For, I repeat it, Papacy is not again to exercise dominion over the saints—it is time for that has expired. If, therefore, it is again to be exalted to dominion, at that identical point will the Lord Jesus Christ destroy her "by the brightness of his coming." To believe otherwise it appears to us infidelity.

3. "Who can tell?" but that Satan will turn "Reformer" in the 19th century! Deth Satan cast out yet? Never was he such a fool as that Satan and we do not believe he will try that experiment after an experience of 6000 years. No, Jesus Christ cleanseth his sanctuary if ever it is cleansed, but he does not cast out devils by Beelzebub the prince of the devils. But the sanctuary to be cleansed is not the church. It is the sanctuary trodden under foot with the host. If the host is the church; as we think all must admit, then the sanctuary must be something else, as it is trodden under foot with the host, which shows it is not the host, or church. Whatever the sanctuary is, then, it is not the church. In another place we may show what it is.

4. "The blood of Jesus Christ cleanseth from all sin;" and the saints "wash their robes;" and make them "white in the blood of the Lamb;" and not by such a filthy pool as Papacy; and we venture the opinion, that if Papacy comes to the dominion to which this article refers, and time lasts, the great body of the Protestants, so called, will go over to her, instead of being cleansed by her "as a rod." We do not believe in a Papal purgatory. God has another way to make his people holy. As to "corruption, hypocrisy, worldly-mindedness, and sectarianism," they belong to sectarian churches, and not to the church of God; such churches are to be destroyed—not cleansed; are a part of the "man of sin," and it is a vain hope to think they are ever to be cleansed.

5. If Papacy has a "second rise," it is not "to power," but to "go into perdition." The text referred to in Rev. 17th, expressly says, that "he beast shall ascend out of the bottomless pit and go," not into power a second time, but "INTO PERDITION;" but this does not take place till the "brightness" of our Lord's "coming." See 2 Thess. 2: 8. So that the only event which can be of "sufficient importance to meet the universal expectation and forebodings of the times," is not the triumph of the Man of Sin, but his destruction by the Son of Man coming in the clouds of heaven. And this is further confirmed by our Savior in Luke 21: 26, 27. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And THEN SHALL THEY SEE THE SON OF MAN COMING IN A CLOUD WITH POWER AND GREAT GLORY."

Here is the event, most clearly, that is to be of "sufficient importance to meet the universal expectations and forebodings of the times;" and it is expressly foretold that just such forebodings would immediately precede that glorious appearing of our Lord; and the saints are commanded, when these "times" arrive to "look up, and lift up your heads, for your redemption draweth nigh;" instead of which, if these "forebodings" were to be evidence of the "second rise to power," of the Man of Sin, one would think they would have been told to flee again into the wilderness.

Second Advent believers—Beware of any cry at this time, of "lo here, or lo there." Let not your minds for a moment be turned off from the great event of your Lord's appearing in the clouds of heaven. If by any means the adversary can divert your minds to some other object than the advent itself, just in that proportion your faith will be weakened, and you may thus be entangled in the affairs of this life, and so that day come upon you unawares.

We consider the article under consideration well calculated to mislead and deceive unwary souls, who are halting between two opinions. It is a perfect non-committal, and is calculated, if not intended, to be a stepping stone to allow a man to turn any way and hold on to his reputation, the love of which is as great a sin as hypocrisy, sectarianism, &c. How can ye believe that receive honor one of another. Western Mid. Cry.

From the Signs of the Times.

The Opinion of a Sailor.

DEAR BROTHER BLISS:—There appears to be much anxiety on the minds of some, to know what we shall do now all the periods, as they suppose, have run by, when we expected the Saviour to come. We answer, that we shall wait for him until he does come;

for the vision is yet for an appointed time, but at the end it will speak and be." But what would you have us do? Why, says one, you are much to the church with which you were connected, you had better come back to us, we want you here; and if the times all run by, why then you will be in your standing in the church and every thing will go as usual. Yes, if God's word does not prove true, then we can have the privilege of remaining in the church and going to sleep again. Could comfort this, after having thrown ourselves on the word of God, and tasted his goodness, had our souls warmed up with love to him, and our hearts cheered with the thought of soon meeting him. Then because some of the periods when we expected Jesus to come have run by, and he has not made his appearance, we can go back to a sinking ship and sink with the rest of the crew. Suppose that you were sailing in a ship that for many years had been your home, and in which you had weathered many a storm, and she should spring a leak, and after every exertion had been made to keep her free, the leak should so gain on the pumps, as to make it evident to you, that she would soon sink, would you because she had formerly been a good ship, stay on board of her until she went down? No. However painful it might be when you became satisfied that nothing could be done for her, you would begin to make arrangements to leave her by means of your boat; after getting an observation, and learning your latitude and longitude, and the course and distance to the nearest land, and providing yourself with a compass and what provision and water you could carry, you would shove off perhaps with a sigh, but still with the consciousness that you had done all in your power to save her; and now having got clear of the old ship, you shape a course for the land. After many days sail you make what you suppose to be the land, and like good seamen you see that every thing is ready to go in safety to the desired haven; but as you draw nearer to the supposed land it begins to roll over and over, and soon dissipates into thin air; in short it is nothing but a fog bank which had assumed the appearance of land. Now this is a great disappointment to you to be sure, but will you turn back? Ah no, say you, its of no use to go back, our ship is in a sinking condition, if not already sunk; the land is ahead, we have the right course, and no doubt shall soon make the land. This is the way that you would reason with any one, that should purpose going back, under such circumstances; and if you should be disappointed in this way two or three times more, and the proposal should be made each time to go back, this course of reasoning would be more and more reasonable, because you are getting nearer and nearer the land, and farther and farther from the old ship; and you would be expecting every day to see the long desired haven of rest. Why then do you ask us to go back? We have left a sinking church only; after we found that she would go down. She could not bear to hear of the coming of her Lord and Master, and she persecuted those that brought the glad tidings of his coming; and although we loved her, yet we were obliged to leave her. We have taken the Advent ship, and we find her to be a good staunch ship, well able to weather the storms of life, and carry us safe to the heavenly port. We have the true compass or word of God on board, and a chart of the coast, and we are expecting soon to make the land of rest, and moor our ship where storms can harm no more. It is true we had thought to have been in port before this, and two or three times have we in some measure been disappointed, but upon a careful examination of our chart and reckoning, we find that we have the right course, and indeed our reckoning is running up. With regard to those periods running by, we have nothing to reflect upon ourselves; we thought that there was some appearance of land, and like good and faithful seamen, we got all ready to go into port. Well knowing that if we made the land and were not ready, we should be lost and now considering that we must be near in, and knowing that we are on a dangerous coast, we mean to double our diligence. And whereas before we lost those points, or had only one man at most head, we mean now to have two, lest after all our labor we should be cast away and lost. As to going back, we have not provision enough, if we were so inclined, to last us back to the old ship, but before we could arrive, we should starve to death. J. H.

Bro. Caswell of Herkimer is informed that he has received \$5 from him. We have none of Bro. Thayer's paper on hand. We have received \$10 from Bro. Thayer and \$25 from Olive M. Rice.